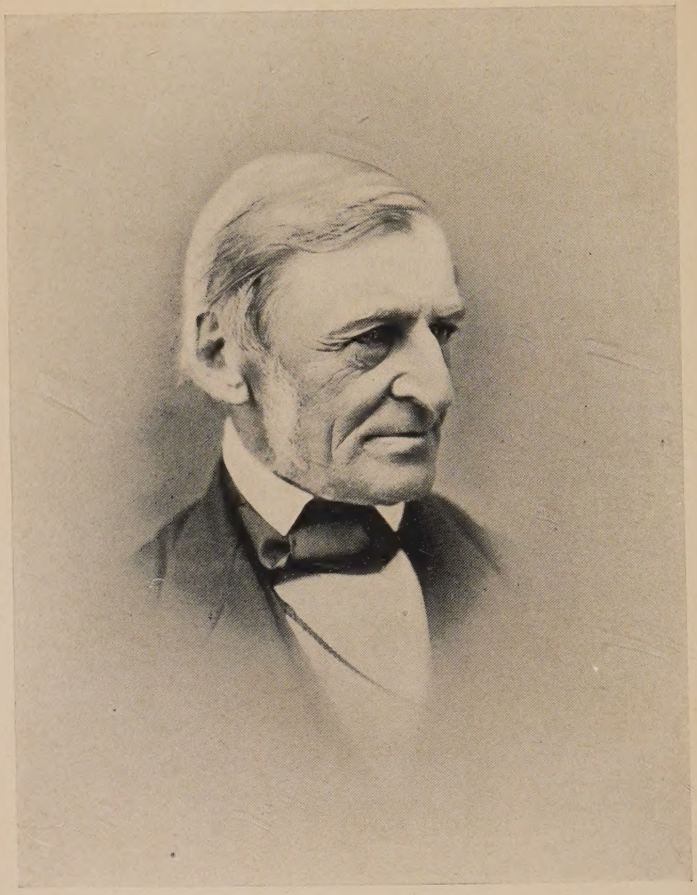

RALPH WALDO EMERSON.

A DICTIONARY OF PROSE QUOTATIONS. WARD. . . .

NEW YORK
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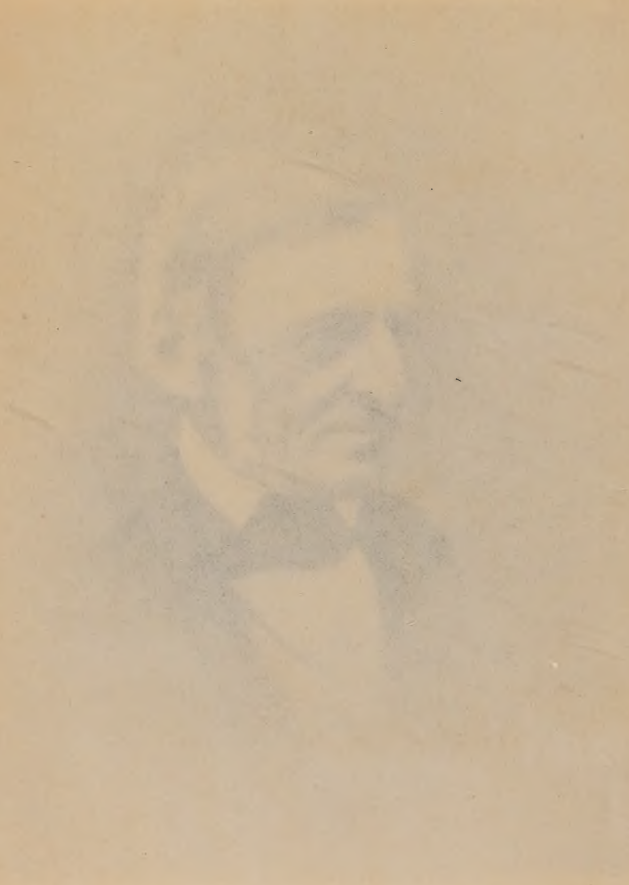

A DICTIONARY OF PROSE QUOTATIONS. WARD . . .

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TBH

A

DICTIONARY

OF

QUOTATIONS IN PROSE

FROM

AMERICAN AND FOREIGN AUTHORS, INCLUDING TRANSLATIONS FROM ANCIENT SOURCES.

BY

ANNA L. WARD,

EDITOR OF "A DICTIONARY OF QUOTATIONS FROM THE POETS,"

"A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good." — EMERSON

NEW YORK
THOMAS Y. CROWELL & COMPANY
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T. Y. Crowell & Co.

PREFACE.

In 1883 I gave to the reading public a work entitled, "A Dictionary of Quotations from the Poets." The favor with which it has been received has encouraged me to prepare the present compilation, and to hope that henceforth these two works may stand side by side as companion volumes.

In collecting these prose quotations, I have allowed myself a wide range. The chief place has, of course, been accorded to the standard English authors; but, at the same time, a generous amount of space has been assigned to American writers, to the writers of continental Europe, and to the ancient classics of Greece and Rome and the Orient. The prose of the poets, — frequently limited in amount, but often of the highest excellence, — has been successfully explored. Some writers almost unknown to "literature" have been drawn upon, for the simple reason that utterances which have come from them, in addresses or newspaper articles, have seemed to me sufficiently valuable, because of their terseness, or beauty, or originality, to justify their preservation. On the other hand, authors of world-wide reputation are in not a few instances represented by a meagre selection of passages, simply because their writings, however unquestionable their ability, do not contain quotable sayings. The entire absence of some well-known names is explained in the same way. In a few

instances extracts have been made from prose translations of ancient poets.

From the various qualities indicated, there have been brought together more than six thousand extracts, wise thoughts of famous men, shrewd sayings, apothegms, epigrams, utterances in "lyric prose," — the precious fruit of intellect and genius. Five hundred and fifty-three authors and translators are represented. Their sayings are grouped under eight hundred and forty-one heads, and there are twelve hundred and thirty-eight cross references.

I have ventured but seldom to transfer to these pages passages gathered by previous compilers. This has been done only where the original text has been difficult of access, and where there has been no question in regard to authenticity and accuracy. I have sought to avoid duplicating in this volume my own previous collections; but certain noteworthy and familiar phrases have been repeated, without which no compendium, however elaborate, could meet the public demand.

It is believed that the present compilation possesses a high degree of accuracy, — a quality which in such a work is priceless. In gathering the various sayings and in verifying those already current, the original text has been habitually consulted. References are usually full and exact. Each quotation is followed by a concise indication of the work from which it is taken, with a specification of the book, the chapter, and frequently the paragraph; so that verification is rendered easy, and valuable guidance is furnished to those who wish to consult the context.

As a rule, the quotations have been drawn from authorized editions and popular translations. In the case of

Shakespeare, Charles Knight's edition has been used; in the other old dramatists, the edition of Routledge and Sons. Quotations from Plato have been drawn from Professor Jowett's matchless translation. In many of the references, the special edition or translation has been indicated.

So far as practicable, passages are grouped according to the subject-matter, whether the subject-title occurs in them or not. The aim has been to indicate the precise idea or dominant sentiment of the quotation. The same aim has controlled in the selection of cross-references.

No labor has been spared in furnishing this volume with indexes. A topical index is given, although the alphabetical arrangement of the book itself renders its use easy to the ordinary reader. A chronological table gives the place and year of the author's birth, and, in the case of deceased authors, the place and the year of death. Where authorities differ in regard to dates, the extreme limits are mentioned; where exact information is unattainable, the fact is indicated by a blank. The list of authors is followed by a list of translators, with the names of the books from which quotations have been made in this work. The analytical index, embracing more than ten thousand lines, furnishes an inventory of the riches stored in this treasury of lofty thought, noble sentiment, and wise utterance.

A. L. W.

WATERBURY, CONN., October, 1889.

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"WITH the enormous and steady increase in the volume of our literature, we must rely more and more upon sympathetic selection, judicious editing, and the indexer who knows where to exercise discretion. Any simpleton may write a book, but it requires high skill to make an index."

Rossiter Johnson: Manuscript.

"ONE must spend time in gathering knowledge to give it out richly."

Edmund Clarence Stedman: Poets of America, chap. 9.

A DICTIONARY

OF

QUOTATIONS IN PROSE.

A.

ABILITY—*see* **Work.**

Men who undertake considerable things, even in a regular way, ought to give us ground to presume ability.

1 *Burke: Reflections on the Revolution in France.*

As we advance in life, we learn the limits of our abilities.

2 *Froude: Short Studies on Great Subjects. Education.*

The possession of great powers no doubt carries with it a contempt for mere external show.

3 *Garfield: Oration on Miss Booth.*

The winds and waves are always on the side of the ablest navigators.

4 *Gibbon: Decline and Fall of the Roman Empire.* Ch. 68.

There is great ability in knowing how to conceal one's ability.

5 *La Rochefoucauld: Reflections.* No. 245.

Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race forever.

6 *Ruskin: Modern Painters.* Pt. ii. Sec. i. Ch. 7.

No man is the wiser for his learning. It may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man.

7 *John Selden: Table Talk. Learning.*

The measure of capacity is the measure of sphere to either man or woman.

8 *Elizabeth Oakes Smith: MS.*

ABSENCE.

Absence is not of matter: the body does not make it. Absence quickens our love and elevates our affections. Absence is the invisible and incorporeal mother of ideal beauty.

9 *Landor: Imaginary Conversations. Kosciusko and Poniatowski.*

Among the defects of the bill, which were numerous, one provision was conspicuous by its presence, and one by its absence.

10 *Lord John Russell: Letter to the Electors of London, April 6, 1859, soliciting re-election.*

I dote on his very absence, and I wish them a fair departure.

11 *Shakespeare: Merchant of Venice.* Act i. Sc. 2.

Cassius and Brutus shone with pre-eminent lustre, for the very reason that their very images were not displayed.

12 *Tacitus: Annals.* Bk. iii. Ch. 76.

ACCIDENTS

Chapter of accidents.

13 *Lord Chesterfield: Letter, Feb.* 16, 1753.

ACHIEVEMENT

Many things difficult to design prove easy to performance.

14 *Johnson: Rasselas.* Ch. 13.

ACQUAINTANCE.

'Tis a lamentable thing, I swear, that one has not the liberty of choosing one's acquaintance as one does one's clothes.

15 *Congreve: The Way of the World.* Act iii. Sc. 10.

If a man is worth knowing at all, he is worth knowing well.

16 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

ACTING — *see* **Stage, The.**

No one knows better than myself, after all my association with artists of sculpture and painting, how truly my art comprehends all the others, and surpasses them in so far as the study of mind is more than matter. Victor Hugo makes one of his heroines, an actress, say: "My art endows me with a searching eye, a knowledge of the soul and the soul's workings, and, spite of all your skill, I read you to the depths." This is a truth more or less powerful as one is more or less gifted by the good God.

17 *Charlotte Cushman: Letters and Memories of Her Life.* Ch. 8. *Extract from a letter to Miss Elizabeth Peabody of Boston.* (*Edited by Emma Stebbins.*)

Familiar comedy is often more powerful on the theatre than in the page; imperial tragedy is always less.

18 *Johnson: Works.* V. 122. (Oxford Edition, 1825.)

The delight of tragedy proceeds from our consciousness of fiction: if we thought murders and treasons real, they would please no more.

19 *Johnson: Works.* V. 121. (Oxford Edition, 1825.)

Play out the play.

20 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Hostess, clap to the doors; watch to-night, pray to-morrow, — Gallants, lads, boys, hearts of gold, all the titles of good fellowship come to you! What, shall we be merry? Shall we have a play *extempore?*

21 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

To hold, as 't were, the mirror up to nature.

22 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Acting is the moving picture of nature.

23 *William Winter: Response to the toast, — The Visitors at the Green Room Club Dinner, London, Eng., June,* 1888.

The finest achievements in the art of acting, if they live at all as subjects of popular knowledge, must live as pictures in the memory.

24 *William Winter: The Stage Life of Mary Anderson. Preface.*

ACTION — *see* **Purpose, Speech, Training, Truth.**

Given the love and the wisdom, life's code of action follows.

25 *A. Bronson Alcott: Table Talk. II. Enterprise. Socrates' Prayer.*

Action is but coarsened thought, — thought become concrete, obscure, and unconscious.

26 *Amiel: Journal, Dec.* 30, 1850. (*Mrs. Humphrey Ward, Translator.*)

A perfect feeling eventuates in some form of action. Action is the right outlet of emotion.

27 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Poverty is a spur to action.

28 *Bulwer-Lytton: Caxtoniana.* Essay xxii. *Motive Power.*

Actions of the last age are like almanacs of the last year.

29 *Sir John Denham: The Sophy. A Tragedy.*

Self-love is a principle of action; but among no class of human beings has Nature so profusely distributed this principle of life and action as through the whole sensitive family of genius.

30 *Isaac Disraeli: Literary Character of Men of Genius.* Ch. 15.

Activity is contagious.

31 *Emerson: Representative Men. Uses of Great Men.*

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.

32 *Lowell: Rousseau and the Sentimentalists.*

No act, however long, is safe that does not match a thought that is still longer.

33 *Parkhurst: Sermons. I. The Pattern in the Mount.*

Every human action gains in honor, in grace, in all true magnificence, by its regard to things that are to come.

34 *Ruskin: The Seven Lamps of Architecture.* Ch. 6.

Strong reasons make strong actions.

35 *Shakespeare: King John.* Act iii. Sc. 4.

Suit the action to the word, the word to the action.

36 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Facility of action comes by habit.

37 *Timothy Titcomb (J. G. Holland): Gold-Foil. XV. Indolence and Industry.*

In every scheme involving human action there are three elements always to be taken in account, — time, place, and agency.

38 *Lew Wallace: Ben-Hur.* Bk. v. Ch. i. (Letter).

ACTORS — *see* **Acting, Stage, The.**

Dramatic genius, annihilating the limitation of time and space, frames the seasons of its own harvest, — hangs its Nemesis on the necks of events, and freights the very flash of its auguries with the rattling thunder-peals of their execution.

39 *Parke Godwin: Address at the Reception of Henry Irving by the New York Goethe Society, March* 15, 1888.

In the midst of the just enthusiasm which a great actor or actress excites, so long as they exist to minister to our delight; — in the midst of that atmosphere of light and life they shed around them, it is a common subject of repining that such glory should be so transient; that an art requiring in its perfection such a rare combination of mental and external qualities, can leave behind no permanent monument of its own excellence, but must depend on the other fine arts for all it can claim of immortality.

40 *Mrs. Jameson: Sketches of Art, Literature, and Character.* Pt. ii. Sec. iii. *Dresden. Sketch of Fanny Kemble.*

Oh, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that neither having the accent of Christians, nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made men, and not made them well, they imitated humanity so abominably.

41 *Shakespeare: Hamlet.* Act iii. Sc. 2.

The very age and body of the time, his form and pressure.

42 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Though it make the unskilful laugh, cannot but make the judicious grieve.

43 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines. Nor do not saw the air too much with your hands, thus, but use all gently; for in the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a temperance that may give it smoothness.

44 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Criticism . . . should be written for the public and not for the artist; and when I say the artist is wise to leave it unread, I do so because I conceive for him, in the conduct of his life, an ideal that far transcends all consideration of the press, — an ideal that makes his own conscience to be his tribunal, his love of art to be his inspiring impulse and sustaining cheer, and his sense of well-doing to be his sufficient reward. Humble and gentle, certainly, the true servant of art will ever be. But let him also be self-reliant when the emergency comes, proud in his conscious power, and satisfied in the knowledge that he has done his best.

45 *William Winter: The Press and the Stage.* Sec. XII.

The ordinary actor can obtain no effect without labor for it, and even then it excites no ardor of responsive feeling. Genius, on the other hand, conquers instantly by its intrinsic charm.

46 *William Winter: The Stage Life of Mary Anderson. Pauline.*

There is no richer or more abiding glory to be gained on earth than is secured in the exercise of ennobling influence upon humanity, and especially upon the development of the young; and this privilege is particularly within the reach of the actor.

47 *William Winter: The Stage Life of Mary Anderson. Preface.*

ADAPTABILITY.

The power of the laborer must be equal to the power required by his task, or his labor will conquer nothing. Set an ass to carry an elephant's burden, and his back will be broken. The man of few brains cannot do the work of the man of many brains.

48 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Every tree and shrub is a distaff for holding, and every twig a spindle for spinning, the material with which God invests it.

49 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

ADEQUACY.

It is by presence of mind in untried emergencies that the native metal of a man is tested.

50 *Lowell: My Study Windows. Abraham Lincoln.*

ADMIRATION — *see* **Reaction.**

Great men are still admirable; I say there is, at bottom, nothing else admirable.

51 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

No nobler feeling than this, of admiration for one higher than himself, dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life.

52 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

There are charms made only for distant admiration. No spectacle is nobler than a blaze.

53 *Johnson: Works.* VII. 182. (Oxford edition, 1825.)

We always like those who admire us: we do not always like those whom we admire.

54 *La Rochefoucauld: Reflections.* No. 294.

Admiration is an art which we must learn.

55 *George P. Upton: Memories.* (Translated from the German.)

ADVANTAGE.

Advantage is a better soldier than rashness.

56 *Shakespeare: King Henry V.* Act iii. Sc. 6.

ADVERSITY.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

57 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

58 *Colton: Lacon.*

There is no education like adversity.

59 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 61.

Prosperity is a great teacher; adversity is a greater.

60 *Hazlitt: Sketches and Essays. On the Conversation of Lords.*

In the adversity of our best friends we always find something which is not wholly displeasing to us.

61 *La Rochefoucauld: Reflections.* No. 15.

Great men often rejoice at crosses of fortune, just as brave soldiers do at wars.

62 *Seneca: Of Providence.* Bk. i. Ch. 4. (*Stewart, Trans.*)

ADVERTISEMENTS.

The great art in writing advertisements is the finding out a proper method to catch the reader's eye; without, a good thing may pass over unobserved, or be lost among commissions of bankrupt.

63 *Addison: The Tatler.* No. 224.

The advertisements in a newspaper are more full of knowledge in respect to what is going on in a State or community than the editorial columns are.

64 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Press.*

ADVICE.

Before giving advice we must have secured its acceptance, or, rather, have made it desired.

65 *Amiel: Journal, Dec.* 29, 1871. (*Mrs. Humphrey Ward, Translator.*)

The greatest trust between man and man is the trust of giving counsel; for in other confidences men commit the parts of life, their lands, their goods, their children, their credit, some particular affair; but to such as they make their counsellors they commit the whole; by how much the more they are obliged to all faith and integrity.

66 *Bacon: Essays. Of Counsel.*

Good advice is one of those injuries which a good man ought, if possible, to forgive, but at all events to forget at once.

67 *Paul Chatfield, M.D.* (*Horace Smith*): *The Tin Trumpet. Advice.*

We ask advice, but we mean approbation.

68 *Colton: Lacon.*

Nobody can give you wiser advice than yourself; you will never err if you listen to your own suggestions.

69 *Cicero:* Ep. ii. 7.

I do not like giving advice, because it is an unnecessary responsibility under any circumstances.

70 *Disraeli* (*Earl of Beaconsfield*): *Speech, Aylesbury, Sept.* 21, 1865.

They that will not be counselled cannot be helped.

71 *Benjamin Franklin: Poor Richard's Almanac.*

We may give advice, but we cannot give conduct.

72 *Benjamin Franklin: Poor Richard's Almanac.*

Our friends are generally ready to do everything for us except the very thing we wish them to do. There is one thing in particular they are always disposed to give us, and which we are as unwilling to take, namely, *advice.*

73 *Hazlitt: Characteristics.* No. 88.

The advice that is wanted is generally unwelcome, and that which is not wanted is evidently impertinent.

74 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London,* 1788. II. 139. (*George Birkbeck Hill, Editor.*)

Advice, as it always gives a temporary appearance of superiority, can never be very grateful, even when it is most necessary or most judicious.

75 *Johnson: Rambler.* No. 87.

Vanity is so frequently the apparent motive of advice, that we, for the most part, summon our powers to oppose it without any very accurate inquiry whether it is right.

76 *Johnson: Rambler.* No. 87.

We give advice, but we cannot give the wisdom to profit by it.

77 *La Rochefoucauld: Reflections.* No. 97.

He who gives advice to a self-conceited man stands himself in need of counsel from another.

78 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 27.

He who listens not to advice, studies to hear apprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

79 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 48.

When a wise man gives thee better counsel, give me mine again.

80 *Shakespeare: King Lear.* Act ii. Sc. 4.

A word to the wise is enough.

81 *Vanbrugh: Æsop.* Act iii. Sc. 1.

AFFECTATION.

Affectation is as necessary to the mind, as dress is to the body.

82 *Hazlitt: Characteristics.* No. 157.

Contempt is the proper punishment of affectation.

83 *Johnson: Rambler.* No. 20.

AFFECTION.

Our affections are our life. We live by these. They supply our warmth.

84 *Channing: Note-Book. Friendship.*

"God bless you" is the old-fashioned summing-up of sincere affection, without the least smirk of studied civility.

85 *George Eliot: Life of George Eliot, by J. W. Cross.* Ch. 11. *Letter to Miss Sara Hennell, June* 19, 1861.

Let the foundation of thy affection be virtue, then make the building as rich and as glorious as thou canst. If the foundation be beauty or wealth, and the building virtue, the foundation is too weak for the building, and it will fall. Happy is he the palace of whose affection is founded upon virtue, walled with riches, glazed with beauty, and roofed with honor.

86 *Quarles: Enchiridion.* Cent. II. No. 94.

AFTERNOON.

In the posteriors of this day, which the rude multitude call the afternoon.

87 *Shakespeare: Love's Labor's Lost.* Act v. Sc. 1.

AGE — *see* **Character, Old Age, Tears.**

Age . . . is a matter of feeling, not of years.

88 *George William Curtis: Prue and I. VI. Titbottom's Spectacles.*

AGONY.

There are three supreme agonies in life: the agony of jealousy, the agony of fearing you have mistaken your talents, and the agony of ennui.

89 *B. R. Haydon: Table Talk.*

AMBITION — *see* **Avarice, Experience, Fame.**

Ambition alone acquires strength from gratification, and, after having gained one object, still sees another rise before it to which it as eagerly pushes on; and the dominion which it usurps over the mind is capable of enduring from youth to extreme age.

90 *Joanna Baillie: Plays on the Passions. Preface. To the Reader.*

Ambition can creep as well as soar. The pride of no person in a flourishing condition is more justly to be dreaded than that of him who is mean and cringing under a doubtful and unprosperous fortune.

91 *Burke: Letters on a Regicide Peace.* Letter iii. 1797.

It has been so strong as to make very miserable men take comfort that they were supreme in misery; and certain it is when we cannot distinguish ourselves by something excellent, we begin to take a complacency in some singular infirmities, follies, or defects of one kind or other.

92 *Burke: On the Sublime and the Beautiful.*

That exorbitant appetite and desire of honor, which we commonly call ambition; love of money, which is covetousness, and that greedy desire of gain; self-love, pride, and inordinate desire of vainglory or applause, love of study in excess; love of women (which will require a just volume of itself), of the other I will briefly speak, and in their order. Ambition, a proud covetousness, or a dry thirst of honor, a great torture of the mind, composed of envy, pride, and covetousness, a gallant madness, one defines it a pleasant poison; Ambrose, "a canker of the soul, an hidden plague;" Bernard, "a secret poison, the father of livor, and mother of hypocrisy, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of."

93 *Burton: Anatomy of Melancholy.* Pt. i. Sect. 2 Mem. 3, Subs. 11.

All true ambition and aspiration are without comparisons.
94 *Henry Ward Beecher: Life Thoughts.*

Ambition has no rest.
95 *Bulwer-Lytton: Richelieu.* Act iii. Sc. 1.

Ambition is often overtaken by calamity, because it is not aware of its pursuer, and never looks behind.
96 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Ambition.*

In men of the highest character and noblest genius there generally exists insatiable desire of honor, command, power, and glory.
97 *Cicero: Offices.* Bk. I. 8.

Ambition is in fact the avarice of power, and happiness herself is soon sacrificed to that very lust of dominion, which was first encouraged only as the best mode of obtaining it.
98 *Colton: Lacon.*

Hi ch your wagon to a star.
99 *Emerson: Essay on Civilization. Society and Solitude.*

Ambition scarce ever produces any evil but when it reigns in cruel and savage bosoms.
100 *Fielding: Amelia.* Bk. vi. Ch. 6.

Ambition has its disappointments to sour us, but never the good fortune to satisfy us; its appetite grows keener by indulgence, and all we can gratify it with at present serves but the more to inflame its insatiable desires.
101 *Benjamin Franklin: On True Happiness. Pennsylvania Gazette, Nov.* 20, 1735.

Any attempt to lower a man's reputation in that one point where he is ambitious to be distinguished is never forgotten or forgiven.
102 *B. R. Haydon: Table Talk.*

Ambition is of a higher and more heroic strain than avarice. Its objects are nobler, and the means by which it attains its ends less mechanical.
103 *Hazlitt: Table Talk. Second Series.* Pt. i. Essay x. *On Thought and Action.*

Ambition is not a weakness unless it be disproportioned to the capacity. To have more ambition than ability is to be at once weak and unhappy.
104 *George S. Hillard: Eulogy on the Life and Services of Daniel Webster. Faneuil Hall, Boston, Nov.* 30, 1852.

Every man who can be a first-rate something — as every man can be who is a man at all — has no right to be a fifth-rate something; for a fifth-rate something is no better than a first-rate nothing.
105 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

In politics, as in life, we must above all things wish only for the attainable.

106 *Heine: Wit, Wisdom, and Pathos. From "Lutetia."*

Men's ambition is generally proportioned to their capacity. Providence seldom sends any into the world with an inclination to attempt great things who have not abilities likewise to perform them.

107 *Johnson: Works.* VI. 275. (Oxford Edition, 1825.)

A purchased slave has but one master; an ambitious man must be a slave to all who may conduce to his aggrandizement.

108 *La Bruyère: Characters. Of the Court. (Rowe, Translator.)*

The wise man is cured of ambition by ambition.

109 *La Bruyère: Characters. Of Personal Merit. (Rowe, Translator.)*

Ambition does not see the earth she treads on: the rock and the herbage are of one substance to her.

110 *Landor: Imaginary Conversations. Tiberius and Vipsania.*

Ambition is but avarice on stilts and masked.

111 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

Ambition is indeed the most inconsiderate of passions, none of which are considerate; for the ambitious man, by the weakest inconsistency, proud as he may be of his faculties, and impatient as he may be to display them, prefers the opinion of the ignorant to his own. He would be what others can make him, and not what he could make himself without them. Nothing, in fact, is consistent and unambiguous but virtue.

112 *Landor: Imaginary Conversations. Aristoteles and Callisthenes.*

The largest ambition has the least appearance of ambition when it meets with an absolute impossibility in compassing its object.

113 *La Rochefoucauld: Reflections.* No. 91.

What seems generosity is often disguised ambition, that despises small to run after greater interest.

114 *La Rochefoucauld: Reflections.* No. 246.

Honors and public favors sometimes offer themselves the more readily to those who have no ambition for them.

115 *Livy: The History of Rome.* Bk. iv. Ch. 57. *(Baker, Translator.)*

Laboring toward distant aims sets the mind in a higher key, and puts us at our best.

116 *Parkhurst: Sermons. I. The Pattern in the Mount*

A mind free from ambition is a main help to political gentleness. Ambition, on the contrary, is hard-hearted, and the greatest fomenter of envy.

117 *Plutarch: Lives. Aristides and Marcus Cato.*

Though ambition in itself is a vice, yet it is often the parent of virtues.

118 *Quintilian: Education of an Orator.* Bk. i. Ch. 2, Sec. 22. (*Watson, Translator.*)

It is not position, but mind, that I want.

119 *Mme. Roland: To Her Father when rejecting a Suitor.*

Which dreams, indeed, are ambition; for the very substance of the ambitious is merely the shadow of a dream.

120 *Shakespeare: Hamlet.* Act ii. Sc. 2.

The poor make themselves poorer as apes of the rich, and the merely rich carry themselves like princes.

121 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

AMERICA — *see* **Freedom, Government, Great Britain, Liberty, Newspapers, Patriotism, Philistinism, Public Opinion.**

In the four quarters of the globe, who reads an American book, or goes to an American play, or looks at an American picture or statue?

122 *Sydney Smith: Review on Seybert's Annals of the United States.*

America has proved that it is practicable to elevate the mass of mankind — that portion which in Europe is called the laboring, or lower, class — to raise them to self-respect, to make them competent to act a part in the great right and great duty of self-government; and she has proved that this may be done by education and the diffusion of knowledge. She holds out an example a thousand times more encouraging than ever was presented before, to those nine-tenths of the human race who are born without hereditary fortune or hereditary rank.

123 *Daniel Webster: The Bunker Hill Monument, June* 17, 1843.

AMIABILITY.

Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy.

124 *Burton: Anatomy of Melancholy.* Pt. iii. Sec. i. Mem. 1, Subs. 2.

AMITY.

With him who knocks at the door of peace, seek not hostility.

125 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 14.

AMUSEMENT —*see* **Reading, Play.**

The city . . . has May games, feasts, wakes and merry meetings to solace themselves. . . .

Let them freely feast, sing, and dance, have their puppet plays, hobby-horses, tabors, crowds, bag-pipes, etc., play at ball, and barley brakes.

126 *Burton: Anatomy of Melancholy.* Pt. ii. Sec. 2, Mem. 4.

Amusement to an observing mind is study.

127 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. i. Ch. 23.

Poetry makes a principal amusement among unpolished nations; but in a country verging to the extremes of refinement, painting and music come in for a share.

128 *Goldsmith: The Traveller. Dedication.*

The moment a man finds a contradiction in himself between his amusements and his humanity, it is a signal that he should give them up.

129 *Leigh Hunt: Table Talk. Sporting.*

I am a great friend to public amusements, for they keep people from vice.

130 *Johnson: Boswell's Life of Johnson.* II. 169. (*George Birkbeck Hill, Editor*, 1887.)

ANCESTRY —*see* **Fame, Merit.**

A man who has ancestors is like a representative of the past.

131 *Bulwer-Lytton: The Lady of Lyons.* Act ii. Sc. 1.

Wisdom of our ancestors.

132 *Burke: Discussion on the Traitorous Correspondence Bill.* 1793.

Conceal not the meanness of thy family, nor think it disgraceful to be descended from peasants; for when it is seen that thou art not thyself ashamed, none will endeavor to make thee so.

133 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

This is the true pride of ancestry. It is founded in the tenderness with which the child regards the father, and in the romance that time sheds upon history.

134 *George William Curtis: Prue and I. · VI. Family Portraits.*

Being convinced that, for a person who thinks himself to be somebody, there is nothing more disgraceful than to exhibit himself as held in honor, not on his own account, but for the renown of his forefathers; for hereditary honor is to descendants a treasure honorable and magnificent.

135 *Plato: Menexenus.* Sec. 19. (*Burges, Translator.*)

We come into the world with the mark of our descent, and with our characters about us.

136 *Le Suge: Gil Blas.* Bk. x. Ch. 10. (*Smollett, Translator.*)

Reason, indeed, will soon inform us that our estimation of birth is arbitrary and capricious, and that dead ancestors can have no influence but upon imagination.

137 *Johnson: The Adventurer.* **No. 111.**

Proud men are very much mistaken. Their ancestors have left all things which are in their power to them, — riches, images, the noble recollection of themselves; they have not left their virtue, nor were they able: it alone can neither be presented as a gift, nor received.

138 *Sallust: The Jugurthine War.* Sec. 85. (*Ramage, Translator.*)

The glory of ancestors sheds a light around posterity; it allows neither their good nor bad qualities to remain in obscurity.

139 *Sallust: The Jugurthine War.* Sec. 85. (*Ramage, Translator.*)

All history shows the power of blood over circumstances as much as agriculture shows the power of the seeds over the soils.

140 *E. P. Whipple: Outlooks on Society, Literature, and Politics. American Principles.*

ANGER — *see* **Cruelty, Hatred.**

Anger is a bow that will shoot sometimes where another feeling will not.

141 *Henry Ward Beecher: Life Thoughts.*

Fire hath its force abated by water, not by wind; and anger must be allayed by cold words, and not by blustering threats.

142 *Anne Bradstreet: Printed in* 1867 *from a MS. left by the Author.*

Anger helps complexion, saves paint.

143 *Congreve: The Way of the World.* Act i. Sc. 9.

Anger is an expensive luxury in which only men of a certain income can indulge.

144 *George William Curtis: Prue and I. VI. Titbottom's Spectacles.*

Anger is one of the sinews of the soul.

145 *Fuller: The Holy and Profane States. The Holy State. Of Anger.*

Anger is a fierce and sudden flame, which may be kindled in the noblest breasts; but in these the slow droppings of an unforgiving temper never take the shape and consistency of enduring hatred.

146 *George S. Hillard: Life and Campaigns of George B. McClellan.* **Ch. 13.**

The flame of anger, bright and brief, sharpens the barb of Love.

147 *Landor: Miscellaneous.* LXVI.

Anger may repast with thee for an hour, but not repose for a night; the continuance of anger is hatred, the continuance of hatred turns malice. That anger is not warrantable which hath seen two suns.

148 *Quarles: Enchiridion.* Cent. II. No. 60.

Beware of him that is slow to anger; anger, when it is long in coming, is the stronger when it comes, and the longer kept.

149 *Quarles: Enchiridion.* Cent. II. No. 67.

Anger, when excessive, createth terror.

150 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 18.

The greatest remedy for anger is delay.

151 *Seneca: Of Anger.* Bk. iv. Ch. 29. (*Stewart, Trans.*)

ANGLING.

We may say of angling as Dr. Boteler said of strawberries: "Doubtless God could have made a better berry, but doubtless God never did;" and so, if I might be judge, God never did make a more calm, quiet, innocent recreation than angling.

152 *Izaak Walton: The Complete Angler.* Pt. i. Ch. 5.

ANTICIPATION.

Hope deceives, enjoyment undeceives.

153 *Joseph Roux: Meditations of a Parish Priest.* Pt. v., ix. (*Hapgood, Translator.*)

ANTIPATHY.

There is one species of terror which those who are unwilling to suffer the reproach of cowardice have wisely dignified with the name of *antipathy*.

154 *Johnson: Rambler.* No. 126.

ANTIQUARIAN — *see* **Antiquity.**

A mere antiquarian is a rugged being.

155 *Johnson: Boswell's Life of Johnson.* III. 278. (*George Birkbeck Hill, Editor*, 1887.)

ANTIQUITY — *see* **Antiquarian.**

Nothing is old but the mind.

156 *Emerson: Letters and Social Aims. Progress of Culture.*

They who make research into antiquity, may be said to pass often through many dark lobbies and dusky places before they come to the *Aula lucis*, the great hall of light; they must repair to old archives, and peruse many moulded and moth-eaten records, and so bring light, as it were, out of darkness, to inform the present world what the former did, and make us see truth through our ancestors' eyes.

157 *James Howell: Londonopolis.*

Old friends are best. King James used to call for his old shoes; they were easiest for his feet.

158 *John Selden: Table Talk. Friends.*

ANXIETY

There is much unnecessary anxiety in the world, which is apt too hastily to calculate the consequences of any unforeseen event, quite forgetting that, acute as it is in observation, the world, where the future is concerned, is generally wrong.

159 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 86.

The misfortunes hardest to bear are those which never come.

160 *Lowell: Democracy. Address. Birmingham, Eng., Oct.* 6, 1884.

APOLOGIES.

Apologies only account for that which they do not alter.

161 *Disraeli (Earl of Beaconsfield): Speech House of Commons (Order of Business), July* 28, 1871.

Apologizing, — a very desperate habit, — one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his shortcomings is from his apology.

162 *Holmes: The Professor at the Breakfast-Table.* Ch. 6.

APOSTASY.

We are all as God made us, and oftentimes a great deal worse.

163 *Cervantes: Don Quixote.* Pt. ii. Ch. 4. (*Jarvis, Translator.*)

APPETITE.

A man who rides out for an appetite consults but little the dignity of human nature.

164 *Johnson: Works.* XI. 204. (Edition, 1787.)

APPLAUSE.

Applause is the spur of noble minds, the end and aim of weak ones.

165 *Colton: Lacon.*

Great minds had rather deserve *contemporaneous* applause, without obtaining it, than obtain, without deserving it; if it follow them, it is well, but they will not deviate to follow it.

166 *Colton: Lacon.*

APPRECIATION.

A work of real merit finds favor at last.

167 *A. Bronson Alcott: Table Talk. I. Learning. Criticism.*

APPREHENSION.

It is worse to apprehend than to suffer.

168 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

ARBITERS.

The world at large is the arbiter at large of a nation's fame; with its thousand eyes it witnesses a nation's deeds, and from their collective testimony is national glory or national disgrace established.

169 *Washington Irving: The Sketch-Book. English Writers on America.*

ARCHÆOLOGY.

Archæology is not only the handmaid of history, it is also the conservator of art.

170 *Lord Lytton: Speeches. XXXIV. The Archæological Congress, Aug.* 2, 1869.

ARCHITECTURE — *see* **Trees.**

The Gothic cathedral is a blossoming in stone subdued by the insatiable demand of harmony in man. The mountain of granite blooms into an eternal flower, with the lightness and delicate finish, as well as the aerial proportions and perspective of vegetable beauty.

171 *Emerson: Essays. Of History.*

Great edifices, like great mountains, are the work of ages.

172 *Victor Hugo: Notre Dame.* Bk. iii. Ch. 1.

Architecture is a creation of the human intellect, adding to the stores of beauty in the world.

173 *Thomas Starr King: The White Hills. Lake Winnipiseogee.*

Architecture is the art which so disposes and adorns the edifices raised by man for whatsoever uses, that the sight of them contributes to his mental health, power, and pleasure.

174 *Ruskin: The Seven Lamps of Architecture.* Ch. 1.

Architecture is the work of nations.

175 *Ruskin: The True and the Beautiful. Sculpture.*

The architecture of a nation is great only when it is as universal and as established as its language, and when provincial differences of style are nothing more than so many dialects.

176 *Ruskin: The Seven Lamps of Architecture.* Ch. 7.

We may live without architecture, and worship without her, but we cannot remember without her.

177 *Ruskin: The Seven Lamps of Architecture.* Ch. 6.

When we build, let us think that we build (public edifices) for ever. Let it not be for the present delight, nor for present use alone, let it be such work as our descendants will thank us for; and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substances of them, "See! this our fathers did for us."

178 *Ruskin: The Seven Lamps of Architecture. The Lamp of Memory.*

The sight of such a building (St. Peter's) is like a ceaseless, changeless melody.

179 *Mme. de Staël: Corinne.* Bk. iv. Ch. 3. (*Isabel Hill, Translator.*)

The rendering, architecture is frozen music, has come to us from the philosophy of Kunst;—since it is music in space, as it were frozen music. . . . If architecture in general is frozen music. (Schilling, Translator, pp. 576, 593.)

ARGUMENT—*see* **Oratory.**

Much might be said on both **sides.**

180 *Addison: Spectator.* No. 122.

A knock-down argument: 'tis but a word and a blow.

181 *Dryden: Amphitryon.* Act i. Sc. 1.

There is no good in arguing with the inevitable.

182 *Lowell: Democracy. Address. Birmingham, Eng., Oct.* 6, 1884.

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one imagines a discourse better than yourself, although you may be fully informed, yet do not start objections.

183 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 37.

They are yet but ear-kissing arguments.

184 *Shakespeare: King Lear.* Act ii. Sc. 1.

ARISTOCRACY.

Natural aristocracy is the eminence of men over their fellows in real mind and soul.

185 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Those families, you know, are our upper-crust, not upper ten thousand.

186 *Cooper: The Ways of the Hour.* Ch. 6.

I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, Old Joe, and so on. They are all upper-crust here.

187 *Thomas C. Haliburton: Sam Slick in England.* Ch. 24.

The aristocracy is the immediate power between tyranny and democracy. It saves the people from violating the law, and the king from oppressing the people. If ever aristocracy be destroyed in England, the crown and the people will come into inevitable collision, and destroy each other.

188 *B. R. Haydon: Table Talk.*

Aristocracy is always cruel.

189 *Wendell Phillips: Speeches, Lectures, and Letters. Toussaint L'Ouverture, December,* 1861.

A social life which worships money, and pursues social distinction as its aim, is, in spirit and in fact, an aristocracy.

190 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

ARMY, The.

No man can be a great officer who is not infinitely patient of details, for an army is an aggregation of details, a defect in any one of which may destroy or impair the whole. It is a chain of innumerable links, but the whole chain is no stronger than its weakest link.

191 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 3.

ART — *see* **Archæology, Architecture, Artists, Beauty, Life, Literature, Nature, Painting, Perfection, Science, Sculptors, Sculpture.**

The art which is grand and yet simple is that which presupposes the greatest elevation both in artist and in public.

192 *Amiel: Journal, Dec.* 9, 1877. (*Mrs. Humphrey Ward, Translator.*)

Art, unless quickened from above and from within, has in it nothing beyond itself which is visible beauty.

193 *John Brown: Spare Hours. Notes on Art.*

Nature is not at variance with art, nor art with nature, they being both the servants of His providence. Art is the perfection of nature. Were the world now as it was the sixth day, there were yet a chaos. Nature hath made one world, and art another. In brief, all things are artificial, for nature is the art of God.

194 *Sir Thomas Browne: Religio Medici.* Pt. 16.

Art can never give the rules that make an art.

195 *Burke: The Sublime and Beautiful,* 1756. Pt. i. Sec. 19.

No work of art can be great but as it deceives; to be otherwise, is the prerogative of nature only.

196 *Burke: The Sublime and Beautiful.* Pt. ii. Sec. 11.

If art be not the imitator of nature, it is still less the copyist of art. Its base is in the study of nature, — not to imitate, but first to select, and then to combine, from nature those materials into which the artist can breathe his own vivifying idea; and as the base of art is in the study of nature, so its polish and ornament must be sought by every artist in the study of those images which the artists before him have already selected, combined, and vivified; not, in such study, to reproduce a whole which represents another man's mind, and can no more be born again than can the man who created it; but again to select, to separate, to recombine, — to go through the same process in the contemplation of art which

he employed in the contemplation of nature, profiting by all details, but grouping them anew by his own mode of generalization, and only availing himself of the minds of others for the purpose of rendering more full and complete the realization of that idea of truth or beauty which has its conception in his own mind.

197 *Bulwer-Lytton: Caxtoniana.* Essay xxiii. *On Certain Principles of Art in Works of Imagination.*

Art is a spiritual triumph.

198 *William Ellery Channing: Note-Book. Art.*

Art is an absolute mistress; she will not be coquetted with or slighted; she requires the most entire self-devotion, and she repays with grand triumphs.

199 *Charlotte Cushman: Charlotte Cushman (American Actors Series).* Ch. 10.

The conscious utterance of thought by speech or action, to any end, is art.

200 *Emerson: Society and Solitude. Art.*

The highest problem of every art is, by means of appearances, to produce the illusion of a loftier reality.

201 *Goethe: Truth and Poetry.* Bk. xi. (*Godwin, Translator.*)

The perfection of an art consists in the employment of a comprehensive system of laws, commensurate to every purpose within its scope, but concealed from the eye of the spectator; and in the production of effects that seem to flow forth spontaneously, as though uncontrolled by their influence, and which are equally excellent, whether regarded individually, or in reference to the proposed result

202 *J. M. Good: The Book of Nature.* **Series i. Lect. 9.**

True art, which requires free and healthy faculties, is opposed to pedantry, which crushes the soul under a burden.

203 *Hamerton: Thoughts about Art. XIV. The Artistic Spirit.*

Art is the work of man under the guidance and inspiration of a mightier power.

204 *J. C. and A. W. Hare: Guesses at Truth.*

Art is a reality, not a definition; inasmuch as it approaches a reality it approaches perfection, and inasmuch as it approaches a mere definition it is imperfect and untrue.

205 *B. R. Haydon: Table Talk.*

Art must anchor in nature, or it is the sport of every breath of folly.

206 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay xviii. *Madame Pasta and Mademoiselle Mars.*

Art is but the mirror of life.

207 *Heine: Wit, Wisdom, and Pathos. The Romantic School.*

Art is higher than nations, older than many centuries.

208 *Higginson: Atlantic Essays. A Plea for Culture.* 1867.

Men of genius are more apt to feel art than to understand it; and they sometimes mistake that emotion which a work of art calls forth for essential characteristics of the work itself.

209 *George S. Hillard: Six Months in Italy.* Ch. 29. *Travellers in Italy and Writers upon Italy. Madame de Staël.*

Art has its fanatics and even its monomaniacs.

210 *Victor Hugo: Ninety-three.* Pt. ii. Bk. iii. Ch. 6. (*Benedict, Translator.*)

Every work of art has also a certain end or purpose for which it is calculated.

211 *Hume: Essays. XXII. Of the Standard of Taste.*

There is certainly something accidental in the first rise and the progress of the arts of any nation.

212 *Hume: Essays. XII. Of Eloquence.*

Art does not lie in copying nature. Nature only furnishes the artist with the material by means of which to express a beauty still unexpressed in nature. He beholds in nature more than nature herself holds or is conscious of.

213 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

Art is nothing more than the shadow of humanity.

214 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

Art is positive, claiming a substantive majesty, and beggaring all adjectives to set forth its praise.

215 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

Why does no painter, no poet, no sculptor, succeed in snatching the inmost secret of art, and so making his name immortal?

216 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

Piety in art, poetry in art, puseyism in art, let us be careful how we confound them.

217 *Mrs. Jameson: Memoirs and Essays. The House of Titian.*

The beautiful is the most useful in art; but the sublime in art is the most helpful to morals, for it elevates the mind.

218 *Joubert: Pensées.* No. 326. (*Attwell, Translator.*)

The youth of art is handsome, its manhood pompous, its old age rich, but overcharged with ornaments which disfigure it and hasten its decay.

219 *Joubert: Pensées.* No. 276. (*Attwell, Translator.*)

Art is the revelation of man; and not merely that, but likewise the revelation of nature, speaking through man. Art pre-exists in nature, and nature is reproduced in art. As vapors from the ocean, floating landward and dissolved in rain, are carried back in rivers to the ocean, so thoughts and the semblances of things that fall upon the soul of man in showers flow out again in living streams of art, and lose themselves in the great ocean, which is nature. Art and nature are not, then, discordant, but ever harmoniously working in each other.

220 *Longfellow: Hyperion.* Bk. iii. Ch. 5.

Art signifies no more than this. Art is power.

221 *Longfellow: Hyperion.* Bk. iii. Ch. 5.

Life is the one great fact which art is always endeavoring to express and illustrate and interpret, and art is the supreme and final form in which life is always striving to utter itself.

222 *Hamilton W. Mabie: Robert Browning. Andover Review, August,* 1887.

Art necessarily presupposes knowledge. Art, in any but its infant state, presupposes scientific knowledge; and if every art does not bear the name of a science, it is only because several sciences are often necessary to form the groundwork of a single art.

223 *John Stuart Mill: System of Logic.* Introduction.

It is the treating of the commonplace with the feeling of the sublime that gives to art its true power.

224 *Jean-François Millet: MS. Note accompanying Unpublished Sketches.*

Art is, after nature, the only consolation that one has at all for living.

225 *Ouida: Wisdom, Wit, and Pathos. Ariadne.*

Count art by gold, and it fetters the feet it once winged.

226 *Ouida: Wisdom, Wit, and Pathos. Pascarel.*

Nature is always mysterious and secret in the use of her means; and art is always likest her when it is most inexplicable.

227 *Ruskin: Modern Painters.* Pt. i. Sec. 2, Ch. 2.

All art is great, and good, and true, only so far as it is distinctively the work of *manhood* in its entire and highest sense; that is to say, not the work of limbs and fingers, but of the soul, aided, according to her necessities, by the inferior powers, and therefore distinguished in essence from all products of those inferior powers unhelped by the soul.

228 *Ruskin: The Stones of Venice. The Fall.* Ch. 4.

Art does not represent things falsely, but truly as they appear to mankind.

229 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

All the forms of art which result from the comparatively recreative exertion of minds more or less blunted or encumbered with other cares and toils, the art which we may call generally the art of the wayside, as opposed to that which is the business of men's lives, is, in the best sense of the word, grotesque.

230 *Ruskin: The Stones of Venice. The Fall.* Ch. 3.

Great art is nothing else than the type of strong and noble life.

231 *Ruskin: The Two Paths.* Lect. i.

Great art is the expression, by an art-gift, of a pure soul.

232 *Ruskin: The Queen of the Air.* Lect. iii.

I say fearlessly respecting repose, that no work of art can be great without it, and that all art is great in proportion to the appearance of it. It is the most unfailing test of beauty, whether of matter or of motion, nothing can be ignoble that possesses it, nothing right that has it not, and in strict proportion to its appearance in the work is the majesty of mind to be inferred to the artificer.

233 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 7.

Noble art is nothing less than the expression of a great soul; and great souls are not common things.

234 *Ruskin: Political Economy of Art. Addenda.* Note 3.

Nothing can be done well in art except by vision.

235 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

The art is wrong which either realizes its subject completely or fails in giving such definite aid as shall enable it to be realized by the beholding imagination.

236 *Ruskin: The Stones of Venice. The Fall.* Ch. 4.

Over the doors of every school of art I would have this one word, relieved out in deep letters of pure gold, — Moderation.

237 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 10.

Respect for the ancients is the salvation of art, though it sometimes blinds us to its *ends*.

238 *Ruskin: Modern Painters.* Preface. (Second edition.)

The art is greatest which conveys to the mind of the spectator, by any means whatsoever, the greatest number of the greatest ideas, and I call an idea great in proportion as it is received by a higher faculty of the mind, and as it more fully occupies, and in occupying exercises and exalts, the faculty by which it is received.

239 *Ruskin: Modern Painters.* Pt. i. Sec. 1, Ch. 2.

No work of any art, in which this expression of infinity is possible, can be perfect, or supremely elevated without it, and that, in proportion to its presence, it will exalt and render impressive even the most tame and trivial themes.

240 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 5.

Art alone supplies an enjoyment which requires no appreciable effort, which costs no sacrifice, and which we need not repay with repentance.

241 *Schiller: Essays, Æsthetical and Philosophical. Tragic Art.* (Bohn's Edition.)

Art is intended to make us contemplate the true and the infinite in forms of sense. Yet even art does not fully satisfy the deepest need of the soul. The soul wants to contemplate truth in its inmost consciousness. Religion is placed above the dominion of art.

242 *Schiller: Essays, Æsthetical and Philosophical.* Introduction. (Bohn's Edition.)

Art is the right hand of nature. The latter only gave us being, but 'twas the former made us men.

243 *Schiller: Fiesco.* II. 17. (Bohn's Edition.)

As all sublimity and beauty consists in the appearance and not in the value of the object, it follows that art has all the advantages of nature without her shackles.

244 *Schiller: Essays, Æsthetical and Philosophical. On the Sublime.* (Bohn's Edition.)

There is one thing that survives all the changes that come over men's modes of thought, and that is art.

245 *Horace E. Scudder: Men and Letters. Aspects of Historical Work.*

Practical success in art must come from every-day ambition and experiment.

246 *Stedman: Poets of America.* Ch. 9. *James Russell Lowell.*

No good art is unbeautiful, but much able and effective work may be and is.

247 *Swinburne: Essays and Studies. Notes on some Pictures of* 1868.

Oh wit and art, what power you have when joined!

248 *Vanbrugh: The Provoked Wife.* Act ii. Sc. 2.

ARTISTS — *see* **Art, Individuality, Musicians, Pictures.**

The love of gain never made a painter, but it has marred many.

249 *Washington Allston: Lectures on Art and Poems. Aphorisms written on the Walls of his Studio.*

Art reveals nature by interpreting its intentions and formulating its desires. Every ideal is the key of a long enigma. The great artist is the simplifier.

250 *Amiel: Journal, Nov.* 25, 1861. (*Mrs. Humphrey Ward, Translator.*)

Every artist dips his brush in his own soul, and paints his own nature into his pictures.

251 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Art is a manly business, if ever any human occupation could be called manly, for the utmost efforts of the strongest men are needed for success in it.

252 *Hamerton: Intellectual Life. Women and Marriage.* Letter iii.

The artist must look to his own industry and not to the criticisms of others for the true revelation of his own powers.

253 *Hamerton: Modern Frenchmen. François Rude.*

The simple privilege of doing art work is in itself the artist's sufficient reward, his only real misfortune being whatever interrupts his studies.

254 *Hamerton: Modern Frenchmen. François Rude.*

You cannot put an artist's day into the life of any one but an artist.

255 *Hamerton: The Intellectual Life.* Pt. x. Letter i.

A great name in art goes but a little way: it is chilled as it creeps along the surface of the world, without something to revive and make it blaze out with fresh splendor.

256 *Hazlitt: Table Talk.* Second series. Pt. ii. Essay xxxi. *On Patronage and Puffing.*

The artist is the fabled child of popular legend, whose tears are all pearls. Alas! his wicked step-mother, the world, beats the poor child the more unmercifully in order that he may weep plenty of pearls.

257 *Heine: Wit, Wisdom, and Pathos. Musical Notes from Paris.*

The one thing that marks the true artist is a clear perception and a firm, bold hand, in distinction from that imperfect mental vision and uncertain touch which give us the feeble pictures and the lumpy statues of the mere artisans on canvas or in stone.

258 *Holmes: The Professor at the Breakfast-Table.* Ch. 9.

The greatest artist is he who is greatest in the highest reaches of his art, even although he may lack the qualities necessary for the adequate execution of some minor details.

259 *George Henry Lewes: On Actors and the Art of Acting.* Ch. 1.

Many have genius, but, wanting art, are forever dumb. The two must go together to form the great poet, painter, or sculptor.

260 *Longfellow: Kavanagh.* Ch. 20.

The lovers of art are many, but the active intellect, the creative power, — the power to put these shapes and images in art, to embody the indefinite, and render perfect, — is his alone. He shares the gift with few. He knows not even whence or how this is. He knows only that it is; that God has given him the power which has been denied to others.

261 *Longfellow: Hyperion.* Bk. iii. Ch. 5.

The artist is not the man who paints a landscape or a portrait better than any other man. It is not the man who writes a better poem, or builds a more symmetric edifice than another. It is not the man of any specific mode of industry or productive action. It is simply the man who in all these modes works from an ideal, works to produce or bring forth in tangible form some conception of use or beauty with which not his memory but his inmost soul is aglow.

262 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

The artist, the man who is striving to actualize an idea, inevitably feels a sense of human dignity or worth to which the mere paid laborer is a stranger.

263 *Henry James: Lectures and Miscellanies.* Lect. iii. *The Principle of Universality in Art.*

He that seeks popularity in art closes the door on his own genius, as he must needs paint for other minds, and not for his own.

264 *Mrs. Jameson: Memoirs and Essays. Washington Allston.*

Only God Almighty makes painters.

265 *Sir Godfrey Kneller: Reply to His Tailor, who requested His Son to be taken as a Pupil.*

The simplicity of the artist is always the stumbling-block of the artist with the world.

266 *Ouida: Wisdom, Wit, and Pathos. Friendship.*

Every painter ought to paint what he himself loves, not what others have loved. If his mind be pure and sweetly toned, what he loves will be lovely; if otherwise, no example can guide his selection, no precept govern his hand.

267 *Ruskin: Modern Painters.* Pt. iii. Sec. ii. Ch. 5.

He draws nothing well who thirsts not to draw *every* thing. When a good painter shrinks, it is because he is humbled, not fastidious; when he stops it is because he is surfeited, and not because he thinks nature has given him unkindly food, or that he fears famine.

268 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 3.

He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas.

269 *Ruskin: Modern Painters.* Pt. i. Sec. i. Ch. 2.

If it is the love of that which your work represents; if, being a landscape painter, it is love of hills and trees that moves you; if, being a figure painter, it is love of human beauty and human soul that moves you; if, being a flower or animal painter, it is love, and wonder, and delight in petal and in limb that move you, then the spirit is upon you, and the earth is yours and the fulness thereof.

270 *Ruskin: The Two Paths.* sect. 1.

Nothing must come between nature and the artist's sight; nothing between God and the artist's soul.

271 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

There is no great painter, no great workman in any art, but he sees more with the glance of a moment than he could learn by the labor of a thousand hours.

272 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

The whole function of the artist in the world is to be a seeing and a feeling creature; to be an instrument of such tenderness and sensitiveness that no shadow, no hue, no line, no instantaneous and evanescent expression of the visible things around him, nor any of the emotions which they are capable of conveying to the spirit which has been given him, shall either be left unrecorded, or fade from the book of record.

273 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

Timon. Wrought he not well that painted it?
Apem. He wrought better that made the painter.

274 *Shakespeare: Timon of Athens.* Act i. Sc. 1.

Art is a language, and a seemingly careless workman may be a truer artist than his painstaking fellow. When one has little to say, his technics are a kind of pedantry, while a faulty poem or picture may be great because a great thought of character is in it. The best workman is he who adapts means to the noblest end, and we tire of those who, with no message to deliver, elaborate their style.

275 *Stedman: Poets of America.* Ch. 12. *The Outlook.*

There is no such a thing as a dumb poet or a handless painter. The essence of an artist is that he should be articulate.

276 *Swinburne: Essays and Studies. Matthew Arnold's New Poems.*

This gift of love and faith, now rare enough, has been and should be ever the common apanage of artists.

277 *Swinburne: Essays and Studies. Notes on Some Pictures of* 1868.

A great artist can paint a great picture on a small canvas.

278 *Charles Dudley Warner: Washington Irving.* Ch. 6. *American Men of Letters.*

A painter is a companion for kings and emperors.

279 *Benjamin West: Exclamation in a Conversation.*

ASPIRATION.

Enflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages.

280 *Milton: Tractate of Education.*

ASSURANCE.

God Almighty cannot prevent me from winning a victory to-day.

281 *Gen. Joseph Hooker: Letter to President Abraham Lincoln, the day previous to the fight at Chancellorsville.*

ATHEISTS.

Though a man declares himself an atheist, it in no way alters his obligations.

282 *Henry Ward Beecher: Life Thoughts.*

AUDACITY.

Stubborn audacity is the last refuge of guilt.

283 *Johnson: Works.* IX. 115. (Oxford edition, 1825.)

AUGURY.

We defy augury: there is a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all.

284 *Shakespeare: Hamlet.* Act v. Sc. 2.

AUTHORITY — *see* **Judges, Office, Old Age, Submission.**

Power and authority are sometimes bought by kindness; but they can never be begged as alms by an impoverished and defeated violence.

285 *Burke: Speech. Conciliation with America.* March 22, 1775.

He who is firmly seated in authority soon learns to think security, and not progress, the highest lesson of statecraft. From the summit of power men no longer turn their eyes upward, but begin to look about them. Aspiration sees only one side of every question; possession, many.

286 *Lowell: Among My Books. New England Two Centuries Ago.*

Kindness out of season destroys authority.

287 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 18.

AUTHORS — *see* **Authorship, Biography, Criticism, Fame, Fiction, Historians, Individuality, Literature, Patriots, Plagiarism, Quotation, Translators, Vanity**

Nobody writes a book without meaning something, though he may not have the faculty of writing consequentially, and expressing his meaning.

288 *Addison: Whig Examiner.* No. 4.

A book made, renders succession to the author; for as long as the book exists, the author remaining ἀθανατος, immortal, cannot perish.

289 *Richard Aungervyle (Richard de Bury): Philobiblon.*

The pen is the tongue of the hand: a silent utterer of words for the eye.

290 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

He who writes prose builds his temple to fame in rubble. He who writes verses builds it in granite.

291 *Bulwer-Lytton: Caxtoniana.* Essay xxvii.

Writers, especially when they act in a body, and in one direction, have great influence on the public mind.

292 *Burke: Reflections on the Revolution in France.*

Authors are martyrs, witnesses for the truth, or else nothing. Money cannot make or unmake them. They are made or unmade, commanded and held back, by God Almighty alone, whose inspiration it is has given them understanding.

293 *Carlyle: Journal, July* 22, 1832.

Incessant scribbling is death to thought.

294 *Carlyle: Letter to John Carlyle, March* 27, 1831.

Oh, thou who art able to write a book, which once in the two centuries or oftener there is a man gifted to do, envy not him whom they name city-builder, and inexpressibly pity him whom they name conqueror or city-burner! Thou, too, art a conqueror or victor, but of the true sort; namely, over the Devil. Thou, too, hast built what will outlast all marble and metal, and be a wonder-bringing city of the mind, a temple and seminary and prophetic mount, whereto all kindreds of the earth will pilgrim.

295 *Carlyle: Sartor Resartus.* Bk. ii. Ch. 8.

The writer of a book, is not he a preacher preaching not to this parish or that, on this day or that, but to all men in all times and places?

296 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

The pen is the tongue of the mind.

297 *Cervantes: Don Quixote.* Pt. ii. Ch. 16. (*Jarvis, Translator.*)

Authors are lamps, exhausting themselves to give light to others; or rather may they be compared to industrious bees, not because they are armed with a sting, but because they gather honey from every flower, only that their hive may be plundered when their toil is completed.

298 *Paul Chatfield, M.D. (Horace Smith). The Tin Trumpet. Authors.*

Next to doing things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleasure, than to write things that deserve to be read.

299 *Lord Chesterfield: Letters to His Son.* 1739.

Authors, like women, commonly dress when they make a visit. Respect to themselves makes them polish their thoughts, and exert the force of their understanding more than they would, or can do, in ordinary conversation.

300 *Jeremy Collier: Essays upon Several Moral Subjects. Of the Entertainment of Books.*

It is not easy for a man to speak of his own books.

301 *Dickens: Speeches, Literary and Social.* III. Feb. 1, 1842.

An author is a solitary being, who, for the same reason he pleases one, must consequently displease another.

302 *Isaac Disraeli: Literary Character of Men of Genius. Literary Miscellanies. On Reading.*

Authors stand between the governors and the governed, and form the single organ of both. Those who govern a nation cannot at the same time enlighten the people, for the executive power is not empirical; and the governed cannot think, for they have no continuity of leisure.

303 *Isaac Disraeli: Literary Character of Men of Genius.* Ch. 25.

I think the author who speaks about his own books is almost as bad as a mother who talks about her own children.

304 *Disraeli (Earl of Beaconsfield): Speech at Banquet to Lord Rector, Glasgow, Nov.* 19, 1870.

Talent alone cannot make a writer. There must be a man behind the book, a personality which, by birth and quality, is pledged to the doctrines there set forth, and which exists to see and state things so, and not otherwise, holding things because they are things.

305 *Emerson: Representative Men. Goethe; or, The Writer.*

The writer, like a priest, must be exempted from secular labor. His work needs a frolic health: he must be at the top of his condition.

306 *Emerson: Poetry and Imagination. Creation.*

An affected modesty is very often the greatest vanity, and authors are sometimes prouder of their blushes than of the praises which occasioned them.

307 *Farquhar: The Constant Couple; or, A Trip to the Jubilee. Preface.*

Every author, in some degree, portrays himself in his works, even be it against his will.

308 *Goethe: The Poet's Year.*

One writer, for instance, excels at a plan, or a title-page, another works away the body of the book, and a third is a dab at an index.

309 *Goldsmith: The Bee.* No. 1. Oct. 6, 1759.

The ablest writer is a gardener first, and then a cook. His tasks are, carefully to select and cultivate his strongest and most nutritive thoughts, and, when they are ripe, to dress them wholesomely, and so that they may have a relish.

310 *J. C. and A. W. Hare: Guesses at Truth.*

Bees are sometimes drowned (or suffocated) in the honey which they collect. So some writers are lost in their collected learning.

311 *Hawthorne: American Note-Books.* 1842.

The love of letters is the forlorn hope of the man of letters. His ruling passion is the love of fame.

312 *Hazlitt: Sketches and Essays. On the Conversation of Lords.*

I never saw an author in my life, saving perhaps one, that did not purr as audibly as a full-grown domestic cat on having his fur smoothed the right way by a skilful hand.

313 *Holmes: Autocrat of the Breakfast-Table.* Ch. 3.

The endeavor to please by novelty leads men wide of simplicity and nature, and fills their writings with affectation and conceit.

314 *Hume: Essays.* XIX. *Of Simplicity and Refinement in Writing.*

We choose our favorite author as we do our friend, from a conformity of humor and disposition.

315 *Hume: Essays.* XXII. *Of the Standard of Taste.*

May I hope to become the meanest of these existences? This is a question which every author who is a lover of books asks himself some time in his life, and which must be pardoned because it cannot be helped.

316 *Leigh Hunt: The Literary Examiner. My Books.* 1823.

The only happy author in this world is he who is below the care of reputation.

317 *Washington Irving: Tales of a Traveller. The Poor-Devil Author.*

Books! their worth is a matter of fancy, say of weakness to the weaker part of mankind; they have no standard value, none at their birth. Hence the unknown maker of a book — I speak especially of the time when I first sinned in ink — is a sort of gypsy in the social scale, a picturesque vagabond, who somehow or the other contrives to live on the sunny side of the statutes, but is nevertheless vehemently suspected of all sorts of larceny by respectable householders.

318 *Douglas Jerrold: Specimens of Jerrold's Wit. The Perils of Authorship.*

A man may write at any time if he will set himself doggedly to it.

319 *Johnson: Boswell's Life of Johnson.* V. 40. (*George Birkbeck Hill, Editor*, 1887.)

An author and his reader are not always of a mind.

320 *Johnson: Works.* VIII. 371. (Oxford edition, 1825.)

A transition from an author's book to his conversation is too often like an entrance into a great city after a distant prospect. Remotely, we see nothing but spires of temples and turrets of palaces, and imagine it the residence of splendor, grandeur, and magnificence, but, when we have passed the gates, we find it perplexed with narrow passages, disgraced with despicable cottages, embarrassed with obstructions, and clouded with smoke.

321 *Johnson: The Rambler.* No. 14.

Authors are like privateers, always fair game for one another.

322 *Johnson: Boswell's Life of Johnson.* IV. 191. Note 1. (*George Birkbeck Hill, Editor*, 1887.)

A writer who obtains his full purpose loses himself in his own lustre. Of an opinion which is no longer doubted, the evidence ceases to be examined. Of an art universally practised, the first teacher is forgotten. Learning, once made popular, is no longer learning: it has the appearance of something which we have bestowed upon ourselves, as the dew appears to rise from the field which it refreshes.

323 *Johnson: Works.* VII. 301. (Oxford edition, 1825.)

He that is himself weary will soon weary the public. Let him therefore lay down his employment, whatever it be, who can no longer exert his former activity or attention; let him not endeavor to struggle with censure, or obstinately infest the stage till a general hiss commands him to depart.

324 *Johnson: The Rambler.* No. 207.

Men of the pen have seldom any great skill in conquering kingdoms, but they have strong inclination to give advice.

325 *Johnson: Works.* VI. 260. (Oxford edition, 1825.)

My friend was of opinion that when a man of rank appeared in that character, he deserved to have his merits handsomely allowed.

326 *Johnson: Boswell's Life of Johnson.* 1781. (Routledge edition, Vol. iv. Ch. 4.)

My reputation as an author is at the mercy of the reader, who lies under no other obligations to do me justice than those of religion and morality. . . . If a man calls me idiot or plagiary, I have no remedy, since by selling him the book I admit his privilege of judging and declaring his judgment, and can appeal only to other readers if I think myself injured.

327 *Johnson: Works.* V. 463. (Oxford edition, 1825.)

Never let criticisms operate upon your face or your mind; it is very rarely that an author is hurt by his critics. The blaze of reputation cannot be blown out, but it often dies in the socket. A very few names may be considered as perpetual lamps that shine unconsumed.

328 *Johnson: Letters to and from the Late Samuel Johnson. From Original MSS. by Hester Lynch Piozzi, London*, 1788. II. 110. (*George Birkbeck Hill, Editor.*)

No man but a blockhead ever wrote except for money.

329 *Johnson: Boswell's Life of Johnson.* III. 19. (*George Birkbeck Hill, Editor*, 1887.)

The best part of every author is in general to be found in his book, I assure you.

330 *Johnson: Boswell's Life of Johnson.* I. 450. Note 1. (*George Birkbeck Hill, Editor*, 1887.)

The chief glory of every people arises from its authors.

331 *Johnson: Works.* V. 49. (Oxford edition, 1825.)

The greatest part of a writer's time is spent in reading, in order to write; a man will turn over half a library to make one book.

332 *Johnson: Boswell's Life of Johnson.* 1775. (Routledge edition, Vol. ii. Ch. 10.)

The more intellectual people are, the readier will they attend to what a man tells them. If it is just they will follow it, be his practice what it will. No man practises so well as he writes.

333 *Johnson: Boswell's Life of Johnson.* V. 210. (*George Birkbeck Hill, Editor*, 1887.)

The promises of authors are like the vows of lovers.

334 *Johnson: Works.* VII. 450. (Oxford edition, 1825.)

The reciprocal civility of authors is one of the most risible scenes in the farce of life.

335 *Johnson: Works.* VI. 478. (Oxford edition, 1825.)

There is nothing more dreadful to an author than regret, compared with which reproach, hatred, and oppression are names of happiness.

336 *Johnson: The Rambler.* No. 2.

There is something noble in publishing truth, though it condemns one's self.

337 *Johnson: Boswell's Life of Johnson.* V. 210. (*George Birkbeck Hill, Editor*, 1887.)

There seems to be a strange affectation in authors of appearing to have done everything by chance.

338 *Johnson: Works.* VIII. 24. (Oxford edition, 1825.)

The worst thing you can do to an author is to be silent as to his works. An assault upon a town is a bad thing, but starving it is still worse; an assault may be unsuccessful, you may have more men killed than you kill, but if you starve the town you are sure of victory.

339 *Johnson: Boswell's Life of Johnson.* III. 375. (*George Birkbeck Hill, Editor,* 1887.)

Writers commonly derive their reputation from their works; but there are works which owe their reputation to the character of the writer. The public sometimes has its favorites, whom it regards for one species of excellence with the honors due to another.

340 *Johnson: Works.* VI. 478. (Oxford edition, 1825.)

Ready writing makes not good writing; but good writing brings on ready writing.

341 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

A man starts upon a sudden, takes pen, ink, and paper, and, without ever having had a thought of it before, resolves within himself he will write a book. He has no talent at writing, but he wants fifty guineas.

342 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 15.

It is the glory and merit of some men to write well, and of others not to write at all.

343 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

To make a book is no less a trade than to make a clock; something more than wit is necessary to form an author.

344 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

Truth is the best guide to make a man write forcibly, naturally, and delicately.

345 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

Every great author is a great reformer; and the reform is either in thought or language.

346 *Landor: Imaginary Conversations. Andrew Marvel and Bishop Parker.*

Authors in general are stark mad on the subject of their own works.

347 *Le Sage: Gil Blas.* Bk. vii. Ch. 4. (*Smollett, Translator.*)

Hope never tells a more flattering tale than in the ear of a dramatic author.

348 *Le Sage: Gil Blas.* Bk. xi. Ch. 10. (*Smollett, Translator.*)

Authors' lives in general are not uniform, they are strangely checkered by vicissitudes; and even were the outward circumstances uniform, the inward struggles must still be various.

349 *George Henry Lewes: The Spanish Drama.* Ch. 2.

A great writer does not reveal himself here and there, but everywhere.

350 *Lowell: My Study Windows. Chaucer.*

If the works of the great poets teach anything, it is to hold mere invention somewhat cheap. It is not the finding of a thing, but the making something out of it after it is found, that is of consequence.

351 *Lowell: My Study Windows. Chaucer.*

The multitude of books is a great evil. There is no measure or limit to this fever for writing; every one must be an author; some out of vanity to acquire celebrity and raise up a name, others for the sake of lucre and gain.

352 *Martin Luther: Table Talk. Miscellaneous.* No. 911. (*Hazlitt, Translator.*)

He that cometh in print because he would be known, is like the fool that cometh into the market because he would be seen.

353 *Lyly: Euphues. The Anatomy of Wit. To the Gentlemen Readers.*

A great writer is the friend and benefactor of his readers, and they cannot but judge of him under the deluding influence of friendship and gratitude.

354 *Macaulay: Essays. Lord Bacon.*

What a wonderful, what an almost magical boon, a writer of great genius confers upon us, when we read him intelligently. As he proceeds from point to point in his argument or narrative, we seem to be taken up by him, and carried from hill-top to hill-top, where, through an atmosphere of light, we survey a glorious region of thought, looking freely, far and wide, above and below, and gazing in admiration upon all the beauty and grandeur of the scene.

355 *Horace Mann: Lectures on Education.* Lect. vi.

He who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem.

356 *Milton: Apology for Smectymnuus.*

The last thing that we find in making a book is to know what we shall put first.

357 *Pascal: Thoughts.* Ch. 9. No. 30. (*Wight, Translator.*) (Louandre edition.)

The name is the man; renown is the writer.

358 *Joseph Roux: Meditations of a Parish Priest Literature. Poets,* 45. (*Hapgood, Trans.*)

Two sorts of writers possess genius: those who think, and those who cause others to think.

359 *Joseph Roux: Meditations of a Parish Priest. Literature. Poets*, 16. (*Hapgood, Trans.*)

Every great writer may be at once known by his guiding the mind far from himself, to the beauty which is not of his creation, and the knowledge which is past his finding out.

360 *Ruskin: Modern Painters. Preface.* (Second edition.)

We judge of the excellence of a rising writer, not so much by the resemblance of his works to what has been done before, as by their difference from it.

361 *Ruskin: Modern Painters. Preface.* (Second edition.)

Let there be gall enough in thy ink, though thou write with a goose-pen, no matter.

362 *Shakespeare: Twelfth Night.* Act iii. Sc. 2.

Look in thy heart and write.

363 *Sir Philip Sidney: Maxim.*

A quick ear and eye, an ability to discern the infinite suggestiveness of common things, a brooding, meditative spirit, are all that the essayist requires to start business with.

364 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

A perilous trade, indeed, is that of a man who has to bring his tears and laughter, his recollections, his personal griefs and joys, his private thoughts and feelings, to market, to write them on paper, and sell them for money.

365 *Thackeray: English Humorists. Sterne and Goldsmith.*

I have got my spindle and my distaff ready, — my pen and mind, — never doubting for an instant that God will send me flax.

366 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

The habit of writing clearly soon comes to the writer who is a severe critic to himself.

367 *Trollope: Autobiography.* Ch. 12.

Cheerfulness is a characteristic of all great writers whose thoughts and imaginations have their spring in primitive feelings and affections, which are sound, vigorous, and unspotted with discontent and misanthropy.

368 *E. P. Whipple: Success and its Conditions. Cheerfulness.*

There is no surer sign of a bad heart than for a writer to find delight in degrading his species.

369 *E. P. Whipple: Literature and Life. Wit and Humor.*

All authors whatever in their dedication are poets.

370 *Wycherley: Love in a Wood; or, St. James's Park Dedication.*

AUTHORSHIP — *see* **Authors.**

Authorship is a royal priesthood; but woe to him who rashly lays unhallowed hands on the ark or the altar, professing a zeal for the welfare of the race only that he may secure the confidence and sympathies of others, and use them for his own selfish ends. If a man have no heroism in his soul, no animating purpose beyond living easily and faring sumptuously, I can imagine no greater mistake on his part than that of resorting to authorship as a vocation.

371 *Horace Greeley : Recollections of a Busy Life. Letter to the Hon. Robert Dale Owen, March* 5, 1860.

Literature is a noble calling, but only when the call obeyed by the aspirant issues from a world to be enlightened and blessed, not from a void stomach clamoring to be gratified and filled.

372 *Horace Greeley : Recollections of a Busy Life. Letter to the Hon. Robert Dale Owen, March* 5, 1860.

Sell not your integrity, barter not your independence. Beg of no man the privilege of earning a livelihood by authorship, since that is to degrade your faculty, and very probably to corrupt it; but seeing through your own clear eyes, and uttering the impulses of your own honest heart, speak as truth and love shall dictate, asking no material recompense, but living by the labor of your hands until recompense shall be voluntarily tendered to secure your service; and you may frankly accept it without a compromise of your integrity or a peril to your freedom.

373 *Horace Greeley : Recollections of a Busy Life. Letter to the Hon. Robert Dale Owen, March* 5, 1860.

AUTUMN — *see* **Hoar-Frost, Indian Summer, October, Rivulets, Sunlight.**

Magnificent Autumn! He comes not like a pilgrim, clad in russet weeds. He comes not like a hermit, clad in gray. But he comes like a warrior, with the stain of blood upon his brazen mail. His crimson scarf is rent. His scarlet banner drips with gore. His step is like a flail upon the threshing-floor.

374 *Longfellow : Prose Works.* Appendix II. *The Blank-Book of a Country Schoolmaster.* XVII. *Autumn.*

The tints of autumn, — a mighty flower-garden blossoming under the spell of the enchanter, Frost.

375 *Whittier : Patucket Falls.*

AVARICE — *see* **Ambition, Gambling, Office, War.**

Avarice is the vice of declining years.

376 *George Bancroft : History of the United States of America.* Ch. 17.

Avarice grinds a man like emery.

377 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Wealth.*

If you would abolish avarice, you must abolish the parent of it, luxury.

378 *Cicero: On Oratory and Orators.* Bk. ii. Ch. 40. (*Yonge, Translator.*)

Avarice is a passion full of paradox, a madness full of method; for, although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it.

379 *Colton: Lacon.*

Avarice seldom flourishes at all but in the basest and poorest soil.

380 *Fielding: Amelia.* Bk. vi. Ch. 6.

Avarice, which too often attends wealth, is a greater evil than any that is found in poverty.

381 *Fielding: The Miser.* Act v.

Misery is generally the end of all vice, but it is the very mark at which avarice seems to aim. The miser endeavors to be wretched.

382 *Fielding: The Miser.* Act v.

Avarice is not a social passion; and the true miser should retire into his cell to gloat over his treasures alone, without sympathy or observation.

383 *Hazlitt: Characteristics.* No. 434.

Avarice is the miser's dream, as fame is the poet's.

384 *Hazlitt: Table Talk.* Second Series. Pt. ii. Essay xxxiii. *On the Main Chance.*

Avarice, or the desire of gain, is a universal passion, which operates at all times, at all places, and upon all persons.

385 *Hume: Essays.* XIII. *Of the Rise and the Progress of the Arts and Sciences.*

Avarice is a uniform and tractable vice: other intellectual distempers are different in different constitutions of mind; that which soothes the pride of one will offend the pride of another; but to the favor of the covetous there is a ready way, — bring money and nothing is denied.

386 *Johnson: Rasselas.* Ch. 39.

Avarice is generally the last passion of those lives of which the first part has been squandered in pleasure, and the second devoted to ambition. He that sinks under the fatigue of getting wealth lulls his age with the milder business of saving it.

387 *Johnson: The Rambler.* No. 151.

There are some sordid souls, grovelling in filth and ordure, to whom interest and gain are what glory and virtue are to superior souls: sensible of no pleasure but one, which is get-

ting, or never losing; covetous to a farthing, busied wholly about their debtors, dreading a lowering of the coin, absorbed in contracts, purchases, bills of sale, mortgages, and such instruments. These people are neither relations, friends, citizens, Christians, nor even men: they have money.

388 *La Bruyère: Characters. Of the Goods of Fortune.* (*Rowe, Translator.*)

The desire of riches does not proceed from a natural passion within us, but arises rather from vulgar, out-of-doors opinion of other people.

389 *Plutarch: Lives. Marcus Cato.*

Avarice is more opposed to economy than to liberality.

390 *La Rochefoucauld. Reflections.* No. 167.

The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled with dew.

391 *Saadi: The Gulistan.* Ch. 7. *Of the Effects of Education.* Tale 20.

AVERSION.

Nothing is stronger than aversion.

392 *Wycherley: The Gentleman Dancing-Master.* Act i. Sc. 1.

AVOCATION — *see* **Vocation.**

Business is the rub of life, perverts our aim, casts off the bias, and leaves us wide and short of the intended mark.

393 *Congreve: The Old Bachelor.* Act i. Sc. 1.

B.

BALLADS.

I have a passion for ballads.

. . . . . .

They are the gypsy-children of song, born under green hedgerows, in the leafy lanes and by-paths of literature, — in the genial summer-time.

394 *Longfellow: Hyperion.* Bk. ii. Ch. 2.

BEARDS.

He that hath a beard is more than a youth, and he that hath no beard is less than a man.

395 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

BEAUTY — *see* **Repose, Woman.**

Beauty is based on reason.

396 *Amiel: Journal, May* 23, 1863. (*Mrs. Humphrey Ward, Translator.*)

Beauty is as summer fruits, which are easy to corrupt, and cannot last; and, for the most part, it makes a dissolute youth, and an age a little out of countenance; but yet certainly again, if it light well, it maketh virtues shine, and vices blush.

397 *Bacon: Essays. Of Beauty.*

Beauty itself is but the sensible image of the infinite.

398 *George Bancroft: Miscellanies. Oration delivered before N.Y. Historical Society, Nov.* 20, 1854.

Beauty may be said to be God's trademark in creation.

399 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

All beauty does not inspire love. Some please the sight without captivating the affections.

400 *Cervantes: Don Quixote.* Pt. i. Bk. ii. Ch. 14. (*Jarvis, Translator.*)

Beauty, in a modest woman, is like fire, or a sharp sword at a distance: neither doth the one burn, nor the other wound those that come not too near them.

401 *Cervantes: Don Quixote.* Pt. i. Bk. ii. Ch. 14. (*Jarvis, Translator.*)

There is in true beauty, as in courage, somewhat which narrow souls cannot dare to admire.

402 *Congreve: The Old Bachelor.* Act iv. Sc. 11.

Beauty, ever fleeting and continually renewed, does its work, then drops like the petals of the blossom when the fruit is set.

403 *Hartley Coleridge: Dramatic Works of Massinger and Ford. Introduction.*

Beauty is part of the finished language by which goodness speaks.

404 *George Eliot: Romola.* Ch. 19.

Beauty without grace is the hook without the bait. Beauty, without expression, tires.

405 *Emerson: Conduct of Life. Beauty.*

The beautiful is never plentiful.

406 *Emerson: Miscellanies. The Fortune of the Republic.*

The beautiful rests on the foundations of the necessary.

407 *Emerson: Essay. The Poet.*

Beauty is a welcome guest everywhere.

408 *Goethe: Elective Affinities.* Pt. i. Ch. 4. (Bohn edition.)

Beauty is never a delusion.

409 *Hawthorne: Mosses from an Old Manse. Buds and Bird Voices.*

Men of the highest genius have such a perception of beauty that they reflect it upon human nature as a looking-glass the sun, whereby any object they look at or think upon shines immediately in all the beauty that it has.

410 *B. R. Haydon: Table Talk.*

Beauty is the index of a larger fact than wisdom.

411 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

Does not beauty confer a benefit upon us, even by the simple fact of being beautiful?

412 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 1.

It is allowed on all hands, that beauty, as well as virtue, always lies in a medium; but where this medium is placed is a great question, and can never be sufficiently explained by general reasonings.

413 *Hume: Essays. XIX. Of Simplicity and Refinement in Writing.*

The beautiful attracts the beautiful.

414 *Leigh Hunt: The Seer. Color.*

The beautiful is beauty seen with the eye of the soul.

415 *Joubert: Pensées.* No. 273. (*Attwell, Trans.*)

All beauty is delightful, but human beauty . . . is the best of all.

416 *Dinah Maria Mulock: Plain Speaking: An Island of the Blest.*

Beauty is certainly a soft, smooth, slippery thing, and, therefore, of a nature which easily slips in and permeates our souls. For I affirm that the good is the beautiful.

417 *Plato: Lysis.* I. 56. (*Jowett, Trans.*)

Contrast increases the splendor of beauty, but it disturbs its influence; it adds to its attractiveness, but diminishes its power.

418 *Ruskin: Modern Painters. Preface.* (Second edition.)

If we can perceive beauty in everything of God's doing, we may argue that we have reached the true perception of its universal laws.

419 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 3.

I know not that if all things had been equally beautiful we could have received the idea of beauty at all, or if we had, certainly it had become a matter of indifference to us, and of little thought, whereas through the beneficent ordaining of degrees in its manifestation, the hearts of men are stirred by its occasional occurrence in its noblest form, and all their energies are awakened in the pursuit of it, and endeavor to arrest it or re-create it for themselves.

420 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 11.

There are no sources of the emotion of beauty more than those found in things visible.

421 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 15.

Beauty alone confers happiness on all, and under its influence every being forgets that he is limited.

422 *Schiller: Essays, Æsthetical and Philosophical.* Letter xxvii.

Beauty is absolutely but a property of the world of sense; and the artist, who has the beautiful in view, would not attain to it but inasmuch as he entertains this illusion, that his work is the work of nature.

423 *Schiller: Essays, Æsthetical and Philosophical. Grace and Dignity.*

Physical beauty is the sign of an interior beauty, a spiritual and moral beauty which is the basis, the principle, and the unity of the beautiful.

424 *Schiller: Essays, Æsthetical and Philosophical. Introduction.*

Beauty of the fantastic or grotesque is not the highest beauty. Art, like nature, must be fantastic, not in her frequent, but in her exceptional moods. The rarest ideal dwells in a realm beyond that which fascinates us by its strangeness or terror, and the votaries of the latter have masters above them as high as Raphael is above Doré.

425 *Stedman: Poets of America.* Ch. 7. *Edgar Allan Poe.*

The worship of beauty, though beauty be itself transformed and incarnate in shapes diverse without end, must be simple and absolute, hence only must the believer expect profit or reward.

426 *Swinburne: Essays and Studies. Notes on Some Pictures of* 1868.

True beauty is sweetness, and sweetness is the spiritualizing of the gross, the corporeal, and the earthly.

427 *George P. Upton: Memories.* (*Trans. from the German.*)

It is neither wise nor honest to detract from beauty as a quality. There cannot be a refined soul insensible to its influence. . . . Beauty is of itself a power.

428 *Lew Wallace: Ben-Hur.* Bk. v. Ch. 3.

The divine last touch in perfecting the beautiful is animation.

429 *Lew Wallace: Ben-Hur.* Bk. v. Ch. 13.

Beauty's a coward still without the help of art, and may have the fortune of a conquest, but cannot keep it. Beauty and art can no more be asunder than love and honor.

430 *Wycherley: Love in a Wood.* Act iii. Sc. 2.

BEGGARS — *see* **Valor.**

Thou hast seen a farmer's dog bark at a beggar?
431 *Shakespeare: King Lear.* Act iv. Sc. 6.

BEHAVIOR.

Behavior is a mirror in which every one displays his image.
432 *Goethe: Elective Affinities.* Pt. II. Ch. 5. (Bohn edition.)

Fine manners need the support of fine manners in others.
433 *Emerson: Conduct of Life. Behavior.*

BELIEF — *see* **Creeds.**

Being alone when one's belief is firm, is not to be alone.
434 *Auerbach: On the Heights.* (*Bennett, Trans.*)

No iron chain, nor outward force of any kind, could ever compel the soul of man to believe or to disbelieve: it is his own indefeasible light, that judgment of his; he will reign and believe there by the grace of God alone!
435 *Carlyle: Heroes and Hero Worship. The Hero as a Priest.*

What a man does not believe can never at bottom be of true interest to him.
436 *Carlyle: Letter. To John Carlyle, Dec.* 24, 1833.

A real Protestant is a person who has examined the evidences of religion for himself, and who accepts them because, after examination, he is satisfied of their genuineness and sufficiency.
437 *Hamerton: Modern Frenchmen. Henri Perreyne.*

A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.
438 *Milton: Areopagitica.*

BELLS.

Bells, the music nighest bordering upon heaven.
439 *Charles Lamb: Elia. New Year's Eve.*

BENEVOLENCE — *see* **Charity, Imposture, Riches.**

Disinterestedness is the divine notion of perfection; disinterested benevolence is the supreme ideal.
440 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

In this world it is not what we *take* up, but what we *give* up that makes us rich.
441 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Money spent upon ourselves may be a millstone about the neck; spent on others, it may give us wings like eagles.

442 *Roswell D. Hitchcock: Eternal Atonement. XIV. Receiving and Giving.*

Human benevolence is mingled with vanity, interest, or some other motive.

443 *Johnson: Boswell's Life of Johnson*, 1776. Vol. iii. Ch. 2. (Routledge edition.)

To act from pure benevolence is not possible for finite beings. Human benevolence is mingled with vanity, interest, or some other motive.

444 *Johnson: Boswell's Life of Johnson.* III. 48. (*George Birkbeck Hill, Editor*, 1887.)

To pity distress is but human; to relieve it is Godlike.

445 *Horace Mann: Lectures on Education.* Lect. vi.

Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty.

446 *Mencius: Works.* Bk. vii. Pt. ii. Ch. 16. (*Legge, Trans.*)

Benevolence is the tranquil habitation of man, and righteousness is his straight path.

447 *Mencius: Works.* Bk. iv. Pt. i. Ch. 10, Sec. 2. (*Legge, Translator.*)

He who wishes to be benevolent will not be rich.

448 *Mencius: Works.* Bk. iii. Pt. i. Ch. 3, Sec. 5. (*Legge, Translator.*)

There is something, I think, particularly beautiful and instructive in this unselfishness of the theoretic faculty, and in its abhorrence of all utility which is based on the pain or destruction of any creature, for in such ministering to each other as is consistent with the essence and energy of both, it takes delight, as in the clothing of the rock by the herbage, and the feeding of the herbage by the stream.

449 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 12.

BIBLE, The.

The Bible is the invaluable training-book of the world.

450 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The Bible stands alone in human literature in its elevated conception of manhood, in character and conduct.

451 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The word of God is a grand encourager of the supreme use of the understanding of men, both in things secular and in things spiritual and divine.

452 *Henry Ward Beecher: Proverbs from Plymouth Pulpit*

The word of God tends to make large-minded, noble-minded men.

453 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Men's works have an age, like themselves, and though they outlive their authors, yet have they a stint and period to their duration. This only is a work too hard for the teeth of time, and cannot perish but in the general flames, when all things shall confess their ashes.

454 *Sir Thomas Browne: Religio Medici.* Pt. i. Sec. 23.

It is a plain old book, modest as nature itself, and as simple, too; a book of an unpretending work-day appearance, like the sun that warms or the bread that nourishes us.

A book that looks on us as trustfully and benignantly as the old grandmother who, with tremulous lips and glasses on her nose, reads in it every day. And the name of this book is simply — the Bible.

455 *Heine: Scintillations, Excerpts, Religion, Philosophy, etc.*

It is, indeed, justly called Holy Writ. He that has lost his God can find him again, and towards him who never knew him, it wafts the spirit and the breath of the Divine word.

456 *Heine: Scintillations, Excerpts, Religion, Philosophy, etc.*

The Bible is the great family chronicle of the Jews.

457 *Heine: Wit, Wisdom, and Pathos. From the "Travel-Pictures, Italy."*

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.

458 *Daniel Webster: Speech, Charlestown, Mass., June 17, 1843. The Bunker Hill Monument.*

BIBLIOGRAPHERS.

Knowledge of books in a man of business is a torch in the hands of one who is willing and able to show those who are bewildered the way which leads to prosperity and welfare.

459 *Addison: The Spectator.* No. 165.

BIBLIOPHILISM.

There is no blessing that can be given to an artisan's family more than a love of books.

460 *John Bright: Speech, June* 1, 1882. *Opening of Birmingham Free Library.*

I no sooner, saith he, come into the library, but I bolt the door to me, excluding lust, avarice, and all such vices, whose nurse is idleness, the mother of ignorance, and melancholy herself, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones and rich men that know not this happiness.

461 *Burton: Anatomy of Melancholy.* Pt. ii. Sect. ii. Mem. 4.

Nothing, while I live and think, can deprive me of my value for such treasures. I can help the appreciation of them while I last, and love them till I die; and perhaps, if fortune turns her face once more in kindness upon me before I go, I may chance some quiet day to lay my over-beating temples on a book, and so have the death I most envy.

462 *Leigh Hunt: The Literary Examiner. My Books.* 1823.

Without the love of books the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish, riches which are always increasing, possessions which the more he scatters the more they accumulate, friends who never desert him, and pleasures which never cloy.

463 *John Alfred Langford: The Praise of Books.*

No matter what his rank or position may be, the lover of books is the richest and happiest of the children of men.

464 *John Alfred Langford: The Praise of Books.*

Nineteen honest brown backs are dear to a lover of books, but they scare a mere reader, whose weaker faith must be fortified by small doses, and whose unaccustomed organs can only digest food when it has been well minced.

465 *Stanley Lane-Poole: Selections from the Prose Writings of Jonathan Swift. Preface.*

BIGOTRY.

Bigotry murders religion to frighten fools with her ghost.

466 *Colton: Lacon.*

BIOGRAPHY.

A life that is worth writing at all is worth writing minutely.

467 *Longfellow: Hyperion.* Bk. i. Ch. 8.

There is no kind of writing, which has truth and instruction for its main object, so interesting and popular, on the whole, as biography. History, in its larger sense, has to deal with masses, which, while they divide the attention by the dazzling variety of objects, from their very generality are scarcely capable of touching the heart. The great objects on which it is employed have little relation to the daily occupations with which the reader is most intimate. A nation, like a corporation, seems to have no soul, and its checkered vicissitudes may be contemplated rather with curiosity for the lessons they convey than with personal sympathy. How different are the feelings excited by the fortunes of an individual, one of the mighty mass, who in the page of history is swept along the current unnoticed and unknown.

468 *William H. Prescott: Biographical and Critical Miscellanies. Sir Walter Scott.*

BIRDS.

Birds are the world's happy children.

469 *Samuel Willoughby Duffield: Essay.* ***Apple-Tree Window and out of Doors.***

BLESSINGS.

Blessings may appear under the shape of pains, losses, and disappointments, but let him have patience, and he will see them in their proper figure.

470 *Addison: The Guardian.* No. 117.

BLUNDERERS.

To speak and to offend, with some people, are but one and the same thing.

471 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

BLUSHES —*see* **Authors.**

Better a blush in the face than a blot in the heart.

472 *Cervantes: Don Quixote.* Pt. ii. Bk. iii. Ch. 44. (*Jarvis, Translator.*)

I always take blushing either for a sign of guilt or ill-breeding.

473 *Congreve: The Way of the World.* Act i. Sc. 9.

Blushes are badges of imperfection.

474 *Wycherley: Love in a Wood.* Act i. Sc. 1.

BOASTING.

A fellow that hath had losses; and one that hath two gowns, and everything handsome about him.

475 *Shakespeare: Much Ado about Nothing.* Act iv. Sc. 2.

BOLDNESS.

Be bold, first gate. Be bold, be bold, and evermore be bold, second gate. Be not too bold, third gate.

476 *Inscription on the Gates of Busyrane.*

BOOKS —*see* **America, Authors, Bible, The, Bibliophilism, Bibliographers, Companionship, Conversation, Criticism, Fiction, History, Learning, Libraries, Printing, Quotation, Reading, Science.**

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.

477 *Addison: The Spectator.* No. 166.

A good book is fruitful of other books; it perpetuates its fame from age to age, and makes eras in the lives of its readers.

478 *A. Bronson Alcott: Tablets.* Bk. i. Pt. vi. *Books.*

As with friends, one finds new beauties at every interview, and would stay long in the presence of those choice companions. As with friends, he may dispense with a wide acquaintance: few and choice.

479 *A. Bronson Alcott: Table Talk.* Bk. i. Pt. i. *Learning. Books.*

It is a wise book that is good from title-page to the end.

480 *A. Bronson Alcott: Table Talk.* Bk. i. Pt. i. *Learning. Books.*

Next to a friend's discourse, no morsel is more delicious than a ripe book; a book whose flavor is as refreshing at a thousandth tasting as at the first.

481 *A. Bronson Alcott: Concord Days. June. Books.*

That is a good book which is opened with expectation, and closed with profit.

482 *A. Bronson Alcott: Table Talk.* Bk. i. Pt. i. *Learning. Books.*

The freedom of the press has never been denied to us, and that in all our history those who have sought the companionship which is found in good books, whether for the light which they shed upon the mind, or the consolation which they bestow upon smitten hearts, have not sought it in vain.

483 *Joseph Anderson: Address. The Growth of a Christian Literature.* (Centennial Papers. General Conference of the Congregational Churches of Connecticut, 1876.)

By my books I can conjure up before me to a momentary existence many of the great and good men of past ages, and for my individual satisfaction they seem to act again the most renowned of their achievements; the orators declaim for me, the historians recite, the poets sing.

484 *Dr. Arnott: The Elements of Physics.*

Books make men alone for themselves.

485 *Auerbach: On the Heights.* (*Bennett, Trans.*)

You, O Books, are the golden vessels of the temple, the arms of the clerical militia with which the missiles of the most wicked are destroyed; fruitful olives, vines of Engaddi, fig-trees knowing no sterility; burning lamps to be ever held in the hand.

486 *Richard Aungervyle* (*Richard de Bury*): *Philobiblon.*

The images of men's wits and knowledges remain in books, exempted from the wrong of time, and capable of perpetual renovation.

487 *Bacon: Advancement of Learning.* Bk. i. *Advantages of Learning.*

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

488 *Bacon: Essays. Of Studies.*

Great store of all sorts of good books (through the great mercy of God) are common among us. He that cannot buy, may borrow.

489 *Richard Baxter: Compassionate Counsel to Young Men.*

A book is a garden. A book is an orchard. A book is a storehouse. A book is a party. It is company by the way; it is a counsellor; it is a multitude of counsellors.

490 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A book is good company. It is full of conversation without loquacity. It comes to your longing with full instruction, but pursues you never.

491 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Miscellaneous.*

There is no time in life when books do not influence a man.

492 *Walter Besant: Books Which Have Influenced Me.*

There is this value in books, that they enable us to converse with the dead. There is something in this beyond the mere intrinsic worth of what they have left us.

493 *Sir S. Egerton Brydges: The Ruminator.* No. 22. *Books.*

All that mankind has done, thought, gained, or been, it is lying as in magic preservation in the pages of books. They are the chosen possession of men.

494 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

I conceive that books are like men's souls, divided into sheep and goats. Some few are going up, and carrying us up, heavenward; calculated, I mean, to be of priceless advantage in teaching, in forwarding the teaching of all generations. Others, a frightful multitude, are going down, down; doing ever the more and the wider and the wilder mischief.

495 *Carlyle: Miscellanies. Inaugural Address, Edinburgh, April* 2, 1866.

If a book come from the heart, it will contrive to reach other hearts; all art and authorcraft are of small amount to that.

496 *Carlyle: Heroes and Hero Worship. The Hero as Prophet.*

In books lies the *soul* of the whole past time; the articulate, audible voice of the past, when the body and material substance of it has altogether vanished like a dream.

497 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

My books are friends that never fail me.

498 *Carlyle: Letter to his Mother, March* 17, 1817.

No book that will not improve by repeated readings deserves to be read at all.

499 *Carlyle: Essays. Goethe's Helena.*

The true university of these days is a collection of books.

500 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

Wondrous, indeed, is the virtue of a true book. Not like a dead city of stones, yearly crumbling, yearly needing repair; more like a tilled field, but then a spiritual field; like a spiritual tree, let me rather say, it stands from year to year, and from age to age (we have books that already number some hundred and fifty human ages); and yearly comes its new produce of leaves (commentaries, deductions, philosophical, political systems, or were it only sermons, pamphlets, journalistic essays), every one of which is talismanic and thaumaturgic, for it can persuade men.

501 *Carlyle: Sartor Resartus.* Bk. ii. Ch. 8.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society, in the place where I live.

502 *William Ellery Channing: Self-Culture. Address Introductory to the Franklin Lectures, Boston,* 1838.

It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours.

503 *William Ellery Channing: Self-Culture. Address Introductory to the Franklin Lectures, Boston,* 1838.

Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart.

504 *William Ellery Channing: Self-Culture. Address Introductory to the Franklin Lectures, Boston,* 1838.

The best books for a man are not always those which the wise recommend, but oftener those which meet the peculiar wants, the natural thirst of his mind, and, therefore, waken interest and rivet thought.

505 *William Ellery Channing : Self-Culture. Address Introductory to the Franklin Lectures, Boston,* 1838.

The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation; its peaceful agency is to supersede stormy revolutions. The culture, which is to spread, whilst an unspeakable good to the individual, is also to become the stability of nations.

506 *William Ellery Channing : Self-Culture. Address Introductory to the Franklin Lectures, Boston,* 1838.

Books! — the chosen depositories of thoughts, the opinions and aspirations of mighty intellects, — like wondrous mirrors that have caught and fixed bright images of souls that have passed away; like magic lyres, whose masters have bequeathed them to the world, and which yet of themselves ring with unforgotten music, while the hands that touched their chords have crumbled into dust.

507 *Edwin H. Chapin : Duties of Young Men.*

I can study my books at any time, for they are always disengaged.

508 *Cicero : On the Republic.* Bk. i. Sec. 9. (*Yonge, Translator.*)

It is saying less than the truth to affirm that an excellent book (and the remark holds almost equally good of a Raphael as of a Milton) is like a well-chosen and well-tended fruit-tree. Its fruits are not of one season only. With the due and natural intervals we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite.

509 *Coleridge : Literary Remains. Prospectus of Lectures.*

They support us under solitude, and keep us from being a burthen to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary with the living, we may repair to the dead, who have nothing of peevishness, pride, or design, in their conversation.

510 *Jeremy Collier : Essays upon Several Moral Subjects. Of the Entertainment of Books.*

Books are fatal: they are the curse of the human race. Nine-tenths of existing books are nonsense, and the clever books are the refutation of that nonsense. The greatest misfortune that ever befell man was the invention of printing.

511 *Disraeli (Earl of Beaconsfield) : Lothair.* Ch. 24.

Books are the best things, well used; abused, among the worst.

512 *Emerson: Miscellanies. The American Scholar.* Cambridge, Mass., Aug. 31, 1837.

Books, as containing the finest records of human wit, must always enter into our notion of culture.

513 *Emerson: Conduct of Life. Culture.*

Every book is good to read which sets the reader in a working mood. The deep book, no matter how remote the subject, helps us best.

514 *Emerson: Letters and Social Aims. Inspiration.*

Every book is written with a constant secret reference to the few intelligent persons whom the writer believes to exist in the million.

515 *Emerson: Letters and Social Aims. Progress of Culture.*

In the highest civilization the book is still the highest delight. He who has once known its satisfactions is provided with a resource against calamity.

516 *Emerson: Letters and Social Aims. Quotation and Originality.*

The virtue of books is to be readable.

517 *Emerson: Society and Solitude. Eloquence.*

We prize books, and they prize them most who are themselves wise.

518 *Emerson: Letters and Social Aims. Quotation and Originality.*

Books, like metals, require to be stamped with some valuable effigies before they become popular and current.

519 *Farquhar: The Twin Rivals. Preface.*

There is nothing so imperishable as a book.

520 *James Hain Friswell: The Gentle Life.* Second Series. *On Book Love.*

Learning hath gained most by those books by which the printers have lost.

521 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Books.*

Books are necessary to correct the vices of the polite; but those vices are ever changing, and the antidote should be changed accordingly, should still be new.

522 *Goldsmith: The Citizen of the World.* Letter lxxv.

I armed her against the censures of the world, showed her that books were sweet unreproaching companions to the miserable, and that if they could not bring us to enjoy life, they would at least teach us to endure it.

523 *Goldsmith: Vicar of Wakefield.* Ch. 22.

In proportion as society refines, new books must ever become more necessary.

524 *Goldsmith: The Citizen of the World.* Letter lxxv.

They bind together the different scattered divisions of our personal identity. They are landmarks and guides in our journey through life. They are pegs and loops on which we can hang up, or from which we can take down, at pleasure, the wardrobe of a moral imagination, the relics of our best affections, the tokens and records of our happiest hours. They are "for thoughts and for remembrance."

525 *Hazlitt: The Plain Speaker. On Reading Old Books.*

Books are the *negative* pictures of thought, and the more sensitive the mind that receives their images, the more nicely the finest lines are reproduced.

526 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 11.

Old books, as you well know, are books of the world's youth, and new books are fruits of its age.

527 *Holmes: The Professor at the Breakfast-Table.* Ch. 9.

Society is a strong solution of books. It draws the virtue out of what is best worth reading, as hot water draws the strength of tea-leaves.

528 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 3.

Some books are edifices to stand as they are built, some are hewn stones ready to form a part of future edifices, some are quarries from which stones are to be split for shaping and after use.

529 *Holmes: Pages from an Old Volume of Life. Crime and Automatism.*

The first thing, naturally, when one enters a scholar's study or library is to look at his books. One gets a notion very speedily of his tastes and the range of his pursuits by a glance round his book-shelves.

530 *Holmes: The Poet at the Breakfast-Table.* Ch. 8.

The old books look out from the shelves, and I seem to read on their backs something besides their titles, — a kind of solemn greeting.

531 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

It is from books that wise men derive consolation in the troubles of life.

532 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. vii. Ch. 3.

It is just those books which a man possesses, but does not read, which constitute the most suspicious evidence against him.

533 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. i. Ch. 4.

How pleasant it is to reflect that the greatest lovers of books have themselves become books. . . . Consider: mines themselves are exhausted; cities perish; kingdoms are swept away, and man weeps with indignation to think that his own body is not immortal, . . . yet this little body of thought that lies before me in the shape of a book has existed thousands of years; nor since the invention of the press can anything short of a universal convulsion of nature abolish it.

534 *Leigh Hunt: The Literary Examiner. My Books.* 1823.

It is books that teach us to refine our pleasures when young, and which, having so taught us, enable us to recall them with satisfaction when old.

535 *Leigh Hunt: A Book for a Corner. Introduction.*

Medicine for the soul.

536 *Inscription over the door of the Library at Thebes.* *Diodorus Siculus*, i. 49, 3.

When all that is worldly turns to dross around us, these only retain their steady value. When friends grow cold, and the converse of intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of happier days, and cheer us with that true friendship which never deceived hope nor deserted sorrow.

537 *Washington Irving: The Sketch-Book. Roscoe.*

A blessed companion is a book! A book that, fitly chosen, is a life-long friend. A book, — the unfailing Damon to his loving Pythias. A book that, at a touch, pours its heart into our own.

538 *Douglas Jerrold: Specimens of Jerrold's Wit. Books.*

Books have always a secret influence on the understanding: we cannot at pleasure obliterate ideas. He that reads books of science, though without any desire of improvement, will grow more knowing; he that entertains himself with moral or religious treatises will imperceptibly advance in goodness; the ideas which are often offered to the mind will at last find a lucky moment when it is disposed to receive them.

539 *Johnson: The Adventurer.* No. 137.

Books of travels will be good in proportion to what a man has previously in his mind; his knowing what to observe, his power of contrasting one mode of life with another. . . . A man must carry knowledge with him, if he would bring home knowledge.

540 *Johnson: Boswell's Life of Johnson.* III. 301. (*George Birkbeck Hill, Editor*, 1887.)

Books that you may carry to the fire, and hold readily in your hand, are the most useful after all.

541 *Johnson: Johnsoniana Hawkins.* No. 197.

Dead counsellors are likewise most instructive, because they are heard with patience and with reverence.

542 *Johnson: The Rambler.* No. 87.

That book is good in vain which the reader throws away. He only is the master who keeps the mind in pleasing captivity, whose pages are perused with eagerness, and in hope of new pleasure are perused again, and whose conclusion is perceived with an eye of sorrow, such as the traveller casts upon departing day.

543 *Johnson: Works.* VII. 337. (Oxford Edition, 1825.)

Books which are no books.

544 *Charles Lamb: Detached Thoughts on Books.*

As companions and acquaintances books are without rivals, and they are companions and acquaintances to be had at all times and under all circumstances. They are never out when you knock at the door, are never "not at home" when you call. In the lightest as well as in the deepest moods they may be applied to, and will never be found wanting. In the good sense of the phrase, they are all things to all men, and are faithful alike to all.

545 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

As friends and companions, as teachers and consolers, as recreators and amusers, books are always with us, and always ready to respond to our wants. We can take them with us in our wanderings, or gather them round us at our firesides. In the lonely wilderness and the crowded city, their spirit will be with us, giving a meaning to the seemingly confused movements of humanity, and peopling the desert with their own bright creations.

546 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

Books are also among man's truest consolers. In the hour of affliction, trouble, or sorrow, he can turn to them with confidence and trust.

547 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

The love of books is a love which requires neither justification, apology, nor defence.

548 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

Many readers judge of the power of a book by the shock it gives their feelings.

549 *Longfellow: Kavanagh.* Ch. 13.

The best books are not always those which lend themselves to discussion and comment, but those (like Montaigne's Essays) which discuss and comment ourselves.

550 *Lowell: Books and Libraries. Address.* Chelsea, Mass., Dec. 22, 1885.

There is a choice in books as in friends, and the mind sinks or rises to the level of its habitual society, is subdued, as Shakespeare says of the dyer's hand, to what it works in.

551 *Lowell: Books and Libraries. Address.* Chelsea, Mass., Dec. 22, 1885.

To have any chance of lasting, a book must satisfy, not merely some fleeting fancy of the day, but a constant longing and hunger of human nature.

552 *Lowell: My Study Windows. Carlyle.*

What a sense of security in an old book which Time has criticised for us!

553 *Lowell: My Study Windows. Library of Old Authors.*

The debt which he owes to them is incalculable; they have guided him to truth; they have filled his mind with noble and graceful images; they have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. These friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects.

554 *Macaulay: Essays. Lord Bacon.*

These are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change.

555 *Macaulay: Essays. Lord Bacon.*

For books are as meats and viands are: some of good, some of evil substance.

556 *Milton: Areopagitica.*

It is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves, as well as men, and therefore to confine, imprison, and do sharpest justice on them as malefactors, for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are; nay, they do preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, as vigorously productive as those fabulous dragon's teeth, and, being sown up and down, may chance to spring up armed men; and yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who kills a good book, kills reason itself, kills the image of God, as it were, in the eye.

557 *Milton: Areopagitica.*

Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life whereof, perhaps, there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books, since we see a kind of homicide may be thus committed, sometimes a martyrdom, and, if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself; slays an immortality rather than a life.

558 *Milton: Areopagitica.*

Books are our most steadfast friends: they are our resource in loneliness; they go with us on our journeys; they await our return; they are our best company; they are a refuge in pain; they breathe peace upon our troubles; they await age as ministers of youth and cheer; they bring the whole world of men and things to our feet; they put us in the centre of the world; they summon us away from our narrow life to their greatness, from our ignorance to their wisdom, from our partial or distempered vision to their calm and universal verdicts. There may be something of discord in their mingled voices, but the undertone speaks for truth and virtue and faith.

559 *Theodore Thornton Munger: On the Threshold. VII. Reading.*

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading: every man that tries it finds it so. But a great book that comes from a great thinker, — it is a ship of thought, deep freighted with truth, with beauty too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what treasures it brings to every land, scattering the seeds of truth, justice, love, and piety, to bless the world in ages yet to come.

560 *Theodore Parker: Lessons from the World of Matter and the World of Men.*

There is nothing more fit to be looked at than the outside of a book. It is, as I may say from repeated experience, a pure and unmixed pleasure to have a goodly volume lying before you, and to know that you may open it if you please, and need not open it unless you please. It is a resource against *ennui*, if *ennui* should come upon you.

561 *Love Peacock: Crotchet Castle.* Ch. 7. *The Sleeping Venus.*

Wear the old coat and buy the new book.

562 *Austin Phelps: The Theory of Preaching.*

Books form a universal republic, a union of nations, or a society of Jesus, in a nobler sense, or a humane society, whereby a second or duplicate Europe arises, which, like London, lies in several counties and districts. As now, on the one side, the book-pollen flying everywhere brings the disadvantage that no people can any longer produce a bed of flowers true and unspotted with foreign colors; as now no state can be any longer formed purely, slowly, and by degrees from itself, but, like an Indian idol composed of different animals, must see the various members of the neighboring states mingled with its growth; so, on the other side, through the Œcumenic Council of the book world, the spirit of a provincial assembly can no longer slavishly enchain its people, and an invisible church frees it from the visible one.

563 *Richter: Levana.* Frag. i. Ch. 3. *Importance of Education.*

No book is worth anything which is not worth *much;* nor is it serviceable until it has been read and re-read, and loved, and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory.

564 *Ruskin: Sesame and Lilies. Of Kings' Treasures.*

Knowing I lov'd my books, he furnished me with volumes that I prize above my dukedom.

565 *Shakespeare: The Tempest.* Act i. Sc. 2.

O sir, we quarrel in print by the book, as you have books for good manners.

566 *Shakespeare: As You Like It.* Act v. Sc. 4.

Books are a finer world within the world.

567 *Alexander Smith: Dreamthorp. Men of Letters.*

Of works of art little can be said; their influence is profound and silent, like the influence of nature: they mould by contact; we drink them up like water, and are bettered, yet know not how.

568 *Robert Louis Stevenson: Books Which Have Influenced Me.*

Books, like men, their authors, have no more than one way of coming into the world; but there are ten thousand to go out of it, and return no more.

569 *Swift: A Tale of a Tub. The Epistle. Dedicatory.*

For the rest, whatever we have got has been by infinite labor and search, and ranging through every corner of nature; the difference is, that, instead of dirt and poison, we have rather chosen to fill our hives with honey and wax, thus furnishing mankind with the two noblest of things, which are, sweetness and light.

570 *Swift: The Battle of the Books. The Spider and the Bee.*

That which, by a universal range, with a long search, much study, true judgment, and distinction of things, brings home honey and wax.

571 *Swift: The Battle of the Books. The Spider and the Bee.*

Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed.

572 *Sir William Temple: Ancient and Modern Learning.*

Of all the needs a book has, the chief need is, that it be readable.

573 *Anthony Trollope: Autobiography.* Ch. 19.

A small number of choice books are sufficient.

574 *Voltaire: A Philosophical Dictionary. Books.* Sec. 1.

Books are made from books.

575 *Voltaire: A Philosophical Dictionary. Books.* Sec. 1.

It is with books as with men, a very small number play a great part; the rest are confounded with the multitude.

576 *Voltaire: A Philosophical Dictionary. Books.* Sec. 1.

You despise books, you whose whole lives are absorbed in the vanities of ambition, the pursuit of pleasure, or in indolence; but remember that all the known world, excepting only savage nations, is governed by books.

577 *Voltaire: A Philosophical Dictionary. Books.* Sec. 1.

Good books are the most precious of blessings to a people; bad books are among the worst of curses.

578 *E. P. Whipple: Essays and Reviews. Romance of Rascality.*

Precious and priceless are the blessings which books scatter around our daily paths. We walk, in imagination, with the noblest spirits, through the most sublime and enchanting regions.

579 *E. P. Whipple: Literature and Life. Authors in their Relations to Life.*

They are for company the best friends in doubts counsellors, in damps comforters, times prospective, the home travellers ship or horse, the busy mans best recreation, the opiate of idle weariness, the minds best ordinary, natures garden and seed-plot of immortality.

580 *Bulstrode Whitelock: Yootamia.* 1654.

Books have their fate from the capacities of readers, or rather from their principles.

581 *Thomas Wilson: Maxims of Piety and of Christianity.*

BORES — *see* **Laughter, Talkativeness.**

Description is always a bore, both to the describer and to the describee.

582 *Disraeli (Earl of Beaconsfield): Home Letters.* Letter vii.

Description is an acknowledged bore.

583 *Disraeli (Earl of Beaconsfield): Home Letters.* Letter xii.

The bore is usually considered a harmless creature, or of that class of irrational bipeds who hurt only themselves.

584 *Maria Edgeworth: Thoughts on Bores.*

All men are bores, except when we want them. There never was but one man whom I would trust with my latch-key.

585 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 1.

We are always bored by those whom we bore.

586 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. Third Supplement.* No. 92.

We often boast that we are never bored, but yet we are so conceited that we do not perceive how often we bore others.

587 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 141.

BORROWING — *see* **Debt, Friends.**

If you would know the value of money, go and try to borrow some, for he that goes a-borrowing goes a-sorrowing.

588 *Benjamin Franklin: Poor Richard's Almanac.*

BRAINS.

Often the cockloft is empty in those whom Nature hath built many stories high.

589 *Thomas Fuller: Andronicus, ad fin.* I.

BRAVERY — *see* **Courage.**

A brave man never dies.

590 *Owen Felltham: Resolves.* Pt. i. *Of Fame.*

A brave man inspires others to heroism, but his own courage is not diminished when it enters into other souls: it is stimulated and invigorated.

591 *Washington Gladden: Things Old and New. III. Nature and Spirit.*

Bravery has no place where it can avail nothing.

592 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London,* 1788. II. 350. *(George Birkbeck Hill, Editor.)*

Oh, that's a brave man! he writes brave verses, speaks brave words, swears brave oaths, and breaks them bravely, quite traverse, athwart the heart of his lover; as a puny tilter, that spurs his horse but on one side, breaks his staff like a noble goose; but all's brave that youth mounts and folly guides.

593 *Shakespeare: As You Like It.* Act iii. Sc. 4.

BREAD.

Here is bread, which strengthens man's heart, and therefore called the staff of life.

594 *Matthew Henry: Commentaries.* Psalm civ.

Bread is the staff of life.

595 *Swift: A Tale of a Tub. Preface.*

BRIBERY.

Flat burglary as ever was committed.

596 *Shakespeare: Much Ado about Nothing.* Act iv. Sc. 2.

BUFFOONERY.

Buffoonery is often want of wit.

597 *La Bruyère: Characters. Of Society and Conversation. (Rowe, Translator.)*

BURDENS.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

598 *Johnson: The Idler.* No. 30.

BUSINESS.

That which is everybody's business is nobody's business.

599 *Izaak Walton: The Complete Angler.* Pt. i. Ch. 2.

C.

CALAMITY.

Public calamity is a mighty leveller.

600 *Burke: Speech, March 22, 1775. On Conciliation with America.*

Calamities that seem insupportable when looked at from a distance, lose half their power if met and resisted with fortitude.

601 *James Fenimore Cooper. Jack Tier.* Ch. 8.

CALUMNY — *see* **Perseverance, Reputation, Silence.**

There is nothing which travels so fast as slander; nothing is more easily sent abroad, nothing is received more rapidly, nothing is spread more extensively.

602 *Cicero: Orations. For C. Plancius.* Sec. 23. *(Yonge, Translator.)*

A nickname a man may chance to wear out, but a system of calumny, pursued by a faction, may descend even to posterity. This principle has taken full effect on this state favorite.

603 *Isaac Disraeli: Amenities of Literature. The First Jesuits in England.*

Calumny is the worst of evils. In it there are two who commit injustice, and one who is injured: for he who calumniates another, acts unjustly by accusing one that is not present; and he acts unjustly who is persuaded before he has learnt the exact truth; and he that is absent when the charge is made is thus doubly injured, being caluminated by the one, and by the other deemed to be base.

604 *Herodotus.* Bk. vii. Sec. 10 (7). (*Cary, Translator.*)

Calumny differs from most other injuries in this dreadful circumstance. He who commits it never can repair it. A false report may spread where a recantation never reaches; and an accusation must certainly fly faster than a defence while the greater part of mankind are base and wicked. The effects of a false report cannot be determined or circumscribed.

605 *Johnson: Works.* IX. 449. (Oxford Edition, 1825.)

Be thou as chaste as ice and pure as snow, thou shalt not escape calumny.

606 *Shakespeare: Hamlet.* Act iii. Sc. 1.

It is a certain sign of an ill heart to be inclined to defamation. They who are harmless and innocent can have no gratification that way; but it ever arises from a neglect of what is laudable in a man's self, and an impatience of seeing it in another.

607 *Sir Richard Steele: The Spectator.* No. 427.

CANDOR.

And now am I, if a man should speak truly, little better than one of the wicked.

608 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

CAPRICE.

'Faith, there have been many great men that have flattered the people, who ne'er loved them, and there be many that they have loved, they know not wherefore; so that if they love they know not why, they hate upon no better ground.

609 *Shakespeare: Coriolanus.* Act ii. Sc. 2.

Faith, thou hast some crotchets in thy head now.

610 *Shakespeare: Merry Wives of Windsor.* Act ii. Sc. 1.

CARE.

Want of care does us more damage than want of knowledge.

611 *Benjamin Franklin: Poor Richard's Almanac.*

Hang sorrow, care'll kill a cat.

612 *Ben Jonson: Every Man in His Humor.* Act i. Sc. 3.

Care is an enemy to life.

613 *Shakespeare: Twelfth Night.* Act i. Sc. 3.

CAUSE.

This notion of cause is deeply rooted in every human mind. It is a universal idea, for all men have it. It is a necessary idea, for we cannot help having it, even if we deny its existence. It probably arises first in the mind on the occasion of our making an effort and seeing some result follow. Cause is an idea connected intimately with personal action, effort, choice the exercise of an intelligent will.

614 *James Freeman Clarke: Ten Great Religions.*

It is a maxim in all philosophy, that causes which do not appear are to be considered as not existing.

615 *Hume: Essays. XX. Of National Characters.*

Nothing requires greater nicety, in our inquiries concerning human affairs, than to distinguish exactly what is owing to *chance*, and what proceeds from *causes*.

616 *Hume: Essays. XIII. Of the Rise and the Progress of the Arts and Sciences.*

There is occasions and causes why and wherefore in all things.

617 *Shakespeare: King Henry V.* Act v. Sc. 1.

CAUTION.

Dangers, by being despised, grow great; so they do by absurd provision against them.

618 *Burke: Speech, May* 11, 1792. *On the Petition of the Unitarians.*

Early and provident fear is the mother of safety.

619 *Burke: Speech,* May 11, 1792. *On the Petition of the Unitarians.*

Forewarned, forearmed; to be prepared is half the victory.

620 *Cervantes: Don Quixote.* Pt. ii. Ch. 17. (*Jarvis, Translator.*)

The cautious seldom err.

621 *Confucius: Analects.* Bk. iv. Ch. 23. (*Legge, Translator.*)

We ought not to judge of men as of a picture or statue, at the first sight.

622 *La Bruyère: Characters. Of Judgments.* (*Rowe, Translator.*)

Reveal not to a friend every secret that you possess, for how can you tell but what he may some time or other become your enemy?

623 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 10.

Out of this nettle, danger, we pluck this flower, safety.

624 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 3.

In warning there is strength.

625 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

CEMETERIES.

The Christian cemetery is a memorial and a record. It is not a mere field in which the dead are stowed away unknown; it is a touching and beautiful history, written in family burial-plots, in mounded graves, in sculptured and inscribed monuments. It tells the story of the past, — not of its institutions, or its wars, or its ideas, but of its individual lives, — of its men and women and children, and of its household. It is silent, but eloquent; it is common, but it is unique. We find no such history elsewhere; there are no records in all the wide world in which we can discover so much that is suggestive, so much that is pathetic and impressive.

626 *Joseph Anderson: Address, Riverside Cemetery, Waterbury, Conn., June* 11, 1885. *Dedication of the Hall Memorial Chapel.*

CENSURE.

The first proof of a man's incapacity for anything is his endeavoring to fix the stigma of failure upon others.

627 *B. R. Haydon: Table Talk.*

CHANCE — *see* **Cause, Hope, Result.**

Nothing was ever said with uncommon felicity but by the co-operation of chance; and therefore wit, as well as valor, must be content to share its honors with fortune.

628 *Johnson: The Idler.* No. 58.

Chance generally favors the prudent.

629 *Joubert: Pensées.* No. 147. (*Attwell, Translator.*)

CHANGE — *see* **Changeableness.**

Change is inevitable in a progressive country. Change is constant.

630 *Disraeli (Earl of Beaconsfield): Speech at Conservative Banquet, Edinburgh, Oct.* 29, 1867.

The things of the world are ever rising and falling, and in perpetual change; and this change must be according to the will of God, as he has bestowed upon man neither the wisdom nor the power to enable him to check it. The great lesson in these things is, that man must strengthen himself doubly at such times to fulfil his duty, and to do what is right, and must seek his happiness and inward peace from objects which cannot be taken away from him.

631 *Wilhelm von Humboldt: Letters to a Female Friend.* (*Couper, Translator.*)

A man used to vicissitudes is not easily dejected.

632 *Johnson: Rasselas.* Ch. 12.

Such is the state of life that none are happy but by the anticipation of change. The change itself is nothing: when we have made it the next wish is to change again.

633 *Johnson: Rasselas.* Ch. 47.

The sad vicissitude of things.
634 *Laurence Sterne: Sermons. XVI. The Character of Shimei.*

CHANGEABLENESS — *see* **Change.**

Thy mind is a very opal.
635 *Shakespeare: Twelfth Night.* Act ii. Sc. 4.

The food that to him now is as luscious as locusts shall be to him shortly as bitter as coloquintida.
636 *Shakespeare: Othello.* Act i. Sc. 3.

CHARACTER — *see* **Conscience, Fate, Language, Money, Prejudice, Pride, Repute, Society, Solitude, Voice, World (The).**

Be what you were meant to be.
637 *A. Bronson Alcott: Table Talk. III. Pursuits. One's Star.*

Character is a fact, and that is much in a world of pretence and concession.
638 *A. Bronson Alcott: Table Talk. III. Pursuits. One's Star.*

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.
639 *Amiel: Journal, Dec.* 15, 1859. (*Mrs. Humphrey Ward, Translator.*)

Only what thou art in thyself determines thy value, not what thou hast.
640 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Character will draw after it condition.
641 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Happiness is not the end of life: character is.
642 *Henry Ward Beecher: Life Thoughts.*

He is rich or poor according to what he *is*, not according to what he *has*.
643 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Many men build as cathedrals were built, — the part nearest the ground finished, but that part which soars toward heaven, the turrets and the spires, forever incomplete.
644 *Henry Ward Beecher: Life Thoughts.*

Sorrow makes men sincere, and anguish makes them earnest.
645 *Henry Ward Beecher: The Life of Jesus, the Christ.* Ch. 12.

The highest type of character is that which is made up of feelings so luminous that the man takes a more elevated path than he could ever do if he were bound down to rules and precedents.

646 *Henry Ward Beecher: Life Thoughts.*

There is no such sculpture as that of character.

647 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Character.*

To judge human character rightly, a man may sometimes have very small experience provided he has a very large heart.

648 *Bulwer-Lytton: What Will He Do With It?* Bk. v. Ch. 4.

Nothing, indeed, but the possession of some power can with any certainty discover what at the bottom is the true character of any man.

649 *Burke: Letters on a Regicide Peace. Letter II.*, 1796.

Greatness of character is a communicable attribute. . . . It has nothing exclusive in its nature. It cannot be the monopoly of an individual, for it is the enlarged and generous action of faculties and affections which enter into and constitute all minds, — I mean reason, conscience, and love, — so that its elements exist in all.

650 *William Ellery Channing: Works. The Imitableness of Christ's Character.*

Character must be kept bright, as well as clean.

651 *Lord Chesterfield: Letters to His Son. London, Jan.* 8, 1750.

The character of a brave and resolute man is not to be ruffled with adversity.

652 *Cicero: Offices.* Bk. i. (*Edmonds, Translator.*)

A character is an assemblage of qualities.

653 *Disraeli (Earl of Beaconsfield): Coningsby.* Bk. iv. Ch. 13.

Sublimity of character must come from sublimity of motive.

654 *Mary Moody Emerson: Quoted in Holmes's Life of Emerson, Introduction.* (*American Men of Letters.*)

Character gives splendor to youth and awe to wrinkled skin and gray hairs.

655 *Emerson: Conduct of Life. Beauty.*

Character is always known.

656 *Emerson: Miscellanies. Address, Divinity College, Cambridge, July* 15, 1838.

Character is higher than intellect. . . . A great soul will be strong to live, as well as to think.

657 *Emerson: Miscellanies. The American Scholar.*

Character is the centrality, the impossibility of being displaced or overset.

658 *Emerson: Essays. Character.*

Character is the habit of action from the permanent vision of truth. It carries a superiority to all the accidents of life. It compels right relation to every other man, — domesticates itself with strangers and enemies.

659 *Emerson: Essays. Character.*

Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

660 *Emerson: Essays. Self-Reliance.*

Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit.

661 *Emerson: Conduct of Life. Culture.*

Every one of us, whatever our speculative opinions, knows better than he practises, and recognizes a better law than he obeys.

662 *Froude: Short Studies on Great Subjects. On Progress.* Pt. ii.

Character is the chief element, for it is both a result and a cause, — a result of influences, and a cause of results.

663 *Garfield: The Works of James Abram Garfield. Oration, Cleveland, O., Nov.* 25, 1870. *On Gen. George H. Thomas.*

Character is the chief element, for it is both a result and a cause, — the result of all the elements and forces that combine to form it, and the chief cause of all that is accomplished by its possession.

664 *Garfield: The Works of James Abram Garfield. Address, Hiram College, Hiram, O., June* 22, 1876. *Almeda A. Booth: her Life and Character.*

Character . . . is the result of two great forces: the initial force which the Creator gave it when he called the man into being, and the force of all the external influence and culture that mould and modify the development of a life.

665 *Garfield: The Works of James Abram Garfield. Eulogy, House of Representatives, Feb.* 17, 1879. *On Congressman Gustave Schleicher.*

Not a man of iron, but of live oak.

666 *Garfield: The Works of James Abram Garfield. Oration, Cleveland, O., Nov.* 25, 1870. *On Gen. George H. Thomas.*

To be capable of steady friendship and lasting love, are the two greatest proofs not only of goodness of heart, but of strength of mind.

667 *Hazlitt: Characteristics.* No. 235.

Character is the result of a system of stereotyped principles.

668 *Heine: Wit, Wisdom, and Pathos. On Poland.*

Character is a great word, one of the greatest.

669 *Roswell D. Hitchcock: Eternal Atonement. XVII. Charge to a Pastor.*

Life is continually weighing us in very sensitive scales, and telling every one of us precisely what his real weight is to the last grain of dust.

670 *Lowell: My Study Windows. On a Certain Condescension in Foreigners.*

The character itself should be, to the individual, a paramount end, simply because the existence of this ideal nobleness of character, or of a near approach to it, in any abundance, would go farther than all things else toward making human life happy, both in the comparatively humble sense of pleasure and freedom from pain, and in the higher meaning of rendering life not what it now is almost universally, puerile and insignificant, but such as human beings with highly developed faculties can care to have.

671 *John Stuart Mill: System of Logic. Of the Logic of Practice, or Art.* Bk. vi. Ch. 12.

The middle of life is the testing-ground of character and strength. There are many who hold a foremost place in the heat of youth, but sink behind when that first energy is played out; and there are many whose follies happily die, and whose true strength is only known when serious existence with its weights and responsibilities comes upon them. Many are the revelations of this sober age.

672 *Mrs. Oliphant: Richard Brinsley Sheridan.* Ch. 5. (*English Men of Letters.*)

Character cannot be constructed. It cannot be put together. It needs first of all a principle that is animated, and one, therefore, that is animating. It wants an impulse more glowing, determined, and passionate than anything we are possessed of naturally.

673 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

Character is impulse that has been reined down into steady continuance.

674 *Charles H. Parkhurst: Sermons. VI. Methodical Piety.*

It is a great, stalwart soul that qualifies a man to think great, stalwart thoughts; and if you have not such a soul, come as close as you can to a man who has, and you will become richer without his being made poorer.

675 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

The most perfect and best of all characters, in my estimation, is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of some himself, and at the same time as cautious of committing a fault as if he never forgave one.

676 *Pliny the Younger: Letters.* Bk. viii. Letter 22. *To Geminus.* (*Melmoth and Bosanquet, Translators.*)

Character is the governing element in life, and is above genius.

677 *Frederick Saunders: Stray Leaves of Literature. Life's Little Day.*

Moral beauty comprehends two distinct elements equally beautiful, justice and charity.

678 *Schiller: Essays, Æsthetical and Philosophical. Introduction.* (Bohn edition.)

I'm called away by particular business, but I leave my character behind me.

679 *Sheridan: The School for Scandal.* Act ii. Sc. 2.

Character is property.

680 *Samuel Smiles: Character.* Ch. 1.

A man without character and a type of thought of his own, may appear to be many things but in reality is little more than nothing.

681 *John Sterling: Essays and Tales. Critical Essays. On Montaigne.*

In the stormy current of life, characters are weights or floats which at one time make us glide along the bottom, and at another maintain us on the surface.

682 *Taine: The Ideal in Art.* Sec. ii. 1.

Character is a thing that will take care of itself; and all character that does not take care of itself is either very weak or utterly fictitious.

683 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. XIX. The Preservation of Character.*

Firmness, steadiness of principle, a just moderation, and unconquerable perseverance are the virtues the practice of which is most likely to correct whatever is wrong in the constitution of the social system.

684 *Daniel Webster: Miscellaneous Letters. To Citizens of Newburyport, Mass., May* 15, 1850.

A good man's character is the world's common legacy.
685 *Whittier: Recreations and Miscellanies. England under James II.*

A great character greatly successful, shining in its righteous eminence and irradiating a beneficent grace, implies the divine element and the celestial future of mankind.
686 *William Winter: Stage Life of Mary Anderson. The Ladder of Fame.*

Fate is character.
687 *William Winter: The Stage Life of Mary Anderson. Pauline.*

It is of little traits that the greatest human character is composed.
688 *William Winter: English Rambles.* Pt. ii. Ch. 2.

CHARITY — *see* **Cowardice, Pride, Virtue.**

Charity is a virtue of the heart and not of the hands.
689 *Addison: The Guardian.* No. 166.

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it.
690 *Bacon: Essays. Goodness.*

Never let your zeal outrun your charity; the former is but human, the latter is divine.
691 *Hosea Ballou: MSS. Sermon.*

This I think charity, to love God for himself, and our neighbor for God.
692 *Sir Thomas Browne: Religio Medici.* Pt. ii. Sec. 14.

Did universal charity prevail, earth would be a heaven, and hell a fable.
693 *Colton: Lacon.*

Some readily find out that where there is distress there is vice, and easily discover the crime of feeding the lazy or encouraging the dissolute. To promote vice is certainly unlawful; but we do not always encourage vice when we relieve the vicious.
694 *Johnson: Works.* IX. 393. (Oxford edition, 1825.)

True charity arises from faith in the promises of God, and expects rewards only in a future state. To hope for our recompense in this life is not beneficence but usury.
695 *Johnson: Works.* IX. 322. (Oxford edition, 1825.)

Charity draws down a blessing on the charitable.
696 *Le Sage: Gil Blas.* Bk. i. Ch. 17. (*Smollett, Trans.*)

Charity is a naked child, giving honey to a bee without wings; naked, because excuseless and simple; a child, because tender and growing; giving honey, because honey is pleasant and comfortable; to a bee, because a bee is laborious and deserving; without wings, because helpless and wanting. If thou deniest to such, thou killest a bee; if thou givest to other than such, thou preservest a drone.

697 *Quarles: Enchiridion.* Cent. II. No. 2.

The right Christian mind will find its own image wherever it exists, it will seek for what it loves, and draw it out of all dens and caves, and it will believe in its being often when it cannot see it, and always turn away its eyes from beholding vanity; and so it will lie lovingly over all the faults and rough places of the human heart, as the snow from heaven does over the hard and black and broken mountain rocks, following their forms truly, and yet catching light for them to make them fair, and that must be a steep and unkindly crag indeed which it cannot cover.

698 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 14.

Charity, in whatever guise she appears, is the best-natured and the best-complexioned thing in the world.

699 *Frederick Saunders: Stray Leaves of Literature. Human Sympathy.*

This is one bad effect of a good character, it invites application from the unfortunate, and there needs no small degree of address to gain the reputation of benevolence without incurring the expense. The silver ore of pure charity is an expensive article in the catalogue of a man's good qualities.

700 *Sheridan: The School for Scandal.* Act v. Sc. 1.

The charity that thinketh no evil trusts in God and trusts in men.

701 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and what comes of it.*

If charity denies its birth and parentage, if it turns infidel to the great doctrines of the Christian religion, if it turns unbeliever, it is no longer charity. There is no longer charity, either in a Christian sense or in the sense of jurisprudence, for it separates itself from the fountain of its own creation.

702 *Daniel Webster: Speech, Supreme Court at Washington, Feb.* 20, 1844. *The Christian Ministry and the Religious Instruction of the Young.*

CHASTITY — *see* **Temperance.**

The very ice of chastity is in them.

703 *Shakespeare: As You Like It.* Act iii. Sc. 4.

CHEERFULNESS — *see* **Wisdom.**

It lies in our own power to attune the mind to cheerfulness.

704 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Cheerfulness, the character of common hope, is, in strong hope, like glimpses of sunshine on a cloudy day.

705 *Joanna Baillie: Plays on the Passions. Vol. iii. To the Reader.* (Longman, Brown, Green, and Longmans' edition, 1853, p. 231.)

Cheerfulness is the sunny ray of life. It is the *constant* portion of none, and the word itself comprehends a multitude of degrees and modifications. The sum of all is this, that man, out of inward and outward circumstances, forms himself and the track on which his life glides on.

706 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. ii. No. 23. (*Catharine M. A. Couper, Trans.*)

The most certain sign of wisdom is a continual cheerfulness. Her state is like that of things in the regions above the moon, always clear and serene.

707 *Montaigne: Essays.* Bk. i. Ch. 25. (*Hazlitt, Trans.*)

Cheerfulness, or joyousness, is the heaven under which everything but poison thrives.

708 *Richter: Levana. Third Fragment.* Ch. 2. Sec. 44. (*A. H., Translator.*)

Laughing cheerfulness throws sunlight on all the paths of life.

709 *Richter: Levana. Fourth Fragment.* Ch. 4, Sec. 97. (*A. H., Translator.*)

What, indeed, does not that word cheerfulness imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others, and a modest opinion of self.

710 *Thackeray: Sketches and Travels in London. On Love, Marriage, Men and Women.* Pt. iii.

A man's task is always light if his heart is light.

711 *Lew Wallace: Ben-Hur.* Bk. iii. Ch. 3.

Cheerfulness, in most cheerful people, is the rich and satisfying result of strenuous discipline.

712 *E. P. Whipple: Success and its Conditions. Cheerfulness.*

CHILDHOOD — *see* **Education, Soul.**

A happy childhood is the pledge of a ripe manhood.

713 *A. Bronson Alcott: Table Talk. IV. Nurture. Primitive Eden.*

Childhood has no forebodings; but then it is soothed by no memories of outlived sorrow.

714 *George Eliot: The Mill on the Floss.* Bk. i. Ch. 9.

These bitter sorrows of childhood! when sorrow is all new and strange, when hope has not yet got wings to fly beyond the days and weeks, and the space from summer to summer seems measureless.

715 *George Eliot: The Mill on the Floss.* Bk. i. Ch. 5.

The most sublime psalm that can be heard on this earth is the lisping of a human soul from the lips of childhood.

716 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. ii. Ch. 1. (*Benedict, Translator.*)

CHILDREN — *see* **Discipline, Necessity, Obedience, Parents, Sleep, Trustfulness.**

Children sweeten labors, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.

717 *Bacon: Essays. Of Parents and Children.*

For what is a child? Ignorance. What is a child? Want of knowledge. For when a child knows these things, he is in no way inferior to us.

718 *Epictetus: Discourses.* Bk. ii. Ch. 1. (*Long, Translator.*)

We should deal with children as God deals with us: we are happiest under the influence of innocent delusions.

719 *Goethe: Sorrows of Werther, July* 6. (*Baylon, Translator.*)

Children are earthly idols that hold us from the stars.

720 *Douglas Jerrold: Specimens of Jerrold's Wit. Children.*

Children think not of what is past, nor what is to come, but enjoy the present time, which few of us do.

721 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

The boy was the very staff of my age, my very prop.

722 *Shakespeare: The Merchant of Venice.* Act ii. Sc. 2.

CHIVALRY.

As nature has given *man* the superiority above *woman* by endowing him with greater strength both of mind and body, it is his part to alleviate that superiority, as much as possible, by the generosity of his behavior, and by a studied deference and complaisance for all her inclinations and opinions.

723 *Hume: Essays. XIII. Of the Rise and Progress of the Arts and Sciences.*

CHOICE — *see* **Conscience, Difficulties.**

God offers to every man his choice between truth and repose.

724 *Emerson: Essays. Intellect.*

Where there is no choice, we do well to make no difficulty.

725 *George MacDonald: Sir Gibbie.* Ch. 11.

CHRISTIANITY — *see* **Christians, Companionship, Cross, The, Immortality, Neighbor, Sympathy.**

All the might of the world is now on the side of Christianity.

726 *Henry Ward Beecher: Life Thoughts.*

Christianity is simply the ideal form of manhood represented to us by Jesus Christ.

727 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.

728 *Henry Ward Beecher: Life Thoughts.*

Liberty comes with Christianity, because Christianity develops and strengthens the mass of men.

729 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Liberty.*

A deep, living sense of God is the true vitality of a human soul, which quenches the poisonous fires of corruption, as powerless to be hurt by it as the cold, calm sea is to be set on fire by the coals that you may cast burning into its bosom.

730 *Phillips Brooks: Sermons. X. Unspotted from the World.*

Christianity is the bringing of God to man, and of man to God.

731 *Phillips Brooks: Sermons. V. The Soul's Refuge in God.*

His Christianity was muscular.

732 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 14.

The virtue of Christianity is obedience.

733 *J. C. and A. W. Hare: Guesses at Truth.*

Time cannot alter the incomparable wisdom, the divine flexibility of the Christian life. Time cannot alter "Jesus Christ, the same yesterday, to-day and forever."

734 *Hugh R. Haweis: Speeches in Season.* Bk. i. *Christ's Hard Sayings.* Sec. 87. *Sacrifice is Essential.*

Religion and education are not a match for evil and organization without the grace of God, his Holy Spirit, and constant prayer, and then they are.

735 *B. R. Haydon: Table Talk.*

Christianity, . . . the nurse and patron of all high study, has no fear of science, least of all that science which deals with material things. Go as far as science can, up or down, with spectrum or microscope, she never sets her eyes on the beginnings of things. Life remains still a mystery. And the institutions of the humblest thinker are grander than the stars shining in their solemn depths.

736 *Roswell D. Hitchcock: Eternal Atonement. XII. The Witness of History to Christianity.*

Faith is required of thee, and a sincere life, not loftiness of ntellect, nor deepness in the mysteries of God.

737 *Thomas à Kempis: Imitation of Christ.* Bk. iv. Ch. 18. (*Benham, Translator.*)

A wise man will always be a Christian, because the perfection of wisdom is to know where lies tranquillity of mind, and how to attain it, which Christianity teaches.

738 *Landor: Imaginary Conversations. Andrew Marvel and Bishop Parker.*

Christianity is humanity.

739 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. The True Idea of a Christian Church, Boston, Jan.* 4, 1846.

Silence the voice of Christianity, and the world is well-nigh dumb, for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of morning, to men who sit stooping and feeble, with failing eyes and a hungering heart. It is gone, all gone; only the cold, bleak world left before them.

740 *Theodore Parker: Critical and Miscellaneous Writings. A Discourse of the Transient and Permanent in Christianity.*

Christianity is first and last of all Christ in us, inwardly revealed as a law-giving direction to our life, inwardly at work as a force, developing our life in conformity with that law.

741 *Charles H. Parkhurst: Sermons. V. Walking in the Spirit.*

Christianity is substantially friendship with God in Christ.

742 *Charles H. Parkhurst: Sermons. VII. Piety and Business Compatible.*

A Christian life is the great key of the Gospel.

743 *Thomas Wilson: Maxims of Piety and of Christianity.*

CHRISTIANS — *see* **Humility, Self-Sacrifice, Vengeance, Wisdom.**

Many Christians are like chestnuts, — very pleasant nuts, but enclosed in very prickly burrs, which need various dealings of Nature and her grip of frost before the kernel is disclosed.

744 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Christians.*

A Christian is God Almighty's gentleman.

745 *J. C. and A. W. Hare: Guesses at Truth.*

The Christian religion wants no help and prop for belief; and he who wants any help or prop, in addition to the internal evidences of its truth for his belief, never was and never will be a Christian.

746 *B. R. Haydon: Table Talk.*

A Christian who does nothing is not only undeveloped as a man of power, but he absolutely knows nothing.

747 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXV. Receiving and Doing.*

Whatever makes men good Christians makes them good citizens.

748 *Daniel Webster: Discourse, Plymouth, Dec. 22, 1820. First Settlement of New England.*

A Christian runs greater hazard from commendation than from an unjust calumny.

749 *Thomas Wilson: Maxims of Piety and of Christianity.*

CHURCH, The — *see* **Devil, The, Religion.**

Churches should be schools of friendship.

750 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Church.*

It is the office of the church to teach, not to train.

751 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

I recognize in the church an institution thoroughly, sincerely catholic, adapted to all climes and to all ages.

752 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. ii. Ch. 12.

A church is God between four walls.

753 *Victor Hugo: Ninety-Three.* Pt. ii. Bk. iii. Ch. 2. (*Benedict, Translator.*)

CIRCUMSTANCES.

Launched upon the ocean of life, like an innumerable fleet, each man may spread what sails God has given him, whether he be pinnace, sloop, brig, bark, ship, or man-of-war; and no commodore or admiral may signal what voyage he shall make or what canvas he shall carry.

754 *Henry Ward Beecher: Life Thoughts.*

Circumstances are beyond the control of man; but his conduct is in his own power.

755 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. vii. Ch. 2.

Man is not the creature of circumstances, circumstances are the creatures of men. We are free agents, and man is more powerful than matter.

756 *Disraeli (Earl of Beaconsfield): Vivian Grey* Bk. vi. Ch. 7.

The necessity of circumstances proves friends and detects enemies.

757 *Epictetus: Fragments.* CLIV. (*Long, Trans.*)

Men think to mend their condition by a change of circumstances. They might as well hope to escape their shadows.

758 *Froude: Thomas Carlyle, First Forty Years.* Vol. i. Ch. 20.

Circumstances alter cases.

759 *Thomas C. Haliburton ("Sam Slick"): The Old Judge.* Ch. 15.

Accidents rule men, not men accidents.

760 *Herodotus:* Bk. iv. *Polymnia.* Sec. 49. (*Cary, Translator.*)

Circumstances are things *round about;* we are *in* them, not *under* them.

761 *Landor: Imaginary Conversations. Samuel Johnson and John Horne (Tooke).*

Great and small have the same accidents and the same vexations and the same passions; but one is at the circumference of the wheel, and the other near the centre, and thus less agitated by the same movements.

762 *Pascal: Thoughts.* Ch. viii. Sec. 16. (*Wight, Translator.* Louandre edition.)

That depends upon the circumstances.

763 *Sheridan: The School for Scandal.* Act iii. Sc. 1.

Conditions are pleasant or grievous to us according to our sensibilities.

764 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

CITIES.

If cities were built by the sound of music, then some edifices would appear to be constructed by grave, solemn tones; others to have danced forth to light, fantastic air.

765 *Hawthorne: American Note-Books, Jan.* 4, 1839.

CITIZENS.

Many-headed multitude.

766 *Shakespeare: Coriolanus,* Act ii. Sc. 3.

CIVILIZATION — *see* **Imagination, Liberty, Obedience, Religion, Sunday, Woman.**

Civilization degrade(s) the many to exalt the few.

767 *A. Bronson Alcott: Table Talk. III. Pursuits. Callings.*

Civilization is first and foremost a moral thing.

768 *Amiel: Journal, Oct.* 26, 1870. (*Mrs. Humphrey Ward, Translator.*)

Civilization means the recession of passional and material life, and the development of social and moral life.

769 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Wealth may not produce civilization, but civilization produces money.

770 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Increased means and increased leisure are the two civilizers of man.

771 *Disraeli (Earl of Beaconsfield): Speech, Manchester, April* 3, 1872.

Every prison is the exclamation point and every asylum is the question mark in the sentences of civilization.

772 *Samuel Willoughby Duffield: Essay. Righteousness.*

What is civilization? I answer, the power of good women.

773 *Emerson: Miscellanies. Woman.*

The ultimate tendency of civilization is towards barbarism.

774 *J. C. and A. W. Hare: Guesses at Truth.*

Civilization is simply a series of victories over nature.

775 *Moses Harvey: Where Are We and Whither Tending?* Lect. i.

A decent provision for the poor is the true test of civilization.

776 *Johnson: Boswell's Life of Johnson.* II. 130. (*George Birkbeck Hill, Editor*, 1887.)

Civilization obeys the same law as the ocean; it has its ebb and its flow, and where it advances on one shore it recedes on the other.

777 *Lord Lytton: Speeches. XIV. Leeds Mechanics' Institution, Jan.* 25, 1854.

Civilization dwarfs political machinery.

778 *Wendell Phillips: Speeches, Lectures, and Letters. Lincoln's Election, Nov.* 7, 1860.

CLEANLINESS.

Cleanness of body was ever esteemed to proceed from a due reverence to God.

779 *Bacon: Advancement of Learning.* Bk. ii.

Although it is humiliating to confess, yet I do confess, that cleanliness and order are not matters of instinct; they are matters of education, and like most great things, mathematics and classics, you must cultivate a taste for them.

780 *Disraeli (Earl of Beaconsfield): Speech, Aylesbury, Sept.* 21, 1865. *Royal and Central Bucks Agricultural Association.*

Slovenliness is no part of religion; neither this [1 Pet. iii. 3, 4], nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty, not a sin; "cleanliness is, indeed, next to godliness."

781 *John Wesley: Sermons. On Dress*

CLEVERNESS.

Cleverness is serviceable for everything, sufficient for nothing.

782 *Amiel: Journal, Feb.* 16, 1868. (*Mrs. Humphrey Ward, Translator.*)

CLOUDS.

They come to the dullest and dreariest of scenes like the splendid cortége of an Oriental sovereign who traverses some miserable village.

783 *Hamerton: Landscape.* Ch. 38. *The Two Immensities.*

When scattered clouds are resting on the bosoms of hills, it seems as if one might climb into the heavenly region, earth being so intermixed with sky, and gradually transformed into it.

784 *Hawthorne: American Note-Books, Jan.* 4, 1839.

Nature is always kind enough to give even her clouds a humorous lining.

785 *Lowell: My Study Windows. Thoreau.*

COLOR — *see* **Dawn, Nature.**

Colors are the smiles of Nature. When they are extremely smiling, and break forth into other beauty besides, they are her laughs, as in the flowers.

786 *Leigh Hunt: The Seer. Color.*

Colors find homes of color.

787 *Leigh Hunt: The Seer. Color.*

All good color is in some degree pensive; the loveliest is melancholy, and the purest and most thoughtful minds are those which love color the most.

788 *Ruskin: Stones of Venice. The Sea Stories.* Ch. 5.

Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn.

789 *Ruskin: Stones of Venice. The Sea Stories.* Ch. 5.

COMFORT — *see* **Sympathy.**

God alone can properly bind up a bleeding heart.

790 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends.* XXVIII. (*Hapgood, Trans.*)

Comfort is tedious when it lasts too long.

791 *Elizabeth Stoddard: Two Men.* Ch. 22.

Comfort is the god of this world, but comfort it will never obtain by making it an object.

792 *E. P. Whipple : Literature and Life. Intellectual Health and Disease.*

COMMERCE.

God is making commerce his missionary.

793 *Joseph Cook : Boston Monday Lectures. Conscience. Matthew Arnold's Views on Conscience.*

Commerce changes entirely the fate and genius of nations, by communicating arts and opinions, circulating money, and introducing materials of luxury : she first opens and polishes the mind, then corrupts and enervates both that and the body.

794 *Thomas Gray: The Alliance of Education and Government. (Edmund Gosse, Editor.)*

COMMON SENSE.

Common sense is the measure of the possible: it is composed of experience and prevision: it is calculation applied to life.

795 *Amiel : Journal, Nov.* 12, 1852. *(Mrs. Humphrey Ward, Translator.)*

Fine sense and exalted sense are not half so useful as common sense.

796 *Alexander Pope : Thoughts on Various Subjects.*

COMMUNISM.

Communism is the exploitation of the strong by the weak. In communism, inequality springs from placing mediocrity on a level with excellence. This damaging equation is repellent to the conscience, and causes merit to complain.

797 *P. J. Proudhon : First Memoir on Property.*

The Alpha and Omega of socialism is the transmutation of private competing capital into united collective capital.

798 *Schœffle : Quintessence of Socialism.*

COMPANIONSHIP — *see* **Culture, Reading, Solitude.**

Men who know the same things are not long the best company for each other.

799 *Emerson : Representative Men. Uses of Great Men.*

The beams of joy are made hotter by reflection when related to another; and otherwise gladness itself must grieve for want of one to express itself to.

800 *Thomas Fuller : The Holy and Profane States. The Holy State. Of Company.*

The heart is always hungry. No man lives happily alone. The wisest and the best is wiser and better for the friends he has.

801 *Roswell D. Hitchcock : Eternal Atonement. XIV Receiving and Giving.*

If one's intimate in love or friendship cannot, or does not, share all one's intellectual tastes or pursuits, that is a small matter. Intellectual companions can be found easily in men and books. After all, if we think of it, most of the world's loves and friendships have been between people that could not read nor spell.

802 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 6.

A man's mind is known by the company it keeps.

803 *Lowell: My Study Windows. Pope.*

Company, villanous company, hath been the spoil of me.

804 *Shakespeare: King Henry IV.* Pt. i. Act iii. Sc. 3.

They are never alone that are accompanied with noble thoughts.

805 *Sir Philip Sidney: Arcadia.* Bk. i.

When men are lonely they stoop to any companionship; the dog becomes a comrade, the horse a friend; and it is no shame to shower them with caresses and speeches of love.

806 *Lew Wallace: Ben-Hur.* Bk. i. Ch. 1.

COMPARISON.

Comparisons made between wit and wit, courage and courage, beauty and beauty, birth and birth, are always odious and ill taken.

807 *Cervantes: Don Quixote.* Pt. ii. Ch. 1. (*Lockhart, Translator.*)

By comparison alone we fix the epithets of praise or blame, and learn how to assign the due degree of each.

808 *Hume: Essays. XXII. Of the Standard of Taste.*

Comparisons are odorous.

809 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 5.

As a rule, there is no surer way to the dislike of men than to behave well where they have behaved badly.

810 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 9.

COMPASSION.

Compassion will cure more sins than condemnation.

811 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Compassion, the parent of all kind offices.

812 *Bryant: Prose Writings. I. Literary Essays. Lectures on Poetry. The Value and Uses of Poetry.*

COMPENSATION.

There is a remedy for every wrong, and a satisfaction for every soul.

813 *Emerson: Letters and Social Aims. Immortality.*

Everything a man parts with is the cost of something. Everything he receives is the compensation of something.

814 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

Compensation is just, and proceeds from God.

815 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 16.

COMPETENCY — *see* **Power, Riches, Wealth.**

Superfluity comes sooner by white hairs, but competency lives longer.

816 *Shakespeare: The Merchant of Venice.* Act i. Sc. 2.

COMPLAINT.

To hear complaints is wearisome alike to the wretched and the happy.

817 *Johnson: Rasselas.* Ch. 35.

COMPLIMENTS.

Unusual compliments, to which there is no stated and prescriptive answer, embarrass the feeble, who know not what to say, and disgust the wise, who, knowing them to be false, suspect them to be hypocritical.

818 *Johnson: Boswell's Life of Johnson.* V. 440. Note 2. (*George Birkbeck Hill, Editor*, 1887.)

Compliments are in their place only where there is full as much of weakness as of merit.

819 *Landor: Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

CONCEIT — *see* **Conversation, Self-Conceit, Sin.**

Conceit is the most incurable disease that is known to the human soul.

820 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Men lose wisdom just in proportion as they are conceited.

821 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Character.*

Sit thee down, clod-pole! for in whatever place I am seated, that is the upper end to thee.

822 *Cervantes: Don Quixote.* Pt. ii. Ch. 32. (*Jarvis, Translator.*)

I've never any pity for conceited people, because I think they carry their comfort about with them.

823 *George Eliot: The Mill on the Floss.* Bk. v. Ch. 6.

The worthless and offensive members of society, whose existence is a social pest, invariably think themselves the most ill-used people alive, and never get over their astonishment at the ingratitude and selfishness of their contemporaries.

824 *Emerson: Representative Men. Uses of Great Men.*

He that overvalues himself will undervalue others, and he that undervalues others will oppress them.

825 *Johnson: Works.* IX. 344. (Oxford edition, 1825.)

Conceit may puff a man up, but never prop him up.

826 *Ruskin: Pre-Raphaelitism.*

O that he were here to write me down — an ass!

827 *Shakespeare: Much Ado about Nothing.* Act iv. Sc. 2.

CONCLUSION.

Oh, most lame and impotent conclusion!

828 *Shakespeare: Othello.* Act ii. Sc. 1.

CONDITION.

Nature makes us vagabonds, the world makes us respectable.

829 *Alexander Smith: Dreamthorp. On Vagabonds.*

CONFIDENCE — *see* **Conscience, Success, Treason.**

I see before me the statue of a celebrated minister who said that confidence was a plant of slow growth. But I believe, however gradual may be the growth of confidence, that of credit requires still more time to arrive at maturity.

830 *Disraeli (Earl of Beaconsfield): Speech at Mansion House, Nov.* 9, 1867.

Trust men, and they will be true to you; treat them greatly, and they will show themselves great.

831 *Emerson: Essays. Prudence.*

The only way to get the confidence of the world is to show the world that you do not want their confidence.

832 *B. R. Haydon: Table Talk.*

Confidence is a plant of slow growth in an aged bosom.

833 *William Pitt (Earl of Chatham): Speech, Jan.* 14, 1766.

I would have some confidence with you that decerns you nearly.

834 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 5.

Confidence is a thing not to be produced by compulsion. Men cannot be forced into trust.

835 *Daniel Webster: Speech, United States Senate, Session of* 1833–34. *The Removal of the Deposits.*

CONGENIALITY.

Like talks best with like, laughs best with like, works best with like, and enjoys best with like; and it cannot help it.

836 *Timothy Titcomb (J. G. Holland): Gold-Foil. XVIII. Social Classification.*

CONSCIENCE — *see* **Righteousness, Virtue.**

A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us. I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being conscious to ourselves that we do not deserve them.

837 *Addison: The Guardian.* No. 135.

It is not history which teaches conscience to be honest; it is the conscience which educates history.

838 *Amiel: Journal, Nov.* 18, 1851. (*Mrs. Humphrey Ward, Translator.*)

There is one court whose "findings" are incontrovertible, and whose sessions are held in the chambers of our own breast.

839 *Hosea Ballou: MSS. Sermons.*

If you sell your conscience to Interest, you traffic with a fiend.

840 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Business.*

To make conscience tolerable, love should be thrown around it. Conscience is the frame of character, and love is the covering for it.

841 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The power of conscience is very great, O judges, and is of great weight on both sides; so that they fear nothing who have done no wrong, and they, on the other hand, who have done wrong think that punishment is always hanging over them.

842 *Cicero: Orations. For T. A. Milo.* Sec. 33. (*Yonge, Translator.*)

Conscience emphasizes the word ought.

843 *Joseph Cook: Boston Monday Lectures. Conscience. Matthew Arnold's Views on Conscience.*

Conscience is that which perceives and feels rightness and obligatoriness in choices.

844 *Joseph Cook: Boston Monday Lectures. Conscience. Unexplored Remainders in Conscience.*

Conscience is your magnetic needle; reason is your chart.

845 *Joseph Cook: Boston Monday Lectures. Conscience. Is Conscience Infallible?*

Conscience requires every man to mean well, and to do his best. It requires us not only to follow all the light we have, but all we can obtain, and to do so gladly.

846 *Joseph Cook: Boston Monday Lectures. Conscience. Is Conscience Infallible?*

God is in the word ought, and therefore it outweighs all but God.

847 *Joseph Cook: Boston Monday Lectures. Conscience. Unexplored Remainders in Conscience.*

Our secret thoughts are rarely heard except in secret. No man knows what conscience is until he understands what solitude can teach him concerning it.

848 *Joseph Cook: Boston Monday Lectures. Conscience. Is Conscience Infallible?*

There is a spectacle grander than the ocean, and that is the conscience. There is a spectacle grander than the sky, and it is the interior of the soul. To write the poem of the human conscience, were the subject only one man, and he the lowest of men, would be reducing all epic poems into one supreme and final epos. . . . *It is no more possible to prevent thought from reverting to an ideal than the sea from returning to the shore.* With the sailor this is called the tide; with the culprit it is called remorse. *God heaves the soul like the ocean.*

849 *Joseph Cook: Boston Monday Lectures. Conscience. The Laughter of the Soul at Itself.*

The unknown is an ocean. What is conscience? The compass of the unknown.

850 *Joseph Cook: Boston Monday Lectures. Conscience. The Laughter of the Soul at Itself.*

We know through conscience that we must answer for what we are, and for what we do, to a power outside of us.

851 *Joseph Cook: Boston Monday Lectures. Conscience. Matthew Arnold's Views on Conscience.*

No man can escape this vitiating effect of an offence against his own sentiment of right.

852 *George Eliot: Adam Bede.* Ch. 29.

Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil; so shalt thou always live jollily, for a good conscience is a continual Christmas.

853 *Benjamin Franklin: Poor Richard's Almanac.*

Conscience is a coward, and those faults it has not strength enough to prevent, it seldom has justice enough to accuse.

854 *Oliver Goldsmith: The Vicar of Wakefield.* Ch. 13.

Conscience, the voice of God within us.

855 *J. C. and A. W. Hare: Guesses at Truth.*

A good conscience expects to be treated with perfect confidence.

856 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 9.

Conscience is the chaos of chimeras, envies, and attempts, the furnace of dreams, the lurking-place of ideas we are ashamed of; it is the pandemonium of sophistry, the battle-field of the passions.

857 *Victor Hugo: Les Misérables.* Ch. 51. *A Tempest in a Brain.* (*Wraxall, Translator.*)

There is a spectacle grander than the ocean, and that is the conscience.

858 *Victor Hugo: Les Misérables.* Ch. 51. *A Tempest in a Brain.* (*Wraxall, Translator.*)

Never yet were the feelings and instincts of our nature violated with impunity, never yet was the voice of conscience silenced without retribution.

859 *Mrs. Jameson: Studies. Goethe's Tasso, Iphigenia, and Clavigo.*

The testimony of a good conscience is the glory of a good man.

860 *Thomas à Kempis: Imitation of Christ.* Bk. ii. Ch. 6. (*Benham, Translator.*)

Our character often makes our conscience.

861 *Joseph Roux: Meditations of a Parish Priest.* Pt. iv. 32. (*Hapgood, Translator.*)

The conscience of the man who is given over to his passions is like the voice of the shipwrecked mariner overwhelmed by the tempest.

862 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character,* 1. (*Hapgood, Translator.*)

I believe that mere pleasure and pain have less associative power than duty performed or omitted, and that the great use of the associative faculty is not to add beauty to material things, but to add force to the conscience.

863 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 4. §10.

The worm of conscience alone wakes and watches with the owl; none shun the light but criminals and evil spirits.

864 *Schiller: Love and Intrigue.* V. 1.

If there be not a conscience to be used in every trade, we shall never prosper.

865 *Shakespeare: Pericles.* Act iv. Sc. 3.

My conscience, hanging about the neck of my heart, says very wisely to me, "Budge not." — "Budge," says the fiend. "Budge not," says my conscience.

866 *Shakespeare: The Merchant of Venice.* Act ii. Sc. 1.

First Murderer. So when he opens his purse to give us our reward, thy conscience flies out.

Second Murderer. Let it go; there's few or none will entertain it.

First Murderer. How if it come to thee again?

Second Murderer. I'll not meddle with it. It is a dangerous thing. It makes a man a coward. A man cannot steal but it accuseth him: he cannot swear but it checks him: 'tis a blushing, shame-faced spirit that mutinies in a man's bosom; it fills one full of obstacles; it made me once restore a purse of gold that I found: it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing.

First Murderer. Zounds! it is even now at my elbow.

867 *Shakespeare: King Richard III.* Act i. Sc. 4.

Conscience has no more to do with gallantry than it has with politics.

868 *Sheridan: The Duenna.* Act i. Sc. 4

Trust that man in nothing who has not a conscience in everything.

869 *Laurence Sterne: Sermons. XXVII. The Abuses of Conscience Considered.*

Begin your day with a clean conscience in every way. Cleanliness is honesty.

870 *Thackeray: Miscellanies. Sketches and Travels in London. On Tailoring. Toilets in General.*

Guilty consciences make men cowards.

871 *Vanbrugh: The Provoked Wife.* Act v. Sc. 6.

Labor to keep alive in your breast that little spark of celestial fire called Conscience.

872 *George Washington: Moral Maxims. Virtue and Vice. Conscience.*

Conscience is the present opinion a man has of his own actions.

873 *Thomas Wilson: Maxims of Piety and of Christianity.*

God only needs to deliver a sinner to his own conscience to be avenged of his sin.

874 *Thomas Wilson: Maxims of Piety and of Christianity.*

When conscience forsakes a man the Spirit of God does so too.

875 *Thomas Wilson: Maxims of Piety and of Christianity.*

CONSECRATION.

Consecration is going out into the world where God Almighty is, and using every power for his glory.

876 *Henry Ward Beecher: Life Thoughts.*

CONSISTENCY.

No man who is wholly consistent within himself, and who reposes all his interests in himself alone, can be otherwise than completely happy.

877 *Cicero: Offices and Moral Works. Paradoxes. II. (Edmonds, Translator.)*

CONSTANCY.

Constancy is human nature.

878 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. iii. Ch. 17.

Farewell and stand fast.

879 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

I would have men of such constancy put to sea, that their business might be everything, and their intent everywhere; for that's it that always makes a good voyage of nothing.

880 *Shakespeare: Twelfth Night.* Act ii. Sc. 4.

CONTAMINATION.

We ought to avoid the friendship of the bad and the enmity of the good.

881 *Epictetus: Fragments. CLIII. (Long, Translator.)*

CONTEMPT — *see* **Affectation, Sarcasm.**

An Englishman fears contempt more than death.

882 *Goldsmith: The Citizen of the World.* Letter iv.

Contempt is a kind of gangrene which, if it seizes one part of a character, corrupts all the rest by degrees.

883 *Johnson: Works.* VIII. 47. (Oxford edition, 1825.)

No man can fall into contempt but those who deserve it.

884 *Johnson: Works. Debates.* X. 350. (Oxford edition, 1825.)

Those only are despicable who fear to be despised.

885 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 322.

Call me what instrument you will, though you can fret me, you cannot play upon me.

886 *Shakespeare: Hamlet.* Act iii. Sc. 2.

If there be no great love in the beginning, yet heaven may decrease it upon better acquaintance, when we are married and have more occasion to know one another; I hope, upon familiarity will grow more contempt.

887 *Shakespeare: Merry Wives of Windsor.* Act i. Sc. 1.

They that touch pitch will be defiled.

888 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 3.

CONTENTION.

Contention is a hydra's head; the more they strive the more they may: and as Praxiteles did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one he saw many more as bad in a moment.

889 *Burton: Anatomy of Melancholy.* Pt. ii. Sec. 3, Mem. 7.

CONTENTMENT — *see* **Happiness, Humility, Travellers.**

The rarest feeling that ever lights a human face is the contentment of a loving soul.

890 *Henry Ward Beecher: Life Thoughts.*

We only see in a lifetime a dozen faces marked with the peace of a contented spirit.

891 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

I would do what I pleased; and, doing what I pleased, I should have my will; and, having my will, I should be contented; and, content, there is no more to be desired; and when there is no more to desire, there is an end of it.

892 *Cervantes. Don Quixote.* Pt. i. Bk. iv. Ch. 50. (*Jarvis, Translator.*)

Content is the best opulence, because it is the pleasantest, and the surest. The richest man is he who does not want that which is wanting to him: the poorest is the miser, who wants that which he has.

893 *Paul Chatfield, M.D.* (*Horace Smith*): *The Tin Trumpet. Competency.*

To be content with what we possess is the greatest and most secure of riches.

894 *Cicero: Offices and Moral Works. Paradoxes.* VI. (*Edmonds, Translator.*)

Contentment, as it is a short road and pleasant, has great delight and little trouble.

895 *Epictetus: Fragments.* CXXXVII. (*Long, Trans.*)

Fortify yourself with contentment, for this is an impregnable fortress.

896 *Epictetus: Fragments.* CXXXVIII. (*Long, Trans.*)

Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying of wealth, but in subtracting men's desires.

897 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Contentment.*

We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand, — the habit of mind which theologians call, and rightly, faith in God.

898 *Charles Kingsley: Health and Education. On Bio-Geology.*

Contentment is better than divinations or visions.

899 *Landor: Imaginary Conversations. Mahomet and Sergius.*

We are contented because we are happy, and not happy because we are contented.

900 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

Mutual content is like a river, which must have its banks on either side.

901 *Le Sage: Gil Blas.* Bk. xii. Ch. 12. (*Smollett, Translator.*)

Contentment with to-day's lot makes candidacy for a better lot to-morrow.

902 *Charles H. Parkhurst: Sermons. XV. Things Seen and Things not Seen.*

O Contentment, make me rich! for without thee there is no wealth.

903 *Saadi: The Gulistan.* Ch. iii. *Of the Excellency of Contentment.* Tale I.

The great quality of Dulness is to be unalterably contented with itself.

904 *Thackeray: Miscellanies. Men's Wives. Dennis Haggarty's Wife.*

The fewer desires, the more peace.

905 *Thomas Wilson: Maxims of Piety and of Christianity.*

CONVERSATION — *see* **Reading, Silence, Talkativeness, War, Wit.**

Conversation is an abandonment to ideas, a surrender to persons.

906 *A. Bronson Alcott: Table Talk. VI. Discourse. Canon of Conversation.*

Debate is angular, conversation circular and radiant of the underlying unity.

907 *A. Bronson Alcott: Concord Days. May. Conversation.*

Debate is masculine; conversation is feminine.

908 *A. Bronson Alcott: Concord Days. May. Conversation.*

Good discourse sinks differences and seeks agreements.

909 *A. Bronson Alcott: Concord Days. May. Conversation.*

Many can argue, not many converse.

910 *A. Bronson Alcott: Concord Days. May Conversation.*

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words or in good order. A good continued speech, without a good speech of interlocution, shows slowness; and a good reply, or second speech, without a good settled speech, showeth shallowness and weakness.

911 *Bacon: Essays. Of Discourse.*

Conversation stock being a joint and common property, every one should take a share in it; and yet there may be societies in which silence will be our best contribution.

912 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Conversation.*

Conversation is the music of the mind, an intellectual orchestra, where all the instruments should bear a part, but where none should play together.

913 *Colton: Lacon.*

A great thing is a great book, but greater than all is the talk of a great man.

914 *Disraeli (Earl of Beaconsfield): Coningsby.* Bk. iii. Ch. 2.

Conversation is a game of circles.

915 *Emerson: Essays. Circles.*

Conversation is the laboratory and work-shop of the student.

916 *Emerson: Society and Solitude. Clubs.*

Conversation is the vent of character as well as of thought.

917 *Emerson: Society and Solitude. Clubs.*

Conversation, which, when it is best, is a series of intoxications.

918 *Emerson: Letters and Social Aims. Inspiration.*

The best of life is conversation.

919 *Emerson: Conduct of Life. Behavior.*

Wise, cultivated, genial conversation is the last flower of civilization, and the best result which life has to offer us, — a cup for gods, which has no repentance. Conversation is our account of ourselves. All we have, all we can, all we know, is brought into play, and as the reproduction in finer form, of all our havings.

920 *Emerson: Miscellanies. Woman.*

The great secret of succeeding in conversation is to admire little, to hear much; always to distrust our own reason, and sometimes that of our friends; never to pretend to wit, but to make that of others appear as much as possibly we can; to hearken to what is said, and to answer to the purpose.

921 *Benjamin Franklin: Miscellaneous Observations.*

It is by speech that many of our best gains are made. A large part of the good we receive comes to us in conversation.

922 *Washington Gladden: Things Old and New. VIII. The Tamed Tongue.*

Conversation is interesting in proportion to the originality of the central ideas which serve as pivots, and the fitness of the little facts and observations which are contributed by the talkers.

923 *Hamerton: The Intellectual Life.* Pt. vii. *Women and Marriage.* Letter i.

Repose is as necessary in conversation as in a picture.

924 *Hazlitt: Characteristics.* No. 179.

Silence is one great art of conversation. He is not a fool who knows when to hold his tongue; and a person may gain credit for sense, eloquence, wit, who merely says nothing to lessen the opinion which others have of these qualities in themselves.

925 *Hazlitt: Characteristics.* No. 59.

Among the arts of conversation no one pleases more than mutual deference or civility, which leads us to resign our own inclinations to those of our companions, and to curb and conceal that presumption and arrogance so natural to the human mind.

926 *Hume: Essays. XIII. Of the Rise and the Progress of the Arts and Sciences.*

The perfection of conversational intercourse is when the breeding of high life is animated by the fervor of genius.

927 *Leigh Hunt: Table Talk.*

There is nothing by which a man exasperates most people more than by displaying a superior ability or brilliancy in conversation. They seem pleased at the time, but their envy makes them curse him at their hearts.

928 *Johnson: Boswell's Life of Johnson.* IV. 195. (*George Birkbeck Hill, Editor*, 1887.)

The fool only is troublesome. A man of sense perceives when he is agreeable or tiresome; he disappears the very minute before he would have been thought to have stayed too long.

929 *La Bruyère: Characters. Of Society and Conversation.* (*Rowe, Translator.*)

Conceit causes more conversation than wit.

930 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims*, No. 421.

It is given to few persons to keep this secret well. Those who lay down rules too often break them, and the safest we are able to give is to listen much, to speak little, and to say nothing that will ever give ground for regret.

931 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. On Conversation.*

It is never more difficult to speak well than when we are ashamed of being silent.

932 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims*, No. 94.

Men of great conversational powers almost universally practise a sort of lively sophistry and exaggeration, which deceives, for the moment, both themselves and their auditors.

933 *Macaulay: Essays. On the Athenian Orators.* (*Knight's Quarterly Magazine, August*, 1824.)

The study of books is a languishing and feeble motion, that heats not, whereas conversation teaches and exercises at once.

934 *Montaigne: Essays.* Bk. iii. Ch. 8. (*Hazlitt, Translator.*)

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of the society.

935 *Sir Richard Steele: The Tatler.* No. 225.

Conversation is a traffic; and if you enter it without some stock of knowledge to balance the account perpetually betwixt you, the trade drops at once.

936 *Laurence Sterne: Sermons. The Prodigal Son.*

CONVICTION.

Sooner or later the world comes round to see the truth and do the right.

937 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 8.

CORPORATIONS.

They cannot commit treason, nor be outlawed, nor excommunicate, for they have no souls.

938 *Sir Edward Coke: Case of Sutton's Hospital*, x. Rep. 32.

COURAGE — *see* **Boldness, Death, Necessity, Patriotism, Truth, Woman.**

Courage that grows from constitution very often forsakes a man when he has occasion for it, and, when it is only a kind of instinct in the soul, breaks out on all occasions, without judgment or discretion. That courage which proceeds from the sense of our duty, and from the fear of offending Him that made us, acts always in a uniform manner, and according to the dictates of right reason.

939 *Addison: The Guardian.* No. 117.

Courage, considered in itself or without reference to its causes, is no virtue, and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs and with which it is conjoined.

940 *William Ellery Channing: Discourse*, 1835. *War.*

Courage multiplies the chances of success by sometimes making opportunities, and always availing itself of them; and in this sense Fortune may be said to favor fools by those who, however prudent in their opinion, are deficient in valor and enterprise.

941 *Coleridge: The Friend. The Third Landing-Place.* Essay i.

Courage is generosity of the highest order, for the brave are prodigal of the most precious things.

942 *Colton: Lacon.*

I like to read about Moses best, in th' Old Testament. He carried a hard business well through, and died when other folks were going to reap the fruits; a man must have courage to look after his life so, and think what'll come of it after he's dead and gone.

943 *George Eliot: Adam Bede.* Ch. 50.

Courage is temperamental, scientific, ideal.

944 *Emerson: Society and Solitude. Courage.*

Courage of the soldier awakes the courage of woman.

945 *Emerson: Society and Solitude. Courage.*

Half a man's wisdom goes with his courage.

946 *Emerson: Lectures and Biographical Sketches. Perpetual Forces.*

He has not learned the lesson of life who does not every day surmount a fear.

947 *Emerson: Society and Solitude. Courage.*

The charm of the best courages is that they are inventions, inspirations, flashes of genius.

948 *Emerson: Society and Solitude. Courage.*

To bear other people's afflictions, every one has courage enough and to spare.

949 *Benjamin Franklin: Poor Richard's Almanac.*

Courage is, on all hands, considered as an essential of high character.

950 *Froude: Short Studies on Great Subjects. Representative Men.*

Courage, when it is not heroic self-sacrifice, is sometimes a modification and sometimes a result of faith.

951 *J. C. and A. W. Hare: Guesses at Truth.*

Few persons have courage to appear as good as they really are.

952 *J. C. and A. W. Hare: Guesses at Truth.*

A stout heart may be ruined in fortune but not in spirit.

953 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 3.

When moral courage feels that it is in the right, there is no personal daring of which it is incapable.

954 *Leigh Hunt: Table Talk. Moral and Personal Courage.*

Whatever enlarges hope will exalt courage.

955 *Johnson: Works.* IX. 161. (Oxford edition, 1825.)

The man who has never been in danger cannot answer for his courage.

956 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. First Supplement.* No. 42.

Religion gives a man courage. . . . I mean the higher moral courage which can look danger in the face unawed and undismayed; the courage that can encounter loss of ease, of wealth, of friends, of your own good name; the courage that can face a world full of howling and of scorn — ay, of loathing and of hate; can see all this with a smile, and, suffering it all, can still toil on, conscious of the result, yet fearless still.

957 *Theodore Parker: Ten Sermons of Religion. Of Conscious Religion as a Source of Strength.*

Courage, like cowardice, is undoubtedly contagious, but some persons are not liable to catch it.

958 *George D. Prentice: Prenticeana.*

Courage is a virtue of no doubtful seeming; there can be no contradiction, no diversity of opinion, about it.

959 *Richter: Levana. Fifth Fragment.* Ch. i. Sec. 100.

To hope for safety in flight, when you have turned away from the enemy the arms by which the body is defended, is indeed madness. In battle those who are most afraid are always in most danger; but courage is equivalent to rampart.

960 *Sallust: Conspiracy of Catiline.* LVIII. (*Watson, Translator.*)

O, what men dare do! what men may do! what men daily do, not knowing what they do!

961 *Shakespeare: Much Ado about Nothing.* Act iv. Sc. 1.

When you meet your antagonist, do everything in a mild and agreeable manner. Let your courage be as keen, but at the same time as polished, as your sword.

962 *Sheridan: The Rivals.* Act iii. Sc. 4.

COURTESY.

Life is not so short but that there is always time enough for courtesy.

963 *Emerson: Letters and Social Aims. Social Aims.*

Courtesy lives by a multitude of little sacrifices, not by sacrifices of sufficient importance to impose any burdensome sense of obligation.

964 *Hamerton: Human Intercourse.* Essay xxii. *Of Courtesy in Epistolary Communication.*

Courtesy is a duty public servants owe to the humblest member of the public.

965 *Lord Lytton: Speeches. Prefatory Memoir.*

Courtesy, like grace and beauty, that which begets liking and inclination to love one another at the first sight, and in the very beginning of our acquaintance and familiarity; and, consequently, that which first opens the door for us to better ourselves by the example of others, if there be anything in the society worth notice.

966 *Montaigne: Essays.* Bk. i. Ch. 13. (*Hazlitt, Trans.*)

I am the very pink of courtesy.

967 *Shakespeare: Romeo and Juliet.* Act ii. Sc. 4.

High erected thoughts seated in the heart of courtesy.

968 *Sir Philip Sidney: Arcadia.* Bk. i.

COVETOUSNESS.

To the covetous man life is a nightmare, and God lets him wrestle with it as best he may.

969 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Character.*

Covetousness is ever attended with solicitude and anxiety.

970 *Benjamin Franklin: On True Happiness. Pennsylvania Gazette, Nov.* 20, 1735.

We never desire earnestly what we desire in reason.

971 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 469.

The covetous man explores the whole world in pursuit of a subsistence, and fate is close at his heels.

972 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 68.

COWARDICE — *see* **Conscience, Courage, Pusillanimity.**

To die, and thus avoid poverty or love, or anything painful, is not the part of a brave man, but rather of a coward; for it is cowardice to avoid trouble, and the suicide does not undergo death because it is honorable, but in order to avoid evil.

973 *Aristotle: Ethics.* Bk. iii. Ch. 7. (*Browne, Trans.*)

Cowardice, the dread of what will happen.

974 *Epictetus: Discourses.* Bk. ii. Ch. 7. *How We Ought to Use Divination.* (*Long, Trans.*)

A coward's fear can make a coward valiant.
975 *Owen Felltham: Resolves.* Pt. ii. *Of Cowardice.*

To be afraid is the miserable condition of a coward. To do wrong, or omit to do right from fear, is to superadd delinquency to cowardice.
976 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Law Reform. Judicial Integrity.* (*Albany Law Journal, October*, 1872.)

However the vicious may laugh at religion as if in defiance, how they shrink at the fear of detection!
977 *B. R. Haydon: Table Talk.*

He who fears to venture as far as his heart urges and his reason permits, is a coward; he who ventures further than he intended to go, is a slave.
978 *Heine: Wit, Wisdom, and Pathos. Letters on the French Stage.*

What is in reality cowardice and faithlessness, we call charity, and consider it the part of benevolence sometimes to forgive men's evil practice for the sake of their accurate faith, and sometimes to forgive their confessed heresy for the sake of their admirable practice.
979 *Ruskin: The Stones of Venice. The Fall.* Ch. 2. Sec. 103.

A plague of all cowards, I say.
980 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Instinct is a great matter; I was a coward on instinct. I shall think the better of myself, and thee, during my life; I for a valiant lion, and thou for a true prince.
981 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

There is nothing but roguery to be found in villanous men. Yet a coward is worse than a cup of sack with lime in it: a villanous coward. A plague of all cowards, I say still.
982 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

COXCOMBS.

A coxcomb is the blockhead's man of merit.
983 *La Bruyère: Characters. Of Judgments.* (*Rowe, Translator.*)

CREATION — *see* Beauty.

Creation is great, and cannot be understood.
984 *Carlyle: Essays. Characteristics.* (*Edinburgh Review.* No. cviii. 1831.)

God only opened his hand to give flight to a thought that he had held imprisoned from eternity.
985 *Timothy Titcomb* (*J. G. Holland*) · *Gold-Foil. III. Patience.*

CREEDS.

Life is one, religion one, creeds are many and diverse.

986 *A. Bronson Alcott: Table Talk. VII. Creeds. Immanuel.*

Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.

987 *Phillips Brooks: Sermons. IV. Keeping the Faith.*

CRIME — *see* **Law, Liberty.**

Responsibility prevents crimes.

988 *Burke: Reflections on the Revolution in France.*

Those magistrates who can prevent crime, and do not, in effect encourage it.

989 *Cato: Greek Wit.* (*Paley, Translator.*)

Crimes generally punish themselves.

990 *Oliver Goldsmith: The Good-Natured Man.* Act iv.

If poverty is the mother of crimes, want of sense is the father.

991 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

Purposelessness is the fruitful mother of crime.

992 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

CRITICISM — *see* **Actors.**

The most exquisite words and finest strokes of an author are those which very often appear the most doubtful and exceptionable to a man who wants a relish for polite learning; and they are those which a sour undistinguishing critic generally attacks with the greatest violence.

993 *Addison: The Spectator.* No. 291.

Criticism is above all a gift, an intuition, a matter of tact and *flair;* it cannot be taught or demonstrated, — it is an art.

994 *Amiel: Journal, May* 19, 1878. (*Mrs. Humphrey Ward, Translator.*)

Sympathy is the first condition of criticism; reason and justice presuppose, at their origin, emotion.

995 *Amiel: Journal, Nov.* 7, 1878. (*Mrs. Humphrey Ward, Translator.*)

Men of great talents, whether poets or historians, seldom escape the attacks of those who, without ever favoring the world with any production of their own, take delight in criticising the works of others.

996 *Cervantes: Don Quixote.* Pt. ii. Ch. 3. (*Jarvis, Translator.*)

Criticism is not construction, it is observation.

997 *George William Curtis: The Potiphar Papers. I. Our Best Society.*

It is much easier to be critical than to be correct.

998 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Jan.* 24, 1860.

The most noble criticism is that in which the critic is not the antagonist so much as the rival of the author.

999 *Isaac Disraeli: Curiosities of Literature. Literary Journals.*

All truth is valuable, and satirical criticism may be considered as useful when it rectifies error and improves judgment. He that refines the public taste is a public benefactor.

1000 *Johnson: Works.* VIII. 338. (Oxford edition, 1825.)

It is advantageous to an author, that his book should be attacked as well as praised. Fame is a shuttlecock. If it be struck only at one end of the room it will soon fall to the ground. To keep it up, it must be struck at both ends.

1001 *Johnson: Boswell's Life of Johnson.* V. 400. (*George Birkbeck Hill, Editor*, 1887.)

Sir, there is no end of negative criticism.

1002 *Johnson: Boswell's Life of Johnson.* V. 222. (*George Birkbeck Hill, Editor*, 1887.)

The great contention of criticism is to find the faults of the moderns and the beauties of the ancients. While an author is yet living we estimate his powers by his worst performance, and when he is dead we rate them by his best.

1003 *Johnson: Works.* V. 103. (Oxford edition, 1825.)

Doubtless criticism was originally benignant, pointing out the beauties of a work, rather than its defects. The passions of men have made it malignant, as the bad heart of Procrustes turned the bed, the symbol of repose, into an instrument of torture.

1004 *Longfellow: Drift-Wood. Table Talk.*

The strength of criticism lies only in the weakness of the thing criticised.

1005 *Longfellow: Kavanagh.* Ch. 30.

Comparative criticism teaches us that moral and æsthetic defects are more nearly related than is commonly supposed.

1006 *Lowell: My Study Windows. Carlyle.*

We should be wary what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books, since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself; slays an immortality rather than a life.

1007 *Milton: Areopagitica.*

CRITICS.

When I read rules of criticism I inquire immediately after the works of the author who has written them, and by that means discover what it is he likes in a composition.

1008 *Addison: The Guardian.* No. 115.

You know who the critics are? The men who have failed in literature and art.

1009 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 35.

A critic should be a pair of snuffers. He is oftener an extinguisher, and not seldom a *thief*.

1010 *J. C. and A. W. Hare: Guesses at Truth.*

What a blessed thing it is that nature, when she invented, manufactured, and patented her authors, contrived to make critics out of the chips that were left!

1011 *Holmes: The Professor at the Breakfast-Table.* Ch. 1.

There is a certain race of men that either imagine it their duty, or make it their amusement, to hinder the reception of every work of learning or genius, who stand as sentinels in the avenues of fame, and value themselves upon giving ignorance and envy the first notice of a prey.

1012 *Johnson: The Rambler.* No. 3.

A critic is never too severe when he only detects the faults of an author. But he is worse than too severe when, in consequence of this detection, he presumes to place himself on a level with genius.

1013 *Landor: Imaginary Conversations. Samuel Johnson and John Horne (Tooke).*

A wise scepticism is the first attribute of a good critic.

1014 *Lowell: Among My Books. Shakespeare Once More.*

The critic is a literary educator, a professor of literature with a class which embraces the entire reading community. He is to instruct, if he can; he is to judge fairly and to "give his own to each;" but his main business is to stimulate the minds of people, to conduct a live conversation with the public concerning the books they are reading.

1015 *E. S. Nadal: Essays at Home and Elsewhere.*

A critic must accept what is best in a poet, and thus become his best encourager.

1016 *Stedman: Poets of America.* Ch. 6. *Henry Wadsworth Longfellow.*

The critic's first labor is the task of distinguishing between men, as history and their works display them, and the ideals which one and another have conspired to urge upon his acceptance.

1017 *Stedman: Poets of America.* Ch. 7. *Edgar Allan Poe.*

CROSS, The.

Christianity without the Cross is nothing. The Cross was the fitting close of a life of rejection, scorn, and defeat. But in no true sense have these things ceased or changed. Jesus is still he whom man despiseth, and the rejected of men. The world has never admired Jesus, for moral courage is yet needed in every one of its high places by him who would "confess" Christ. The "offence" of the Cross, therefore, has led men in all ages to endeavor to be rid of it, and to deny that it is the power of God in the world.

1018 *William H. Thomson: The Great Argument; Jesus Christ in the Old Testament. Summary.*

CRUELTY — *see* **Manners.**

A good thing can't be cruel.

1019 *Dickens: Dombey and Son.* Ch. 8.

Cruelty, if we consider it as a crime, is the greatest of all; if we consider it as a madness, we are equally justifiable in applying to it the readiest and the surest means of oppression.

1020 *Landor: Imaginary Conversations. Aristoteles and Callisthenes.*

Cruelty in all countries is the companion of anger; but there is only one, and never was another on the globe, where she coquets both with anger and mirth.

1021 *Landor: Imaginary Conversations. Lopez Baños and Romero Alpuente.*

Cruelty is the highest pleasure to the cruel man; it is his love.

1022 *Landor: Imaginary Conversations. Barrow and Newton.*

CULTIVATION.

Cultivation has its balances.

1023 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

CULTURE.

To the highest culture, evenness of development, resulting in roundness and symmetry, is essential. The ideal man possesses, in addition to all his other qualities, that quality which is figured in the bloom of the flowering plant, in the fragrance of blossoms, in the blush and flavor of fruit, — a quality which cannot be counterfeited any more than you can counterfeit a flower's perfume, which cannot be hidden any more than you can hide the fragrance of an orchard in May. It is the precious flavor of the ripened man. As the full fragrance of the apple, as the velvety cheek of the peach, comes only when the fruit has reached its highest development, so this quality comes only as the result of that wise self-enlargement, that deliberate catholicity, that cultivated charity of opinion, which characterizes the man of culture.

1024 *Joseph Anderson: Scholarship and Culture.*

Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection: it is *a study of perfection.*

1025 *Matthew Arnold: Culture and Anarchy.* Ch. 1. *Sweetness and Light.*

Culture looks beyond machinery, culture hates hatred: culture has one great passion, — the passion for sweetness and light. It has one even yet greater, the passion for making them all *prevail.* It is not satisfied till we *all* come to a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw and unkindly masses of humanity are touched with sweetness and light.

1026 *Matthew Arnold: Culture and Anarchy.* Ch. 1. *Sweetness and Light.*

Men of culture are the true apostles of equality.

1027 *Matthew Arnold: Culture and Anarchy.* Ch. 1. *Sweetness and Light.*

It does not try to teach down to the level of inferior classes; it does not try to win them for this or that sect of its own, with ready-made judgments and watchwords of its own. It seeks to do away with classes, to make the best that has been taught and known in the world current everywhere, to make all men live in an atmosphere of sweetness and light, where they may use ideas, as it uses them itself, freely, — nourished, and not bound by them.

1028 *Matthew Arnold: Culture and Anarchy.* Ch. 1. *Sweetness and Light.*

That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement.

1029 *Henry Ward Beecher: Life Thoughts.*

The great law of culture is, Let each become all that he was created capable of being; expand, if possible, to his full growth; resisting all impediments, casting off all foreign, especially all noxious adhesions, and show himself at length in his own shape and stature, be these what they may.

1030 *Carlyle: Essays. Richter.* (*Edinburgh Review.* No. xci. 1827.)

The only worthy end of all learning, of all science, of all life, in fact, is that human beings should love one another better. Culture merely for culture's sake can never be anything but a sapless root, capable of producing at best a shrivelled branch.

1031 *John Walter Cross: Life of George Eliot.* Ch. 19.

Meditation is culture.

1032 *Disraeli* (*Earl of Beaconsfield*): *Contarini Fleming.* Pt. vii. Ch. 1.

Culture implies all which gives the mind possession of its own powers, as languages to the critic, telescope to the astronomer. Culture alters the political status of an individual. It raises a rival royalty in a monarchy. 'Tis king against king. It is ever the romance of history in all dynasties, — the co-presence of the revolutionary force in intellect. It creates a personal independence which the monarch cannot look down, and to which he must often succumb.

1033 *Emerson: Letters and Social Aims. Progress of Culture.*

The foundation of culture, as of character, is at last the moral sentiment.

1034 *Emerson: Letters and Social Aims. Progress of Culture.*

Culture is like wealth: it makes us more ourselves, it enables us to express ourselves.

1035 *Hamerton: Human Intercourse.* Essay ii. *Independence.*

High culture always isolates, always drives men out of their class, and makes it more difficult for them to share naturally and easily the common class-life around them. They seek the few companions who can understand them, and when these are not to be had within a traversable distance, they sit and work alone.

1036 *Hamerton: The Intellectual Life.* Pt. ix. *Society and Solitude.* Letter vi.

Though men of delicate taste be rare, they are easily to be distinguished in society by the soundness of their understanding, and the superiority of their faculties above the rest of mankind.

1037 *Hume: Essays. XXII. Of the Standard of Taste.*

Many-sidedness of culture makes our vision clearer and keener in particulars.

1038 *Lowell: Address, Cambridge, Mass., Nov.* 8, 1886. *Harvard Anniversary.*

Culture, far from giving us freedom, only develops, as it advances, new necessities; the fetters of the physical close more tightly around us, so that the fear of loss quenches even the ardent impulse toward improvement, and the maxims of passive obedience are held to be the highest wisdom of life.

1039 *Schiller: Essays, Æsthetical and Philosophical.* Letter v.

There are few delights in any life so high and rare as the subtle and strong delight of sovereign art and poetry; there are none more pure and more sublime. To have read the greatest works of any great poet, to have beheld or heard the greatest works of any great painter or musician, is a possession added to the best things of life.

1040 *Swinburne: Essays and Studies. Victor Hugo. L'Année Terrible.*

CUPID.

There is music in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument.

1041 *Sir Thomas Browne: Religio Medici.* Pt. ii. Sec. 9.

CURIOSITY — *see* **Talkativeness.**

The curiosity of an honorable mind willingly rests there, where the love of truth does not urge it farther onward, and the love of its neighbor bids it stop; in other words, it willingly stops at the point where the interests of truth do not beckon it onward, and charity cries, Halt!

1042 *Coleridge: Table Talk. Additional Table Talk. Curiosity.*

Curiosity is lying in wait for every secret.

1043 *Emerson: Letters and Social Aims. Progress of Culture.*

Curiosity is a little more than another name for hope.

1044 *J. C. and A. W. Hare: Guesses at Truth.*

Curiosity is one of the forms of feminine bravery.

1045 *Victor Hugo: Ninety-Three.* Pt. i. Bk. i. Ch. 1. (*Benedict, Translator.*)

Curiosity, or the love of knowledge, has a very limited influence, and requires youth, leisure, education, genius, and example to make it govern any person.

1046 *Hume: Essays. XIII. Of the Rise and Progress of the Arts and Sciences.*

Curiosity is, in great and generous minds, the first passion and the last, and perhaps always predominates in proportion to the strength of the contemplative faculties.

1047 *Johnson: The Rambler.* No. 150.

Curiosity is one of the permanent and certain characteristics of a vigorous intellect.

1048 *Johnson: The Rambler.* No. 103.

People of a lively imagination are generally curious, and always so when a little in love.

1049 *Longfellow: Hyperion.* Bk. iii. Ch. 5.

Curiosity is thought on its entering edge.

1050 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

Curiosity is but vanity. Oftenest one wishes to know but to talk of it. Otherwise one would not go to sea if he were never to say anything about it, and for the sole pleasure of seeing, without hope of ever communicating what he has seen.

1051 *Pascal: Thoughts.* Ch. iii. VI. (*Wight, Translator.* Louandre edition.)

Talkativeness has another plague attached to it, even curiosity; for praters wish to hear much that they may have much to say.

1052 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

They mocked thee for too much curiosity.

1053 *Shakespeare: Timon of Athens.* Act iv. Sc. 3.

A penny for your thought.

1054 *Swift: Polite Conversation.*

CUSTOM — *see* **Precepts.**

There is nothing more nearly permanent in human life than a well-established custom.

1055 *Joseph Anderson: History of the Soldiers' Monument in Waterbury, Conn.*

Experience is the mother of custom.

1056 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Business.*

Custom reconciles to everything.

1057 *Burke: On the Sublime and Beautiful.* Pt. iv. Sec. 18.

CYNICS.

The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind to light, mousing for vermin, and never seeing noble game.

1058 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

D.

DAINTINESS.

Neat, not gaudy.

1059 *Charles Lamb: Letter to Wordsworth,* 1806.

DANGER — *see* **Caution, Superstition.**

Danger for danger's sake is senseless.

1060 *Leigh Hunt: Table Talk. Steeple-Chasing.*

DARKNESS.

There is such a thing as the pressure of darkness.

1061 *Victor Hugo: The Toilers of the Sea.* Pt. ii. Bk. ii. Ch. 5.

The repose of darkness is deeper on the water than on the land.

1062 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. v. Ch. 5.

There is no darkness but ignorance.

1063 *Shakespeare: Twelfth Night.* Act iv. Sc. 2.

DAWN.

The sun had not risen, but the vault of heaven was rich with the winning softness that "brings and shuts the day," while the whole air was filled with the carols of birds, the hymns of the feathered tribe.

1064 *James Fenimore Cooper: The Deerslayer.* Ch. 7.

There is no solemnity so deep, to a right-thinking creature, as that of dawn.

1065 *Ruskin: Sesame and Lilies. Preface.*

Color, in the outward world, answers to feeling in man; shape, to thought; motion, to will. The dawn of day is the nearest outward likeness of an act of creation; and it is, therefore, also the closest type in nature for that in us which most approaches to creation, — the realization of an idea by an act of the will.

1066 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* I.

DAY — *see* **Twilight.**

The day, when the longest, steals imperceptibly away.[1]

1067 *Pliny the Younger: Letters.* Bk. ix. Letter xxxvi. (*Melmoth and Bosanquet, Translators.*)

DEAD, The — *see* **Monuments, Rest, Secrecy, Sorrow, Tombs.**

Why does it signify to us what they think of us after death, when our being has become only an empty sound?

1068 *Auerbach: On the Heights.* (*Bennett, Translator.*)

We hold reunions, not for the dead, for there is nothing in all the earth that you and I can do for the dead. They are past our help and past our praise. We can add to them no glory, we can give to them no immortality. They do not need us, but forever and forever more we need them.

1069 *Garfield: Oration. Geneva, Aug.* 3, 1880.

Death puts an end to rivalship and competition. The dead can boast no advantage over us, nor can we triumph over them.

1070 *Hazlitt: Characteristics.* No. 404.

DEATH — *see* **Bravery, Dead, The, Death-Wounds, Life, Old Age, Reputation, Science, Sleep, Sympathy, Youth.**

To a father, when his child dies, the future dies; to a child, when his parents die, the past dies.

1071 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Death is a friend of ours; and he that is not ready to entertain him is not at home.

1072 *Bacon: Essays. Of Death.*

[1] This is usually rendered, "The longest day soon comes to an end."

Death . . . openeth the gate to good fame, and extinguisheth envy.

1073 *Bacon: Essays. Of Death.*

Men fear death as children fear to go in the dark.

1074 *Bacon: Essays. Of Death.*

Death is not an end. It is a new impulse.

1075 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Going out into life — that is dying. Christ is the door out of life.

1076 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The angel of Death has been abroad throughout the land; you may almost hear the beating of his wings.

1077 *John Bright: Speech. House of Commons, Feb. 23, 1855.*

There is a remedy for everything but death, who, in spite of our teeth, will take us in his clutches.

1078 *Cervantes: Don Quixote.* Pt. ii. Ch. 10. (*Jarvis, Translator.*)

The sleeping partner of life — a change of existence.

1079 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Death.*

Death is dreadful to the man whose all is extinguished with his life; but not to him whose glory never can die.

1080 *Cicero: Offices and Moral Works. Paradoxes.* II. (*Edmonds, Translator.*)

Death but supplies the oil for the inextinguishable lamp of life.

1081 *Coleridge: Table Talk. Additional Table Talk. Death.*

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console.

1082 *Colton: Lacon.*

Death is appalling to those of the most iron nerves, when it comes quietly and in the stillness and solitude of night.

1083 *James Fenimore Cooper: Homeward Bound.* Ch. 30.

Death is the only physician, the shadow of his valley the only journeying that will cure us of age and the gathering fatigue of years.

1084 *George Eliot: Life of George Eliot by J. W. Cross.* Ch. 18. *Letter to Madame Bodichon, Sept. 6, 1876.*

Those only can thoroughly feel the meaning of death who know what is perfect love.

1085 *George Eliot: Life of George Eliot by J. W. Cross.* Ch. 12. *Letter to Madame Bodichon, Feb. 15, 1862.*

Death borders upon our birth, and our cradle stands in the grave.

1086 *Joseph Hall: Epistles.* Dec. iii. Ep. 2.

The greatness of man forbids that the grave ends all.

1087 *Moses Harvey: Where Are We and Whither Tending?* Appendix iv.

It is very singular, how the fact of a man's death often seems to give people a truer idea of his character, whether for good or evil, than they have ever possessed while he was living and acting among them. Death is so genuine a fact that it excludes falsehood, or betrays its emptiness; it is a touch-stone that proves the gold, and dishonors the baser metal.

1088 *Hawthorne: House of the Seven Gables.* Ch. 21. *The Departure.*

Death is the greatest evil, because it cuts off hope.

1089 *Hazlitt: Characteristics.* No. 35.

We do not die wholly at our deaths: we have mouldered away gradually long before. Faculty after faculty, interest after interest, attachment after attachment disappear; we are torn from ourselves while living, year after year sees us no longer the same, and death only consigns the last fragment of what we were to the grave.

1090 *Hazlitt: Table Talk.* Second series. Pt. i. *Essay i. On the Feeling of Immortality in Youth.*

Death is but a word to us. One's own experience alone can teach us the real meaning of the word. The sight of the dying does little. What one sees of them is merely what precedes death: dull unconsciousness is all we see. Whether this be so, — how and when the spirit wakes to life again, — this is what all wish to know, and what never can be known until it is experienced.

1091 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. ii. No. 15. (*Catharine M. A. Couper, Trans.*)

If one was to think constantly of death the business of life would stand still.

1092 *Johnson: Boswell's Life of Johnson.* V. 316. (*George Birkbeck Hill, Editor,* 1887.)

The time will come to every human being when it must be known how well he can bear to die.

1093 *Johnson: Works.* VI. 499. (Oxford edition, 1825.)

The uncertainty of death is, in effect, the great support of the whole system of life.

1094 *Johnson: Works.* IX. 382. (Oxford edition, 1825.)

Death never happens but once, yet we feel it every moment of our lives.

1095 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

Death brings us again to our friends. They are waiting for us, and we shall not be long. They have gone before us, and are like the angels in heaven. They stand upon the borders of the grave to welcome us with the countenance of affection which they wore on earth, — yet more lovely, more radiant, more spiritual.

1096 *Longfellow: Prose Works.* Appendix ii. *The Blank-Book of a Country Schoolmaster. XVIII. The Death of the Young.*

Death is easier to bear without thinking of it, than the thought of death without peril.

1097 *Pascal: Thoughts.* Ch. viii. xliii. (*Wight, Translator.* Louandre edition.)

Is it courage in a dying man to go, in weakness and in agony, to affront an almighty and eternal God?

1098 *Pascal: Thoughts.* Ch. xxiv. xli. (*Wight, Translator.* Louandre edition.)

For the fear of death is indeed the pretence of wisdom, and not real wisdom, being a pretended knowledge of the unknown; and no one knows whether death, which men in their fear apprehend to be the greatest evil, may not be the greatest good. Is there not here conceit of knowledge, which is a disgraceful sort of ignorance?

1099 *Plato: Apology.* I. 327. (*Jowett, Translator.*)

If thou expect death as a friend, prepare to entertain it; if thou expect death as a enemy, prepare to overcome it; death has no advantage, but when it comes a stranger.

1100 *Quarles: Enchiridion.* Cent. IV. No. 37.

O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised: thou hast drawn together all the far-stretched greatness, all the pride, cruelty and ambition of man, and covered it all over with these two narrow words, *Hic jacet!*

1101 *Sir Walter Raleigh: History of the World.* Bk. v. Pt. i.

Death is a release from and an end of all pains.

1102 *Seneca: Minor Dialogues.* Bk. vi. *Of Consolation.* Ch. 19. (*Stewart, Translator.*)

The most happy ought to wish for death.

1103 *Seneca: Works. Of Consolation.* Ch. 21. (*Thomas Lodge, Editor.*)

This day which thou fearest so much, and which thou callest thy last, is the birthday of an eternity.

1104 *Seneca: Works. Epistles.* No. 101 (*Thomas Lodge, Editor.*)

A man can die but once.
1105 *Shakespeare: King Henry IV.* Pt. ii. Act iii. Sc. 2.

Be absolute for death; either death or life shall thereby be the sweeter.
1106 *Shakespeare: Measure for Measure.* Act iii. Sc. 1.

Death, as the Psalmist saith, is certain to all; all shall die.
1107 *Shakespeare: King Henry IV.* Pt. ii. Act iii. Sc. 2.

He that dies pays all debts.
1108 *Shakespeare: The Tempest.* Act iii. Sc. 2.

It is silliness to live when to live is a torment; and then we have a prescription to die when death is our physician.
1109 *Shakespeare: Othello.* Act i. Sc. 3.

Men have died from time to time, and worms have eaten them, but not for love.
1110 *Shakespeare: As You Like It.* Act iv. Sc. 1.

There are few die well that die in a battle.
1111 *Shakespeare: King Henry V.* Act iv. Sc. 1.

The wills above be done! but I would fain die a dry death.
1112 *Shakespeare: The Tempest.* Act i. Sc. 1.

Death is the ugly fact which Nature has to hide, and she hides it well.
1113 *Alexander Smith: Dreamthorp. Death and Dying.*

There is no pleasure, no shape of good fortune, no form of glory, in which death has not hid himself, and waited silently for his prey.
1114 *Alexander Smith: Dreamthorp. Death and Dying.*

To have to die is a distinction of which no man is proud.
1115 *Alexander Smith; Dreamthorp. On the Writing of Essays.*

DEATH-WOUNDS —*see* **Death.**

Rom. Courage, man; the hurt cannot be much.
Mer. No, 'tis not so deep as a well, nor so wide as a church-door; but 'tis enough, 'twill serve.
1116 *Shakespeare: Romeo and Juliet.* Act iii. Sc. 1.

DEBT —*see* **Revenge.**

Debt is an inexhaustible fountain of dishonesty.
1117 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Business.*

Debt is to a man what the serpent is to the bird; its eye fascinates, its breath poisons, its coil crushes both sinew and bone, its jaw is the pitiless grave.
1118 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

Industry pays debts, while despair increaseth them.
1119 *Benjamin Franklin: Poor Richard's Almanac.*

Lying rides upon Debt's back.
1120 *Benjamin Franklin: Poor Richard's Almanac.*

Rather go to bed supperless than rise in debt.
1121 *Benjamin Franklin: Poor Richard's Almanac.*

Nothing is more easy than to clear debts by borrowing.
1122 *Johnson: Debates. Works.* X. 179. (Oxford edition, 1825.)

DECAY.

Man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.
1123 *Washington Irving: The Sketch-Book. Westminster Abbey.*

DECEIT — *see* **Deception, Subtilty, Trustfulness.**

There is no killing the suspicion that deceit has once begotten.
1124 *George Eliot: Romola.* Ch. 58.

Cheats easily believe others as bad as themselves; there is no deceiving them, nor do they long deceive.
1125 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

Our distrust of another justifies his deceit.
1126 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 86.

A quicksand of deceit.
1127 *Shakespeare: King Henry VI.* Pt. iii. Act v. Sc. 4.

DECEPTION — *see* **Deceit.**

It is in vain to find fault with those arts of deceiving wherein men find pleasure to be deceived.
1128 *John Locke: Human Understanding.* Bk. iii. Ch. 2.

DECISION.

The power of uncontrollable decision is of the most delicate and dangerous nature.
1129 *James A. Bayard: Speech, Feb.* 19, 1802. *The Judiciary Act.*

I'll not budge an inch.
1130 *Shakespeare: The Taming of the Shrew.* Sc. 1. *Introduction.*

DECLINE.

History fades into fable; fact becomes clouded with doubt and controversy; the inscription moulders from the tablet; the statue falls from the pedestal. Columns, arches, pyramids, — what are they but heaps of sand, and their epitaphs but characters written in the dust?
1131 *Washington Irving: The Sketch-Book. Westminster Abbey.*

DEEDS.

Our deeds are like children born to us: they live and act apart from our own will. Children may be strangled, but deeds never.

1132 *George Eliot: Romola.* Ch. 16.

Deeds survive the doers.

1133 *Horace Mann: Annual Reports on Education. Report,* 1848.

DELAY.

He that riseth late must trot all day, and shall scarce overtake his business at night.

1134 *Benjamin Franklin: Poor Richard's Almanac.*

DELIGHT.

A sip is the most that mortals are permitted from any goblet of delight.

1135 *A. Bronson Alcott: Table Talk. V. Habits. The Mysteries.*

The last excessive feelings of delight are always grave.

1136 *Leigh Hunt: Table Talk. Song of the Nightingale.*

DEMOCRACY —*see* **Freedom, Government, Politicians.**

Democracy is the healthful life-blood which circulates through the veins and arteries, which supports the system, but which ought never to appear externally, and as the mere blood itself.

1137 *Coleridge: Table Talk, Sept.* 19, 1830.

He was a Democrat in the best sense, earnestly desiring the elevation of the people to a higher plane of intellectual and moral life, as well as their political emancipation.

1138 *Hamerton: Modern Frenchmen. Henri Perreyve.*

That is the best government which desires to make the people happy, and knows how to make them happy. Neither the inclination nor the knowledge will suffice alone; and it is difficult to find them together. Pure democracy, and pure democracy alone, satisfies the former condition of this great problem.

1139 *Macaulay: Essays. On Mitford's History of Greece.* (*Knight's Quarterly Magazine, November,* 1824.)

A love of the republic in a democracy is a love of the democracy, as the latter is that of equality. A love of the democracy is likewise that of frugality. Since every individual ought here to enjoy the same happiness, and the same advantages, they should consequently taste the same pleasures and form the same hopes, which cannot be expected but from a general frugality.

1140 *Montesquieu: Spirit of Laws.* Bk. v. Ch. 3. (*Nugent, Translator.*)

There is still another inconveniency in conquests made by democracies; their government is ever odious to the conquered states. It is apparently monarchical, but in reality it is more oppressive than monarchy, as the experience of all ages and countries evinces.

1141 *Montesquieu: Spirit of Laws.* Bk. x. Ch. 7. (*Nugent, Translator.*)

Democracies are prone to war, and war consumes them.

1142 *William H. Seward: Eulogy, delivered before the Legislature of New York. On John Quincy Adams.*

DEMONSTRATION.

Man meets not man, soul speaks not to soul, apart from symbolism of some kind.

1143 *Hugh R. Haweis: Speech in Season.* Bk. i. *What is the Use and Meaning of Baptism?* Sec. 146. *Robertson's Illustrations.*

DESIRE.

He who desires naught will always be free.

1144 *Lefebvre-Laboulaye: Abdallah.* Ch. 4. (*Mary L. Booth, Translator.*)

It is not wishing and desiring to be saved will bring men to heaven: hell's mouth is full of good wishes.

1145 *Thomas Shepard: The Sincere Convert.* 1655.

DESPAIR.

There is no despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and have recovered hope.

1146 *George Eliot: Adam Bede.* Ch. 31.

DESPOT — *see* **Despotism, Politicians.**

A despot has always some good moments.

1147 *Voltaire: A Philosophical Dictionary. Tyranny.*

DESPOTISM — *see* **Government, Imagination.**

Despotism sits nowhere so secure as under the effigy and ensigns of Freedom.

1148 *Landor: Imaginary Conversations. General Lacy and Cura Merino.*

Despotism is often the effort of nature to cure herself from a worse disease.

1149 *Robert Lord Lytton: Speeches of Edward Lord Lytton. Prefatory Memoir.*

DESTINY.

"It is destiny," — phrase of the weak human heart; dark apology for every error. The strong and the virtuous admit *no* destiny. On earth, guides conscience; in heaven, watches God. And Destiny is but the phantom we invoke to silence the one, to dethrone the other.

1150 *Bulwer-Lytton: Last of the Barons.* Bk. x. Ch. 6.

Destiny bears us to our lot, and destiny is perhaps our own will.

1151 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. iii. Ch. 11.

Destiny is our will, and our will is nature.

1152 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. v. Ch. 18.

According to fates and destinies, and such odd sayings, the sisters three, and such branches of learning.

1153 *Shakespeare: The Merchant of Venice.* Act ii. Sc. 2.

Alas! we are the sport of destiny.

1154 *Thackeray: Barry Lyndon.* Ch. 3.

DEVELOPMENT.

We make nothing: we only form and discover what is already there, but which without our assistance cannot release itself from shapeless chaos.

1155 *Auerbach: On the Heights.* (*Bennett, Translator.*)

DEVIL, The — *see* **Gossip, Lying, Prayer, Truthfulness, War.**

The meanest thing in the world is — the Devil.

1156 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The Devil has his elect.

1157 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 4. *Journal, Aug.* 5, 1829.

The Devil is not, indeed, perfectly humorous, but that is only because he is the extreme of all humor.

1158 *Coleridge: Miscellanies, Æsthetic and Literary. Fragments and Notes.* Sec. 3. *Wit and Humor.*

Satan is to be punished eternally in the end, but for a while he triumphs.

1159 *B. R. Haydon: Table Talk.*

Let him go abroad to a distant country; let him go to some place where he is *not* known. Don't let him go to the Devil, where he *is* known.

1160 *Johnson: Boswell's Life of Johnson. A Journal of a Tour to the Hebrides, Aug.* 18, 1773.

If the Devil take a less hateful shape to us than to our fathers, he is as busy with us as with them.

1161 *Lowell: Among my Books. New England Two Centuries Ago.*

For, where God built a church there the Devil would also build a chapel. They imitated the Jews also in this, namely, that as the Most Holiest was dark, and had no light, even so and after the same manner did they make their shrines dark where the Devil made answer. Thus is the Devil ever God's ape.

1162 *Martin Luther: Table Talk. Of God's Works.* No. 67. (*Hazlitt, Translator.*)

He must needs go that the Devil drives.

1163 *Shakespeare: All's Well That Ends Well.* Act i. Sc. 3.

No man means evil but the Devil, and we shall know him by his horns.

1164 *Shakespeare: The Merry Wives of Windsor.* Act v. Sc. 2.

What, man! defy the Devil? Consider, he's an enemy to mankind.

1165 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

The Devil shall have his bargain; for he was never yet a breaker of proverbs, — he will give the Devil his due.

1166 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

DEVOTION.

Some persons are so devotional they have not one bit of true religion in them.

1167 *B. R. Haydon: Table Talk.*

DIALOGUES.

Dialogues of the unborn, like dialogues of the dead, or between two young children.

1168 *Hawthorne: American Note-Books, Jan.* 4, 1839.

DIFFICULTIES.

There is such a choice of difficulties that I am myself at a loss how to determine.

1169 *James Wolfe: Despatch to Pitt, Sept.* 2, 1759.

DIGNITY.

There is a healthful hardiness about real dignity that never dreads contact and communion with others, however humble.

1170 *Washington Irving: The Sketch-Book. The Country Church.*

DILEMMA.

Thus when I shun Scylla, your father, I fall into Charybdis, your mother.

1171 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 5.

DILIGENCE.

Diligence is the mother of good fortune.

1172 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

Diligence which, as it avails in all things, is also of the utmost moment in pleading causes. Diligence is to be particularly cultivated by us; it is to be constantly exerted; it is capable of effecting almost everything.

1173 *Cicero: On Oratory and Orators.* Bk. ii. Ch. 35. (*Yonge, Translator.*)

Diligence is the mother of good luck, and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep.

1174 *Benjamin Franklin: Poor Richard's Almanac.*

That which ordinary men are fit for, I am qualified in; and the best of me is diligence.

1175 *Shakespeare: King Lear.* Act i. Sc. 4.

Diligence, above all, is the mother of good luck.

1176 *Samuel Smiles: Self-Help.* Ch. 8.

DIPLOMACY.

Men, like bullets, go farthest when they are smoothest.

1177 *Richter: Titan, Cycle* 26. (*Brooks, Translator.*)

DISAPPOINTMENT — *see* **Success.**

Welcome, Disappointment! Thy hand is cold and hard, but it is the hand of a friend. Thy voice is stern and harsh, but it is the voice of a friend. Oh, there is something sublime in calm endurance, something sublime in the resolute, fixed purpose of suffering without complaining, which makes disappointment oftentimes better than success!

1178 *Longfellow: Hyperion.* Bk. iv. Ch. 2.

Disappointment is often the salt of life.

1179 *Theodore Parker: Miscellaneous Discourses. A Sermon of the Moral Dangers Incident to Prosperity.*

DISCIPLINE.

He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief. . . . Certainly wife and children are a kind of discipline of humanity.

1180 *Bacon: Essays. Of Marriage and Single Life.*

Difficulties are meant to rouse, not discourage.
1181 *William Ellery Channing: Address, Boston, Mass., September*, 1838. *Self-Culture.*

Good is a good doctor, but Bad is sometimes a better.
1182 *Emerson: Conduct of Life. Considerations by the Way.*

Present unhappiness is selfish; past sorrow is compassionate.
1183 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune*, No. 4. (*Hapgood, Translator.*)

It is never wise to slip the bands of discipline.
1184 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 13.

The strength one can eke from little, who knows till he has been subjected to the trial?
1185 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

DISCONTENT.

Discontent is the want of self-reliance: it is infirmity of will.
1186 *Emerson: Essays. Self-Reliance.*

Men are merely on a lower or higher stage of an eminence, whose summit is God's throne, infinitely above all; and there is just as much reason for the wisest as for the simplest man being discontented with his position, as respects the real quantity of knowledge he possesses.
1187 *Ruskin: The Stones of Venice. The Fall.* Ch. 2.

Man delights not me; no, nor woman neither.
1188 *Shakespeare: Hamlet.* Act ii. Sc. 2.

DISCOURAGEMENT.

Nothing resembles pride so much as discouragement.
1189 *Amiel: Journal, Dec.* 30, 1850. (*Mrs. Humphrey Ward, Translator.*)

DISCOVERIES — *see* **Development.**

All great discoveries are made by men whose feelings run ahead of their thinkings.
1190 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

DISCRETION.

Let your own discretion be your tutor; suit the action to the word, the word to the action.
1191 *Shakespeare: Hamlet.* Act iii. Sc. 2.

I have seen the day of wrong through the little hole of discretion.
1192 *Shakespeare: Love's Labor Lost.* Act v. Sc. 2.

DISCRIMINATION.

You ought to choose both physician and friend, not the most agreeable, but the most useful.

1193 *Epictetus: Fragments.* CLVII. (*Long, Trans.*)

I will buy with you, sell with you, talk with you, walk with you, and so following, but I will not eat with you, drink with you, nor pray with you.

1194 *Shakespeare: The Merchant of Venice.* Act i. Sc. 3.

DISINTERESTEDNESS.

How difficult it is to get men to believe that any other man can or does act from disinterestedness!

1195 *B. R. Haydon: Table Talk.*

DISLOYALTY.

The silence of a friend commonly amounts to treachery. His not daring to say anything in our behalf implies a tacit censure.

1196 *Hazlitt: Characteristics.* No. 15.

DISTRUST.

He that has lost his faith, what staff has he left?

1197 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

DOGMA — *see* **Infidelity, Orthodoxy, Religion.**

"I have heard frequent use," said the late Lord Sandwich, in a debate on the Test Laws, "of the words 'orthodoxy' and 'heterodoxy;' but I confess myself at a loss to know precisely what they mean." — "Orthodoxy, my Lord," said Bishop Warburton, in a whisper, "orthodoxy is my doxy, — heterodoxy is another man's doxy."

1198 *Priestley: Memoirs.*

DOUBT.

Doubt is the accomplice of tyranny.

1199 *Amiel: Journal, Dec.* 30, 1866. (*Mrs. Humphrey Ward, Translator.*)

DRAMA, The — *see* **Stage, The.**

The manhood of poetry is the drama.

1200 *J. C. and A. W. Hare: Guesses at Truth.*

The drama is not a mere copy of nature, not a fac-simile. It is the free running hand of genius, under the impression of its liveliest wit or most passionate impulses, a thousand times adorning or feeling all as it goes; and you must read it, as the healthy instinct of audiences almost always does, if the critics will let them alone, with a grain of allowance, and a tendency to go away with as much of it for use as is necessary, and the rest for the luxury of laughter, pity, or poetical admiration.

1201 *Leigh Hunt: Biographical and Critical Notices.* (Routledge edition.)

DRAMATISTS.

The dramatist, like the poet, is born, not made. . . . There must be inspiration back of all true and permanent art, dramatic or otherwise, and art is universal: there is nothing national about it. Its field is humanity, and it takes in all the world; nor does anything else afford the refuge that is provided by it from all troubles and all the vicissitudes of life.

1202 *William Winter: The Press and the Stage. Appendix III. The American Drama. Oration before the Goethe Society, New York City, Jan.* 28, 1889.

DREAMING.

Our dreams drench us in sense, and sense steeps us again in dreams.

1203 *A. Bronson Alcott: Table Talk. V. Habits. Sleep.*

Dreams are excursions into the limbo of things, a semi-deliverance from the human prison.

1204 *Amiel: Journal, Nov.* 8, 1872. (*Mrs. Humphrey Ward, Translator.*)

Sleep brings dreams; and dreams are often most vivid and fantastical before we have yet been wholly lost in slumber.

1205 *Robert Montgomery Bird: Calavar.* Ch. 31.

We are somewhat more than ourselves in our sleeps; and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps.

1206 *Sir Thomas Browne: Religio Medici.* Pt. ii. Sec. 11.

A dream itself is but a shadow.

1207 *Shakespeare: Hamlet.* Act ii. Sc. 2.

I have had a most rare vision. I have had a dream, — past the wit of man to say what dream it was.

1208 *Shakespeare: A Midsummer Night's Dream.* Act iv. Sc. 1.

DRESS.

I hold that gentleman to be the best dressed whose dress no one observes.

1209 *Trollope: Thackeray.* Ch. 9. (*English Men of Letters.*)

DRINKING — *see* **Drunkenness, Wine.**

Call things by their right names. . . . Glass of brandy and water! That is the current, but not the appropriate, name; ask for a glass of liquid fire and distilled damnation.

1210 *Robert Hall: Gregory's Life of.*

Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy.
1211 *Johnson: Boswell's Life of Johnson.* 1779. Vol. iii. Ch. 14. (Routledge edition.)

I drink no more than a sponge.
1212 *Rabelais: Works.* Ch. 5.

I have drunk but one cup to-night, . . . and, behold, what innovation it makes here; I am unfortunate in the infirmity, nd dare not task my weakness with any more.
1213 *Shakespeare: Othello.* Act ii. Sc. 3.

I have very poor and unhappy brains for drinking; I could wish courtesy would invent some other custom of entertainment.
1214 *Shakespeare: Othello.* Act ii. Sc. 3.

There shall be, in England, seven half-penny loaves sold for a penny: the three-hooped pot shall have ten hoops; and I will make it felony to drink small beer.
1215 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

DRUNKENNESS — *see* **Talk, Wine.**

Drinking, therefore, is not censured, if silence go with it, but foolish prating turns being under the influence of wine into drunkenness.
1216 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

Drunkenness is nothing else than a voluntary madness.
1217 *Seneca: Works. Epistles. No.* 83. (*Thomas Lodge, Editor.*)

I will ask him for my place again: he shall tell me I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast. O strange! Every inordinate cup is unblessed, and the ingredient is a devil.
1218 *Shakespeare: Othello.* Act ii. Sc. 3.

O that men should put an enemy in their mouths to steal away their brains! that we should with joy, pleasance, revel, and applause, transform ourselves into beasts!
1219 *Shakespeare: Othello.* Act ii. Sc. 3.

Oli. — What's a drunken man like, fool?
Clo. — Like a drowned man, a fool, and a madman; one draught above heat makes him a fool, the second mads him, and a third drowns him.
1220 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

DUPLICITY.

I, I, I myself, sometimes, leaving the fear of heaven on the left hand, and hiding mine honor in my necessity, am fain to shuffle, to hedge, and to lurch.

1221 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

One dupe is as impossible as one twin.

1222 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* II.

DUTY — *see* **Artists, Benevolence, Happiness, Labor, Right, Self-Sacrifice, Silence.**

Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it.

1223 *Amiel: Journal, Oct.* 1, 1849. (*Mrs. Humphrey Ward, Translator.*)

Man is saved by love and duty, and by the hope that springs from duty, or rather from the moral facts of consciousness, as a flower springs from the soil.

1224 *Amiel: Journal. Introduction.* (*Mrs. Humphrey Ward, Translator.*)

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God, to love always, — this is duty.

1225 *Amiel: Journal, May* 27, 1849. (*Mrs. Humphrey Ward, Translator.*)

Our duty is to be useful, not according to our desires but according to our powers.

1226 *Amiel: Journal, Oct.* 27, 1856. (*Mrs. Humphrey Ward, Translator.*)

To repel one's cross is to make it heavier.

1227 *Amiel: Journal, Dec.* 30, 1850. (*Mrs. Humphrey Ward, Translator.*)

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

1228 *Henry Ward Beecher: Life Thoughts.*

Not liberty but duty is the condition of existence.

1229 *Mathilde Blind: George Eliot.* Ch. 1. (*Famous Women Series.*)

The sense of duty is the fountain of human rights. In other words, the same inward principle which teaches the former bears witness to the latter. Duties and rights must stand and fall together.

1230 *William Ellery Channing: Slavery.* Ch. 2.

The sense of duty pursues us ever.

1231 *Joseph Cook: Boston Monday Lectures. Conscience. Matthew Arnold's Views on Conscience.*

A nation, as an individual, has duties to fulfil appointed by God and his moral law.

1232 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 32.

Man cannot choose his duties.

1233 *George Eliot: Romola.* Ch. 40.

The reward of one duty is the power to fulfil another.

1234 *George Eliot: Daniel Deronda.* Bk. vi. Ch. 46.

Every mission constitutes a pledge of duty. Every man is bound to consecrate his every faculty to its fulfilment. He will derive his rule of action from the profound conviction of that duty.

1235 *William Lloyd Garrison: Joseph Mazzini; His Life and Writings. Young Europe. General Principles.*

Do your duty, and don't swerve from it. Do that which your conscience tells you to be right, and leave the consequences to God.

1236 *B. R. Haydon: Table Talk.*

The last pleasure in life is the sense of discharging our duty.

1237 *Hazlitt: Characteristics.* No. 309.

The things of the world are ever rising and falling, and in perpetual change; and this change must be according to the will of God, as he has bestowed upon man neither the wisdom nor the power to enable him to check it. The great lesson in these things is, that man must strengthen himself doubly at such times to fulfil his duty and to do what is right, and must seek his happiness and inward peace from objects which cannot be taken away from him.

1238 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. ii. No. 18. (*Couper, Translator.*)

Duty, — the command of heaven, the eldest voice of God.

1239 *Charles Kingsley: Sermons for the Times.* Sermon xxii.

Duty is what goes most against the grain, because in doing that we do only what we are strictly obliged to, and are seldom much praised for it.

1240 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

The pleasure a man of honor enjoys in the consciousness of having performed his duty is a reward he pays himself for all his pains.

1241 *La Bruyère: Characters. Of Personal Merit.* (*Rowe, Translator.*)

They do well, or do their duty, who with alacrity do what they ought.

1242 *La Bruyère: Characters. Of Judgments.* (*Rowe, Translator.*)

Men should soon make up their minds to be forgotten, and look about them, or within them, for some higher motive in what they do than the approbation of men, which is fame, namely their duty; that they should be constantly and quietly at work, each in his sphere, regardless of effects, and leaving their fame to take care of itself.

1243 *Longfellow: Hyperion.* Bk. i. Ch. 8.

God never imposes a duty without giving the time to do it.

1244 *Ruskin: Lectures on Architecture and Painting.* Lect. ii.

Duty, especially out of the domain of love, is the veriest slavery in the world.

1245 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

There is no evil that we cannot either face or fly from, but the consciousness of duty disregarded. A sense of duty pursues us ever. It is omnipresent, like the Deity.

1246 *Daniel Webster: Murder of Capt. Joseph White. Argument on the Trial of John Francis Knapp,* 1830.

E.

EARNESTNESS.

A man in earnest finds means, or, if he cannot find, creates them.

1247 *William Ellery Channing: Address, Boston, Mass., September,* 1838. *Self-Culture.*

EATING.

We must eat to live, not live to eat.

1248 *Fielding: The Miser.* Act iii.

And men sit down to that nourishment which is called supper.

1249 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 1.

Let me not stay a jot for dinner; go, get it ready.

1250 *Shakespeare: King Lear.* Act i. Sc. 4.

They are as sick, that surfeit with too much, as they that starve with nothing.

1251 *Shakespeare: The Merchant of Venice.* Act i. Sc. 2.

ECCENTRICITY.

Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has been proportional to the amount of genius, mental vigor, and moral courage it contained. That so few now dare to be eccentric, marks the chief danger of the time.

1252 *John Stuart Mill: On Liberty.* Ch. 3. *Of Individuality as one of the Elements of Well-Being.*

ECHO.

The shadow of a sound, — a voice without a mouth, and words without a tongue.

1253 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Echo.*

Echo is the voice of a reflection in a mirror.

1254 *Hawthorne: American Note-Books, Dec.* 6, 1837.

The old echoes are long in dying.

1255 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

ECONOMY.

I knew once a very covetous, sordid fellow, who used to say, Take care of the pence; for the pounds will take care of themselves.

1256 *Lord Chesterfield: Letter, Nov.* 6, 1747.

Economy does not consist in the reckless reduction of estimates. On the contrary, such a course almost necessarily tends to increased expenditure. There can be no economy where there is no efficiency.

1257 *Disraeli (Earl of Beaconsfield): Letter to Constituents, Oct.* 3, 1868.

A creative economy is the fuel of magnificence.

1258 *Emerson: English Traits. Aristocracy.*

A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone and die not worth a groat at last.

1259 *Benjamin Franklin: Poor Richard's Almanac.*

He has paid dear, very dear for his whistle.

1260 *Benjamin Franklin: The Whistle.*

EDUCATION — *see* **Adversity, Cleanliness, Knowledge, Politicians, Woman.**

What sculpture is to a block of marble, education is to an human soul.

1261 *Addison: The Spectator.* No. 215.

Education may work wonders as well in warping the genius of individuals as in seconding it.

1262 *A. Bronson Alcott: Table Talk. III. Pursuits. Callings.*

Observation more than books, experience rather than persons, are the prime educators.

1263 *A. Bronson Alcott: Table Talk. II. Enterprise. Experience.*

Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.

1264 *Bacon: Essays. Of Studies.*

Reading maketh a full man, conference a ready man, and writing an exact man.

1265 *Bacon: Essays. Of Studies.*

Education is only like good culture, — it changes the size, but not the sort.

1266 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Education.*

Education is only second to nature.

1267 *Horace Bushnell: Nature and the Supernatural.* Ch. 2.

Wherever is found what is called a paternal government, was found a State education. It had been discovered that the best way to insure implicit obedience was to commence tyranny in the nursery.

1268 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, June* 15, 1874. *Minister of Education.*

Upon the education of the people of this country the fate of this country depends. There is no period in the history of the world in which I believe it has been more important that the disposition and mind of the people should be considered by the State than it is at present.

1269 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, June* 15, 1874. *Minister of Education.*

Education, however indispensable in a cultivated age, produces nothing on the side of genius. When education ends, genius often begins.

1270 *Isaac Disraeli: Literary Character.* Ch. 6.

Education should be as broad as man.

1271 *Emerson: Lectures and Biographical Sketches. Education.*

The secret of education lies in respecting the pupil.

1272 *Emerson: Lectures and Biographical Sketches. Education.*

Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained.

1273 *Garfield: The Works of James Abram Garfield. Letter Accepting the Nomination for the Presidency, Mentor, O., July* 12, 1880.

The best system of education is that which draws its chief support from the voluntary effort of the community, from the individual efforts of citizens, and from those burdens of taxation which they voluntarily impose upon themselves.

1274 *Garfield: The Works of James Abram Garfield. Speech, House of Representatives, Feb.* 6, 1872.

The different steps and degrees of education may be compared to the artificer's operations upon marble: it is one thing to dig it out of the quarry, and another to square it, to give it gloss and lustre, call forth every beautiful spot and vein, shape it into a column, or animate it into a statue.

1275 *Thomas Gray: The Alliance of Education and Government.* (*Edmund Gosse, Editor.*)

The awakening of our best sympathies, the cultivation of our best and purest tastes, strengthening the desire to be useful and good, and directing youthful ambition to unselfish ends, — such are the objects of true education.

1276 *J. T. Headley: Extract from Letter.*

The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which the God who made us has endowed us.

1277 *Mrs. Jameson: Education. Winter. Studies and Summer Rambles.*

Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.

1278 *Horace Mann: Lectures and Reports on Education.* Lecture i.

I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.

1279 *Milton: On Education.*

I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming.

1280 *Milton: On Education.*

A good education is generally considered as reflecting no small credit on its possessor; but in the majority of cases it reflects credit on the wise solicitude of his parents or guardians, rather than on himself.

1281 *James Cotter Morison: Gibbon.* Ch. 1. (*English Men of Letters.*)

Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.

1282 *Wendell Phillips: Speeches. Idols.*

Education is the constraining and directing of youth towards that right reason, which the law affirms, and which the experience of the best of our elders has agreed to be truly right.

1283 *Plato: Laws.* IV. 182. (*Jowett, Translator.*)

The most important part of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected.

1284 *Plato: Laws.* IV. 172. (*Jowett, Translator.*)

To form a brave man, educate boldly.

1285 *Richter: Levana.* Fifth Fragment. Ch. 1. *On the Education of Princes.*

Education is the leading human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.

1286 *Ruskin: The Stones of Venice. The Fall. Appendix 7.*

The worst education, which teaches self-denial, is better than the best which teaches everything else and not that.

1287 *John Sterling: Essays and Tales. Thoughts. Sayings and Essayings.*

No education deserves the name unless it develops thought, unless it pierces down to the mysterious spiritual principle of mind, and starts that into activity and growth.

1288 *E. P. Whipple: Literature and Life. Genius.*

No inheritance can supply the want of a virtuous education.

1289 *Thomas Wilson: Maxims of Piety and of Christianity.*

EGOTISM — *see* **Apologies, Envy, Love, Selfishness.**

The pest of society is egotists.

1290 *Emerson: Conduct of Life. Culture.*

To speak highly of one with whom we are intimate is a species of egotism. Our modesty as well as our jealousy teaches us caution on this subject.

1291 *Hazlitt: Characteristics.* No. 3.

Egotism erects its centre in itself: love places it out of itself in the axis of the universal whole. Love aims at unity, egotism at solitude. Love is the citizen ruler of a flourishing republic, egotism is a despot in a devastated creation. Egotism sows for gratitude, love for the ungrateful. Love gives, egotism lends; and love does this before the throne of judicial truth, indifferent if for the enjoyment of the following moment, or with the view to a martyr's crown, — indifferent whether the reward is in this life or in the next.

1292 *Schiller: Essays, Æsthetical and Philosophical.* Letter iv. *Julius to Raphael. Sacrifice.*

If the egotist is weak, his egotism is worthless. If the egotist is strong, acute, full of distinctive character, his egotism is precious, and remains a possession of the race.

1293 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

Men are egotists, and not all tolerant of one man's selfhood: they do not always deem the affinities elective.

1294 *Stedman: Poets of America.* Ch. 10. *Walt Whitman.*

ELOQUENCE.

By eloquence I understand those appeals to our moral perceptions that produce emotion as soon as they are uttered. . . . This is the very enthusiasm that is the parent of poetry. Let the same man go to his closet and clothe in numbers conceptions full of the same fire and spirit, and they will be poetry.

1295 *Bryant: Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

Eloquence is the poetry of prose.

1296 *Bryant: Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

Silence is more eloquent than words.

1297 *Carlyle: Heroes and Hero Worship. The Hero as Prophet.*

He is an eloquent man who can speak of low things acutely, and of great things with dignity, and of moderate things with temper.

1298 *Cicero: Orations. The Orator.* Sec. 29. (*Yonge, Translator.*)

Eloquence is the child of knowledge. When a mind is full, like a wholesome river, it is also clear.

1299 *Disraeli (Earl of Beaconsfield): The Young Duke.* Bk. v. Ch. 6.

Eloquence is the appropriate organ of the highest personal energy.

1300 *Emerson: Society and Solitude. Eloquence.*

Eloquence is *the* power to translate a truth into language perfectly intelligible to the person to whom you speak.

1301 *Emerson: Letters and Social Aims. Eloquence.*

Eloquence must be grounded on the plainest narrative.

1302 *Emerson: Society and Solitude. Eloquence.*

Eloquence shows the power and possibility of man.

1303 *Emerson: Letters and Social Aims. Eloquence.*

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

1304 *Hazlitt: Characteristics.* No. 145

Talking and eloquence are not the same: to speak, and to speak well are two things. A fool may talk, but a wise man speaks.

1305 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Great eloquence we cannot get, except from human genius.

1306 *Thomas Starr King: The White Hills. Lake Winnipiseogee.*

Eloquence is to the sublime what the whole is to its part.

1307 *La Bruyère: Characters. Of Works of Genius. (Rowe, Translator.)*

Eloquence may be found in conversation and all kinds of writings; 'tis rarely where we seek it, and sometimes where 'tis least expected.

1308 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 1.

There is no eloquence which does not agitate the soul.

1309 *Landor: Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

Continued eloquence wearies.

1310 *Pascal: Thoughts.* Ch. viii. xxxii. (*Wight, Translator.* Louandre edition.)

Eloquence is a painting of thought; and thus, those who, after having painted it, still add to it, make a picture instead of a portrait.

1311 *Pascal: Thoughts.* Ch. xxiv. xciv. (*Wight, Translator.* Louandre edition.)

True eloquence scorns eloquence.

1312 *Pascal: Thoughts.* Ch. ix. xxxv. (*Wight, Translator.* Louandre edition.)

There was speech in their dumbness, language in their very gesture.

1313 *Shakespeare: The Winter's Tale.* Act v. Sc. 2.

The spirit of genuine eloquence is kept alive like a flame by fresh materials, is excited by agitation, and grows brighter as it burns.

1314 *Tacitus: Works. A Dialogue concerning Oratory.* Ch. 36. (Oxford translation.)

True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must consist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire to it; they cannot reach it. It comes, if it comes at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force.

1315 *Daniel Webster: Discourse, Faneuil Hall, Boston, Aug. 2, 1826. Adams and Jefferson.*

EMOTION.

Emotion is the atmosphere in which thought is steeped, that which lends to thought its tone or temperature, that to which thought is often indebted for half its power.

1316 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Schubert. His Compositions.*

We are but shadows: we are not endowed with real life, and all that seems most real about us is but the thinnest substance of a dream, — till the heart be touched. That touch creates us — then we begin to be — thereby we are beings of reality and inheritors of eternity.

1317 *Hawthorne: American Note-Books. Salem, Oct.* 4, 1840. *Union Street.* [*Family mansion.*]

Emotion is always new.

1318 *Victor Hugo: The Toilers of the Sea.* Pt. iii. Bk. i. Ch. 2.

Natural emotion is the soul of poetry, as melody is of music; the same faults are engendered by over-study of either art; there is a lack of sincerity, of irresistible impulse in both the poet and the composer.

1319 *Stedman: Poets of America.* Ch. XII. *The Outlook.*

Emotion turning back on itself, and not leading on to thought or action, is the element of madness.

1320 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* II.

EMPLOYMENT.

Employment gives health, sobriety, and morals. Constant employment and well-paid labor produce, in a country like ours, general prosperity, content, and cheerfulness. Thus happy have we seen the country.

1321 *Daniel Webster: Speech, United States Senate, July* 25–27, 1846. *The Tariff.*

ENEMIES — *see* **Circumstances, Friends, Friendship, Kindness, Love.**

Never disregard what your enemies say. They may be severe, they may be prejudiced, they may be determined to see only in one direction, but still in that direction they see clearly. They do not speak all the truth, but they generally speak the truth from one point of view; so far as that goes, attend to them.

1322 *B. R. Haydon: Table Talk.*

A certain excess of animal spirits with thoughtless good-humor will often make more enemies than the most deliberate spite and ill-nature, which is on its guard, and strikes with caution and safety.

1323 *Hazlitt: Characteristics.* No. 120.

Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him!

1324 *Washington Irving: The Sketch-Book. Rural Funerals.*

The relief of enemies has a tendency to unite mankind in fraternal affection.

1325 *Johnson: Works.* VI. 148. (Oxford edition, 1825.)

Our enemies come nearer the truth in the opinions they form of us than we do in our opinion of ourselves.

1326 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 458.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

1327 *Longfellow: Drift-Wood. Table Talk.*

A man selects his enemies, his friends make themselves, and from these friends he is apt to suffer.

1328 *Donn Piatt: Memories of the Men who saved the Union. Preface.*

The man who has no enemies has no following.

1329 *Donn Piatt: Memories of the Men who saved the Union. Preface.*

Avoid that which an enemy tells you to do; for if you follow his advice, you will smite your knees with the hand of sorrow. If he shows you a road straight as an arrow, turn from it and go the other way.

1330 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 17.

Inflict not on an enemy every injury in your power, for he may afterwards become your friend.

1331 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 10.

It is better to break off a thousand friendships, than to endure the sight of a single enemy.

1332 *Saadi: The Gulistan.* Ch. 5. *Of Youth and Love.* Tale xv.

Speak in such a manner between two enemies, that, should they afterwards become friends, you may not be put to the blush.

1333 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 12.

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the rampart.

1334 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 22.

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend who associates with your enemies.

1335 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 13.

I do desire we may be better strangers.

1336 *Shakespeare: As You Like It.* Act iii. Sc. 2.

ENERGY.

Strong impulses are but another name for energy. Energy may be turned to bad uses; but more good may always be made of an energetic nature, than of an indolent and impassive one.

1337 *John Stuart Mill: On Liberty.* Ch. iii. *Of Individuality as one of the Elements of Well-Being.*

ENGLAND —*see* **Contempt, Englishman, Freedom, Government, Great Britain, London.**

The people of England are the most enthusiastic in the world. There are others more excitable, but there are none so enthusiastic.

1338 *Disraeli (Earl of Beaconsfield): Speech at Royal and Central Bucks Agricultural Association, Sept.* 26, 1876.

England is a domestic country. Here the home is revered and the hearth sacred. The nation is represented by a family, — the Royal family, — and if that family is educated with a sense of responsibility and a sentiment of public duty, it is difficult to exaggerate the salutary influence it may exercise over a nation.

1339 *Disraeli (Earl of Beaconsfield): Speech at Manchester, April* 3, 1872.

The Continent will not suffer England to be the workshop of the world.

1340 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, March* 15, 1838. *Abolition of Corn Laws.*

ENGLISHMAN.

A stern, *true-born Englishman.*

1341 *Johnson: Boswell's Life of Johnson.* 1783. (Routledge edition. Vol. iv. Ch. 7.)

ENTERPRISE.

Before thy undertaking of any design, weigh the glory of thy action with the danger of the attempt; if the glory outweigh the danger, it is cowardice to neglect it; if the danger exceed the glory, it is rashness to attempt it; if the balances stand poised, let thy own genius cast them.

1342 *Quarles: Enchiridion.* Cent. II. No. 3.

ENTHUSIASM.

Enthusiasm imparts itself magnetically and fuses all into one happy and harmonious unity of feeling and sentiment.

1343 *A. Bronson Alcott: Table Talk. IV. Nurture. The Teacher.*

In things pertaining to enthusiasm, no man is sane who does not know how to be insane on proper occasions.

1344 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Human Mind.*

Religion is among the most powerful causes of enthusiasm.

1345 *Burke: Letters on a Regicide Peace.* Letter ii. 1796.

Every production of genius must be the production of enthusiasm.

1346 *Isaac Disraeli: Curiosities of Literature. Solitude.*

Enthusiasm goes out.

1347 *Emerson: Lectures and Biographical Sketches. The Sovereignty of Ethics.*

Enthusiasm is the height of man; it is the passing from the human to the divine.

1348 *Emerson: Lectures and Biographical Sketches. The Superlative.*

Nothing great was ever achieved without enthusiasm.

1349 *Emerson: Essays. Circles.*

Sir, he is an enthusiast by rule.

1350 *Johnson: Boswell's Life of Johnson.* IV. 33. (*George Birkbeck Hill, Editor*, 1887.)

Enthusiasm begets enthusiasm.

1351 *Longfellow: Hyperion.* Bk. iii. Ch. 6.

Great dejection often follows great enthusiasm.

1352 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune*, No. 29. (*Hapgood, Trans.*)

Opposition may inflame the enthusiast, but never converts him.

1353 *Schiller: Love and Intrigue.* Act iii. Sc. 1. (*Bohn, Translator.*)

Enthusiasm gives life to what is invisible, and interest to what has no immediate action on our comfort in this world.

1354 *Mme. de Staël: Germany.* Pt. iv. Ch. 11. (Wight's revision of Murray's edition, 1814.)

The sense of this word among the Greeks affords the noblest definition of it: enthusiasm signifies *God in us.*

1355 *Mme. de Staël: Germany.* Pt. iv. Ch. 10. (Wight's revision of Murray's edition, 1814.)

Enthusiasm is grave, inward, self-controlled; mere excitement outward, fantastic, hysterical, and passing in a moment from tears to laughter.

1356 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* II.

ENVY —*see* **Ambition, Hatred, Pride.**

'Tis the beginning of hell in this life, and a passion not to be excused. Every other sin hath some pleasure annexed to it, or will admit of an excuse: envy alone wants both.

1357 *Burton: Anatomy of Melancholy.* Pt. i. Sect. ii. Mem. 3. Subs. 7.

The hate which we all bear with the most Christian patience is the hate of those who envy us.

1358 *Colton: Lacon.*

Envy is the antagonist of the fortunate.

1359 *Epictetus: Fragments.* CLXIV. (*Long, Trans.*)

Envy, among other ingredients, has a mixture of the love of justice in it. We are more angry at undeserved than at deserved good-fortune.

1360 *Hazlitt: Characteristics.* No. 19

Envy is a littleness of soul, which cannot see beyond a certain point, and if it does not occupy the whole space, feels itself excluded.

1361 *Hazlitt: Characteristics.* No. 23.

Envy is the deformed and distorted offspring of *egotism;* and when we reflect on the strange and disproportioned character of the parent, we cannot wonder at the perversity and waywardness of the child.

1362 *Hazlitt: Sketches and Essays. Envy.*

Envy is the most universal passion. We only pride ourselves on the qualities we possess, or think we possess; but we envy the pretensions we have, and those which we have not, and do not even wish for. We envy the greatest qualities and every trifling advantage. We envy the most ridiculous appearance or affectation of superiority. We envy folly and conceit; nay, we go so far as to envy whatever confers distinction of notoriety, even vice and infamy.

1363 *Hazlitt: Characteristics.* No. 22.

Mankind are so ready to bestow their admiration on the dead, because the latter do not hear it, or because it gives no pleasure to the objects of it. Even fame is the offspring of envy.

1364 *Hazlitt: Characteristics.* No. 430.

Better it is to be envied than pitied.

1365 *Herodotus: Thalia.* Bk. iii. Sec. 52. (*Cary, Translator.*)

Envy feels not its own happiness but when it may be compared with the misery of others.

1366 *Johnson: Rasselas.* Ch. 9

Envy is commonly reciprocal.

1367 *Johnson: Rasselas.* Ch. 16.

The most certain sign of being born with great qualities is to be born without envy.

1368 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims,* No. 433.

So therefore shalt thou flee envy if thou makest no show, if thou boast not of thy fortunes, if thou knowest how to enjoy thyself.

1369 *Seneca: Works. Epistles.* No. 105. (*Thomas Lodge, Editor.*)

There is not a passion so strongly rooted in the human heart as envy.

1370 *Sheridan: The Critic; or, A Tragedy Rehearsed.* Act i. Sc. 1.

EPITAPHS — *see* **Monuments.**

Grave-stones tell truth scarce forty years. Generations pass while families last not three oaks.

1371 *Sir Thomas Browne: Urn Burial.*

Let there be no inscription upon my tomb; let no man write my epitaph: no man can write my epitaph.

1372 *Robert Emmet: Speech on His Trial and Conviction for High Treason, September,* 1803.

After your death you were better have a bad epitaph than their ill report while you lived.

1373 *Shakespeare: Hamlet.* Act ii. Sc. 2.

EQUALITY.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with inalienable rights; that among these are life, liberty, and the pursuit of happiness.

1374 *Thomas Jefferson: Declaration of Independence.*

EQUITY.

Equity is a roguish thing: for law we have a measure, know what to trust to; equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. 'Tis all one as if they should make the standard for the measure we call a foot a chancellor's foot; what an uncertain measure would this be! One chancellor has a long foot, another a short foot, a third an indifferent foot. 'Tis the same in the chancellor's conscience.

1375 *John Selden: Table Talk. Equity.*

ERROR

An error is the more dangerous in proportion to the degree of truth which it contains.
1376 *Amiel: Journal, Nov.* 12, 1852. (*Mrs. Humphrey Ward, Translator.*)

Honest error is to be pitied, not ridiculed.
1377 *Lord Chesterfield: Letters to His Son, Feb.* 16, 1748.

Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.
1378 *Coleridge: Table Talk, June* 7, 1830.

There is scarcely any popular tenet more erroneous than that which holds that when time is slow, life is dull.
1379 *Disraeli* (*Earl of Beaconsfield*): *Sybil.* Bk. 3. Ch. 10.

Knowledge being to be had only of visible and certain truth, error is not a fault of our knowledge, but a mistake of our judgment, giving assent to that which is not true.
1380 *John Locke: Essay Concerning Human Understanding.* Bk. iv. Ch. 20.

Sometimes we may learn more from a man's errors than from his virtues.
1381 *Longfellow: Hyperion.* Bk. iv. Ch. 3.

Men err from selfishness, women because they are weak.
1382 *Mme. de Staël: Corinne.* Bk. vi. Ch. 3. (*Isabel Hill, Translator.*)

ESTEEM.

No man can have much kindness for him by whom he does not believe himself esteemed, and nothing so evidently proves esteem as imitation.
1383 *Johnson: The Rambler.* No. 99.

ETERNITY — *see* **Immortality, Silence.**

Eternity looks grander and kinder if Time grow meaner and more hostile.
1384 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 14. *Letter to John Carlyle, March* 29, 1833.

"Time restores all things." Wrong! Time restores many things, but eternity restores all.
1385 *Joseph Roux: Meditations of a Parish Priest. Time, Life, Death, The Future.* No 8. (*Hapgood, Translator.*)

EVENTS.

Events of all sorts creep or fly exactly as God pleases.
1386 *Cowper: Letters. To Lady Hesketh. Weston, June* 11, 1792.

EVIL — *see* **Calumny, Misfortune.**

Only evil grows of itself, while for goodness we want effort and courage.

1387 *Amiel: Journal, Oct.* 31, 1864. (*Mrs. Humphrey Ward, Translator.*)

Evil and good are everywhere, like shadow and substance; inseparable (for men) yet not hostile, only opposed.

1388 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 10. Note-Book, Nov. 12, 1831.

Evil is merely privative, not absolute: it is like cold, which is the privation of heat.

1389 *Emerson: Miscellanies. Address, Divinity College, Cambridge, July* 15, 1838.

He who does evil that good may come, pays a toll to the Devil to let him into heaven.

1390 *J. C. and A. W. Hare: Guesses at Truth.*

There is evil in every human heart, which may remain latent, perhaps, through the whole of life; but circumstances may rouse it to activity.

1391 *Hawthorne: American Note-Books, Oct.* 25, 1836.

No man, perhaps, is so wicked as to commit evil for its own sake. Evil is generally committed under the hope of some dvantage the pursuit of virtue seldom obtains. Yet the most successful result of the most virtuous heroism is never without its alloy.

1392 *B. R. Haydon: Table Talk.*

Of two evils we should always choose the less.

1393 *Thomas à Kempis: The Imitation of Christ.* Bk. iii. Ch. 12. (*Benham, Translator.*)

Evil is a far more cunning and persevering propagandist than Good, for it has no inward strength, and is driven to seek countenance and sympathy.

1394 *Lowell: Among My Books. Dante.*

Evils . . . can never pass away; for there must always remain something which is antagonistic to good. Having no place among the Gods in heaven, of necessity they hover around the earthly nature and this mortal sphere. Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like him is to become holy and just and wise.

1395 *Plato: Theaetetus.* III. 378. (*Jowett, Translator.*)

Evil often triumphs, but never conquers.

1396 *Joseph Roux: Meditations of a Parish Priest.* Pt. v. xlv. (*Hapgood, Translator.*)

EXAMPLE.

A man improves more by reading the story of a person eminent for prudence and virtue, than by the finest rules and precepts of morality.
1397 *Addison: The Spectator.* No. 299.

First find the man in yourself if you will inspire manliness in others.
1398 *A. Bronson Alcott: Table Talk. III. Pursuits. Nobility.*

Example is the school of mankind, and they will learn at no other.
1399 *Burke: Letters on a Regicide Peace.* Letter i. 1796.

Example is more efficacious than precept.
1400 *Johnson: Rasselas.* Ch. 30.

Children have more need of models than of critics.
1401 *Joubert: Pensées.* No. 261. (*Attwell, Translator.*)

I do not give you to posterity as a pattern to imitate, but as an example to deter.
1402 *Junius: Letter. To the Duke of Grafton.*

Example acquires tenfold authority when it speaks from the grave.
1403 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. The Philosophy of the Abolition Movement, Jan.* 27, 1853.

I shall tread in the footsteps of my illustrious predecessor.
1404 *Martin Van Buren: Inaugural Address, March* 4, 1837. *Complimenting Gen. Jackson.*

EXCESS.

He does nothing who endeavors to do more than is allowed to humanity.
1405 *Johnson: Rasselas.* Ch. 29.

Too much of a good thing.
1406 *Shakespeare: As You Like It.* Act iv. Sc. 1.

EXERCISE.

I take the true definition of exercise to be labor without weariness.
1407 *Johnson: Boswell's Life of Johnson.* IV. 151. Note 1. (*George Birkbeck Hill, Editor,* 1887.)

EXILE.

Exile is terrible to those who have, as it were, a circumscribed habitation; but not to those who look upon the whole globe but as one city.
1408 *Cicero: Paradoxes.* II. (*Edmonds, Translator.*)

EXPECTATION.

He hath, indeed, better bettered expectation than you must expect of me to tell you how.

1409 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

EXPERIENCE — *see* **Custom, Education, Judgment, Religion, Science.**

Experience converts us to ourselves when books fail us.

1410 *A. Bronson Alcott: Table Talk. II. Enterprise. Experience.*

God sends experience to paint men's portraits.

1411 *Henry Ward Beecher: Life Thoughts.*

The head learns new things, but the heart forevermore practises old experiences. Therefore our life is but a new form of the way men have lived from the beginning.

1412 *Henry Ward Beecher: Life Thoughts.*

Experience only can teach men not to prefer what strikes them for the present moment, to what will have much greater weight with them hereafter.

1413 *Lord Chesterfield: Miscellaneous Pieces*, 63.

To most men, experience is like the stern lights of a ship, which illumine only the track it has passed.

1414 *Coleridge: Table Talk. Additional Table Talk. Experience.*

Experience keeps a dear school, but fools will learn in no other.

1415 *Benjamin Franklin: Poor Richard's Almanac.*

Man little knows what calamities are beyond his patience to bear till he tries them; as in ascending the heights of ambition, which look bright from below, every step we rise shows us some new and gloomy prospect of hidden disappointment; so in our descent from the summits of pleasure, though the vale of misery below may appear, at first, dark and gloomy, yet the busy mind, still attentive to its own amusement, finds, as we descend, something to flatter and to please. Still as we approach, the darkest objects appear to brighten, and the mortal eye becomes adapted to its gloomy situation.

1416 *Goldsmith: The Vicar of Wakefield.* Ch. 18.

Nobody will use other people's experience, nor have any of his own till it is too late to use it.

1417 *Hawthorne: American Note-Books, Oct.* 25, 1836.

Experience makes us wise.

1418 *Hazlitt: Table Talk.* Second series. Pt. ii. Essay xxxvi. *On Novelty and Familiarity.*

A man who does not learn to live while he is getting a living, is a poorer man after his wealth is won, than he was before.

1419 *J. G. Holland: Plain Talks on Familiar Subjects. V. High Life and Low Life.*

Experience is our only teacher both in war and peace.
1420 *Landor: Imaginary Conversations. Æschines and Phocion.*

Experience: in that all our knowledge is founded; and from that it ultimately derives itself. Our observation employed either about external or sensible objects or about the internal operations of our minds, perceived and reflected on by our selves, is that which supplies our understandings with all the materials of thinking.
1421 *John Locke: Essay Concerning Human Understanding.* Bk. ii. Ch. 1.

One thorn of experience is worth a whole wilderness of warning.
1422 *Lowell: Among My Books. Shakespeare Once More.*

The only faith that wears well and holds its color in all weathers, is that which is woven of conviction, and set with the sharp mordant of experience.
1423 *Lowell: My Study Windows. Abraham Lincoln.* 1864.

Experience is a safe light to walk by, and he is not a rash man who expects to succeed in future from the same means which have secured it in times past.
1424 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. The Philosophy of the Abolition Movement, Jan.* 27, 1853.

Unless experience be a jewel; that I have purchased at an infinite rate.
1425 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

EYES — *see* **Hatred.**

Eyes bright, with many tears behind them.
1426 *Carlyle: Reminiscences. Jane Walsh Carlyle.* (*Froude, Editor.*)

The eyes, being in the highest part, have the office of sentinels.
1427 *Cicero: Of the Nature of the Gods.* Bk. ii. Sec. 56. (*Yonge, Translator.*)

A suppressed resolve will betray itself in the eyes.
1428 *George Eliot: The Mill on the Floss.* Bk. iv. Ch. 14.

Eyes are bold as lions, roving, running, leaping, here and there, far and near. They speak all languages; they wait for no introduction; they are no Englishmen; ask no leave of age or rank; they respect neither poverty nor riches, neither learning nor power, nor virtue, nor sex, but intrude, and come again, and go through and through you in a moment of time. What inundation of life and thought is discharged from one soul into another through them!
1429 *Emerson: Conduct of Life. Behavior.*

I dislike an eye that twinkles like a star. Those only are beautiful which, like the planets, have a steady, lambent light, — are luminous, but not sparkling.

1430 *Longfellow: Hyperion.* Bk. iii. Ch. 4.

Whatever of goodness emanates from the soul, gathers its soft halo in the eyes; and if the heart be a lurking-place of crime, the eyes are sure to betray the secret. A beautiful eye makes silence eloquent, a kind eye makes contradiction assent, an enraged eye makes beauty a deformity; so you see, forsooth, the little organ plays no inconsiderable, if not a dominant, part.

1431 *Frederick Saunders: Stray Leaves of Literature. Physiognomy.*

I have a good eye, uncle; I can see a church by daylight.

1432 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

I see how thine eye would emulate the diamond: thou hast the right archèd bent of the brow.

1433 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 3.

F.

FACE — *see* **Beards, Blushes, Contentment, Eyes, Gratitude, Hair, Laughter, Sympathy.**

A beautiful face is a silent commendation.

1434 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

He had a face like a benediction.

1435 *Cervantes: Don Quixote.* Bk. i. Pt. i. Ch. 6. (*Jarvis, Translator.*)

The silent echo of the heart.

1436 *Paul Chatfield, M.D.* (*Horace Smith*): *The Tin Trumpet. Face.*

There is in every human countenance either a history or a prophecy, which must sadden, or at least soften, every reflecting observer.

1437 *Coleridge: Table Talk. Additional Table Talk. Human Countenance.*

What a man is lies as certainly upon his countenance as in his heart, though none of his acquaintances may be able to read it. The very intercourse with him may have rendered it more difficult.

1438 *George MacDonald: Weighed and Wanting.* Ch. 11.

Two similar faces, neither of which alone causes laughter, cause laughter when they are together, by their resemblance.

1439 *Pascal: Thoughts.* Ch. ix. xxxix. (*Wight, Translator.* Louandre edition.)

A face which is always serene possesses a mysterious and powerful attraction: sad hearts come to it as to the sun to warm themselves again.

1440 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 10. (*Hapgood, Translator.*)

Faces are as legible as books, with this difference in their favor, that they may be perused in much less time than printed pages, and are less liable to be misunderstood.

1441 *Frederick Saunders: Stray Leaves of Literature. Physiognomy.*

A noble soul spreads even over a face in which the architectonic beauty is wanting an irresistible grace, and often even triumphs over the natural disfavor.

1442 *Schiller: Essays, Æsthetical and Philosophical. Grace and Dignity.*

Now Heaven bless that sweet face of thine!

1443 *Shakespeare: King Henry IV.* Pt. ii. Act ii. Sc. 4.

Doubtless the human face is the grandest of all mysteries; yet fixed on canvas it can hardly tell of more than one sensation; no struggle, no successive contrasts accessible to dramatic art, can painting give, as neither time nor motion exists for her.

1444 *Madame de Staël: Corinne.* Bk. viii. Ch. 4. (*Isabel Hill, Translator.*)

Sea of upturned faces.

1445 *Daniel Webster: Speech, Faneuil Hall, Boston, Mass., Sept.* 30, 1842. *Reception to Mr Webster.*

FACT.

Facts are stubborn things.

1446 *Elliot: Essays. Field Husbandry,* 1747. *Le Sage: Gil Blas.* Bk. x. Ch. 1. (*Smollett, Translator.*)

FAILURE — *see* **Virtue**

There have, undoubtedly, been bad great men; but inasmuch as they were bad, they were not great.

1447 *Leigh Hunt: Table Talk. Bad Great Men.*

Complaints are vain; we will try to do better another time. To-morrow and to-morrow. A few designs and a few failures, and the time of designing is past.

1448 *Johnson: Letters to and from the late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London,* 1788. I. 53. (*George Birkbeck Hill, Editor.*)

To fail at all is to fail utterly.

1449 *Lowell: Among My Books. Dryden.*

The weakest goes to the wall.
1450 *Shakespeare: Romeo and Juliet.* Act i. Sc. 1.

Many men and women spend their lives in unsuccessful attempts to spin the flax God sends them upon a wheel they can never use.
1451 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

FAITH — *see* **Courage, Distrust, Experience, Hope, Prayer, Song.**

Without faith a man can do nothing. But faith can stifle all science.
1452 *Amiel: Journal, Feb.* 7, 1872. (*Mrs. Humphrey Ward, Translator.*)

Faith is nothing but spiritualized imagination.
1453 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The highest order that was ever instituted on earth is the order of faith.
1454 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it.
1455 *Phillips Brooks: Sermons. IV. Keeping the Faith.*

Faith is love taking the form of aspiration.
1456 *William Ellery Channing: Note-Book. Faith.*

Faith needs her daily bread.
1457 *Georgiana M. Craik: Fortune's Marriage.* Ch. 10.

Faith makes us, and not we it; and faith makes its own forms.
1458 *Emerson: Miscellanies. Address, Divinity College, Cambridge, July* 15, 1838.

Heaven alone, not earth, is destined to witness the repose of faith.
1459 *Moses Harvey: Lectures on the Harmony of Science and Revelation.*

Faith always implies the disbelief of a lesser fact in favor of a greater. A little mind often sees the unbelief, without seeing the belief of large ones.
1460 *Holmes: The Professor at the Breakfast-Table.* Ch. 5.

This is faith: it is nothing more than obedience.
1461 *Voltaire: Philosophical Dictionary. Faith.* Sec. 2. (*Kneeland, Translator.*)

A perfect faith would lift us absolutely above fear.
1462 *George MacDonald: Sir Gibbie.* Ch. 11

Faith is obedience, not compliance.
1463 *George MacDonald: The Marquis of Lossie.* **Ch. 64.**

The principal part of faith is patience.
1464 *George MacDonald: Weighed and Wanting.* Ch. 53.

Faith is among men what gravity is among planets and suns.
1465 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Faith is mind at its best, its bravest, and its fiercest. Faith is thought become poetry, and absorbing into itself the soul's great passions. Faith is intellect carried up to its transfigurement.
1466 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Faith is the heroism of intellect.
1467 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.
1468 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Faith in a better than that which appears is no less required by art than by religion.
1469 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

Faith is the force of life.
1470 *Tolstoï: My Confession.* Ch. 11.

Faith is the root of works. A root that produceth nothing is dead.
1471 *Thomas Wilson: Maxims of Piety and of Christianity.*

Our life must answer for our faith.
1472 *Thomas Wilson: Maxims of Piety and of Christianity.*

FALSEHOOD — *see* **Deceit, Flattery, Hypocrisy, Lying, Truth.**

Falsehood is cowardice.
1473 *Hosea Ballou: MSS. Sermons.*

Cottages have them (falsehood and dissimulation) as well as courts, only with worse manners.
1474 *Lord Chesterfield: Letter to His Son, April* 15, 1748.

Falsehood is fire in stubble; it likewise turns all the light stuff around it into its own substance for a moment, one crackling blazing moment, and then dies; and all its converts are scattered in the wind, without place or evidence of their existence, as viewless as the wind which scatters them.

1475 *Coleridge: Omniana. Truth and Falsehood.*

Falsehood is often rocked by truth; but she soon outgrows her cradle and discards her nurse.

1476 *Colton: Lacon.*

Falsehood is so easy, truth so difficult.

1477 *George Eliot: Adam Bede.* Ch. 17.

Habitual liars invent falsehoods not to gain any end or even to deceive their hearers, but to amuse themselves. It is partly practice and partly habit. It requires an effort in them to speak truth.

1478 *Hazlitt: Characteristics.* No. 266.

Nothing gives such a blow to friendship as the detecting another in an untruth. It strikes at the root of our confidence ever after.

1479 *Hazlitt: Characteristics.* No. 199.

It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world.

1480 *Johnson: Boswell's Life of Johnson.* III. 228. (*George Birkbeck Hill, Editor,* 1887.)

Large offers and sturdy rejections are among the most common topics of falsehood.

1481 *Johnson: Works.* VII. 98. (Oxford edition, 1825.)

Falsehood is for a season.

1482 *Landor: Imaginary Conversations. William Penn and Lord Peterborough.*

Dissembling profiteth nothing; a feigned countenance, and slightly forged externally, deceiveth but very few.

1483 *Seneca: Works. Epistles,* No. 79. (*Thomas Lodge, Editor.*)

FAME—*see* **Envy, Knowledge, Poetry, Success, Vice.**

Were not this desire of fame very strong, the difficulty of obtaining it, and the danger of losing it when obtained, would be sufficient to deter a man from so vain a pursuit.

1484 *Addison: The Spectator.* No. 255.

Fame, we may understand, is no sure test of merit, but only a probability of such: it is an accident, not a property of a man.

1485 *Carlyle: Essays. Goethe.* (*Foreign Review,* 1828.)

Money will buy money's worth, but the thing men call fame, what is it?

1486 *Carlyle: Essays. Memoirs of the Life of Scott.* (*London and Westminster Review,* Nos. XII. and LV., 1838.)

What a wretched thing is all fame! A renown of the highest sort endures, say, for two thousand years. And then? Why, then, a fathomless *eternity* swallows it. *Work* for eternity: not the meagre rhetorical eternity of the periodical critics, but for the real eternity, wherein dwelleth the Divine.

1487 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 14. *Journal, Jan.* 12, 1833.

Valor and power may gain a lasting memory, but where are they when the brave and mighty are departed? Their effects may remain, but they live not in them any more than the fire in the work of the potter.

1488 *Hartley Coleridge: Dramatic Works of Massinger and Ford. Introduction.*

Posthumous fame is a plant of tardy growth, for our body must be the seed of it; or we may liken it to a torch, which nothing but the last spark of life can light up; or we may compare it to the trumpet of the archangel, for it is blown over the dead; but unlike that awful blast, it is of earth, not of heaven, and can neither rouse nor raise us.

1489 *Colton: Lacon.*

An earthly immortality belongs to a great and good character. History embalms it; it lives in its moral influence, in its authority, in its example, in the memory of the words and deeds in which it was manifested; and as every age adds to the illustrations of its efficacy, it may chance to be the best understood by a remote posterity.

1490 *Edward Everett: Orations and Speeches. Oration, Beverly, July* 4, 1835.

Fame is the echo of actions, resounding them to the world, save that the echo repeats only the last part; but fame relates all, and often more than all.

1491 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Fame.*

Fame sometimes hath created something of nothing.

1492 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Fame.*

Popular glory is a perfect coquette; her lovers must toil, feel every inquietude, indulge every caprice, and perhaps at last be jilted into the bargain. True glory, on the other hand, resembles a woman of sense; her admirers must play no tricks. They feel no great anxiety, for they are sure in the end of being rewarded in proportion to their merit.

1493 *Goldsmith: The Bee.* No. 6.

Many are the uses of good fame to a generous mind: it extends our existence and example into future ages; continues and propagates virtue, which otherwise would be as short-lived as our fame, and prevents the prevalence of vice in a generation more corrupt even than our own. It is impossible

to conquer that desire we have of being remembered; even criminal ambition and avarice, the most selfish of all passions, would wish to leave a name behind them.

1494 *Thomas Gray: The Alliance of Education and Government.* (*Gosse, Editor.*)

Fame is the inheritance not of the dead, but of the living. It is we who look back with lofty pride to the great names of antiquity, who drink of that flood of glory as of a river, and refresh our wings in it for future flight.

1495 *Hazlitt: Characteristics.* No. 389.

The love of fame is too high and delicate a feeling in the mind to be mixed up with realities, — it is a solitary abstraction. . . . A name "fast anchored in the deep abyss of time" is like a star twinkling in the firmament, cold, silent, distant, but eternal and sublime; and our transmitting one to posterity is as if we should contemplate our translation to the skies.

1496 *Hazlitt: Table Talk.* Second series. Pt. i. Essay iv. *Whether Genius is Conscious of its Powers.*

The love of letters is the forlorn hope of the man of letters. His ruling passion is the love of fame.

1497 *Hazlitt: Sketches and Essays. On the Conversation of Lords.*

The temple of fame stands upon the grave; the flame that burns upon its altars is kindled from the ashes of dead men.

1498 *Hazlitt: Lectures on the English Poets.* Lecture viii.

One might feel indignant at the injustice which deals out what is called fame with so unequal a hand, were it not for the reflection that men who are competent to add to the intellectual wealth of the world, and enlarge the domain of knowledge, have learned to take popular applause at its true value, and to find in the faithful discharge of honorable duty a satisfaction which is its own reward.

1499 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 2.

Fame usually comes to those who are thinking about something else, — very rarely to those who say to themselves, "Go to, now let us be a celebrated individual!" The struggle for fame, as such, commonly ends in notoriety; — that ladder is easy to climb, but it leads to the pillory which is crowded with fools who could not hold their tongues, and rogues who could not hide their tricks.

1500 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 12.

Common fame is to every man only what he himself commonly hears.

1501 *Johnson: Debates. Works.* X. 212. (Oxford edition, 1825.)

He that pursues fame with just claims, trusts his happiness to the winds; but he that endeavors after it by false merit has to fear, not only the violence of the storm, but the leaks of his vessel.

1502 *Johnson: The Rambler.* No. 20.

Men have a solicitude about fame; and the greater share they have of it, the more afraid they are of losing it.

1503 *Johnson: Boswell's Life of Johnson.* I. 451. (*George Birkbeck Hill, Editor*, 1887.)

The general regard which every wise man has for his character, is a proof that in the estimation of all mankind the testimony of common fame is of too great importance to be disregarded.

1504 *Johnson: Debates. Works.* X. 182. (Oxford edition, 1825.

He that would have his virtue published, is not the servant of virtue, but glory.

1505 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

The fame of great men ought always to be estimated by the means used to acquire it.

1506 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 157.

Naked glory is the true and honorable recompense of gallant actions.

1507 *Le Sage: Gil Blas.* Bk. vii. Ch. 12. (*Smollett, Translator.*)

Fame comes only when deserved, and then is as inevitable as destiny, for it is destiny.

1508 *Longfellow: Hyperion.* Bk. i. Ch. 8.

Fame at its best is but a poor compensation for all the ills of existence; it may be a pleasant crown of happiness, an ecstatic elixir to stimulate the energies of the youth; but poorer and poorer as the mind matures, and emptiness and vanity to the aged soul.

1509 *Mrs. Oliphant: The Makers of Florence.* Ch. xv. *Michael Angelo.*

Fame has only the span of a day, they say. But to live in the hearts of the people, — that is worth something.

1510 *Ouida: Wisdom, Wit, and Pathos. Signa.*

Fame! it is the flower of a day, that dies when the next sun rises.

1511 *Ouida: Wisdom, Wit, and Pathos. Chandos.*

I would give all my fame for a pot of ale and safety.

1512 *Shakespeare: King Henry V.* Act iii. Sc. 2.

Fame, the sovereign deity of proud ambition.

1513 *Sheridan: Pizarro.* Act iii. Sc. 3.

Mere family never made a man great. Thought and deed, not pedigree, are the passports to enduring fame.

1514 *Skobeleff : Fortnightly Review, October*, 1882.

Avoid shame, but do not seek glory: nothing so expensive as glory.

1515 *Sydney Smith : Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 4.

Censure is a tax a man pays to the public for being eminent.

1516 *Swift : Thoughts on Various Subjects.*

FAMINE.

Famine ends famine.

1517 *Ben Jonson : Timber ; or, Discoveries made upon Men and Matter.*

FAREWELL.

The happy never say, and never hear said, farewell.

1518 *Landor : Pericles and Aspasia. CCXXXV. Pericles to Aspasia.*

FARMING.

Farming is a most senseless pursuit, a mere laboring in a circle. You sow that you may reap, and then you reap that you may sow. Nothing ever comes of it.

1519 *Stobæus : Flor.* xxxviii. 30. (*Paley, Translator, in Greek Wit.*)

Let us never forget that the cultivation of the earth is the most important labor of man. Man may be civilized in some degree without great progress in manufactures and with little commerce with his distant neighbors. But without the cultivation of the earth, he is, in all countries, a savage. Until he gives up the chase, and fixes himself in some place, and seeks a living from the earth, he is a roaming barbarian. When tillage begins, other arts follow. The farmers, therefore, are the founders of civilization.

1520 *Daniel Webster : Speech, Boston, Jan.* 13, 1840. *The Agriculture of England.*

FASHION.

Fashionability is a kind of elevated vulgarity.

1521 *George Darley : Works of Beaumont and Fletcher. Introduction.*

Fashion is an odd jumble of contradictions, of sympathies and antipathies. It exists only by its being participated among a certain number of persons, and its essence is destroyed by being communicated to a greater number. . . . Fashion constantly begins and ends in the two things it abhors most, — singularity and vulgarity.

1522 *Hazlitt : Sketches and Essays. On Fashion.*

Fashion is the abortive issue of vain ostentation and exclusive egotism: it is haughty, trifling, affected, servile, despotic, mean and ambitious, precise and fantastical, all in a breath, — tied to no rule, and bound to conform to every whim of the moment.

1523 *Hazlitt: Sketches and Essays. On Fashion.*

Fashion is aristocratic-autocratic.

1524 *J. G. Holland: Plain Thoughts on Familiar Subjects. II. Fashion.*

Lie ten nights awake carving the fashion of a new doublet.

1525 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 3.

The fashion wears out more apparel than the man.

1526 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 3.

Fashion is a potency in art, making it hard to judge between the temporary and the lasting.

1527 *Stedman: Poets of America.* Ch. 2. *Growth of the American School.*

FATALITY.

The mood of one who, seeing himself carried swiftly towards an event of mighty import, has nothing to do but wait, — the mood in which philosophy vests an even-minded man with the utmost calm, and is ever so serviceable.

1528 *Lew Wallace: Ben-Hur.* Bk. iii. Ch. 3.

FATE — *see* **Character, Destiny, Fatality.**

A man's fate is his own temper; and according to that will be his opinion as to the particular manner in which the course of events is regulated. A consistent man believes in destiny, a capricious man in chance.

1529 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. vi. Ch. 7.

A man's power is hooped in by a necessity, which, by many experiments, he touches on every side until he learns its arc.

1530 *Emerson: Conduct of Life. Fate.*

Fate is unpenetrated causes.

1531 *Emerson: Conduct of Life. Fate.*

Every soul has a landscape that changes with the wind that sweeps the sky, with the clouds that return after its rain.

1532 *George MacDonald: Weighed and Wanting.* Ch. 19.

Fate maketh his circuit; and if for a time he forget some things, at last he revisiteth them. He afflicteth some more rarely, and others more often, but leaveth nothing exempt and free from evil.

1533 *Seneca: Works. The Natural Questions.* Bk. vi. Ch. 1. (*Thomas Lodge, Editor.*)

Lucky he who has been educated to bear his fate, whatsoever it may be, by an early example of uprightness, and a childish training in honor.

1534 *Thackeray: Pendennis.* Ch. 41.

The wrath peculiar to ardent natures rudely awakened by the sudden annihilation of a hope — dream, if you will — in which the choicest happinesses were thought to be certainly in reach. In such cases nothing intermediate will carry off the passion, — the quarrel is with Fate. . . . It were well in such quarrels if Fate were something tangible, to be despatched with a look or a blow, or a speaking personage with whom high words were possible; then the unhappy mortal would not always end the affair by punishing himself.

1535 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 5.

Fate is character.

1536 *William Winter: The Stage Life of Mary Anderson. Pauline.*

FATHER.

It is a wise father that knows his own child.

1537 *Shakespeare: The Merchant of Venice.* Act ii. Sc. 2.

FAULTS — *see* **Friendship, Humility, Quarrels, Superiority.**

The greatest of faults, I should say, is to be conscious of none.

1538 *Carlyle: Heroes and Hero Worship. The Hero as Prophet.*

All his faults are such that one loves him still the better for them.

1539 *Goldsmith: The Good-Natured Man.* Act i.

It is well that there is no one without a fault, for he would not have a friend in the world. He would seem to belong to a different species.

1540 *Hazlitt: Characteristics.* No. 46.

While we are indifferent to our good qualities, we keep on deceiving ourselves in regard to our faults, until we at last come to look upon them as virtues.

1541 *Heine: Scintillations. Excerpts. Men, Manners, and Society.*

We easily forget those faults which are known only to ourselves.

1542 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 196.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.

1543 *Alexander Pope: Thoughts on Various Subjects.*

Every one fault seeming monstrous till his fellow-fault came to match it.

1544 *Shakespeare: As You Like It.* Act iii. Sc. 2.

FAVORS.

He only confers favors generously who appears, when they are once conferred, to remember them no more.

1545 *Johnson: Works.* IX. 467. (Oxford edition, 1825.)

FEAR — *see* **Apprehension, Courage, Cowardice, Power, Soldiers.**

Were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the apprehension of such evils as never happened to him, than from those evils which had really befallen him.

1546 *Addison: The Spectator.* No. 505.

The concessions of the weak are the concessions of fear.

1547 *Burke: Speech, March* 22, 1775. *Conciliation with America.*

Fear has many eyes.

1548 *Cervantes: Don Quixote.* Pt. i. Bk. iii. Ch. 20. (*Jarvis, Translator.*)

A certain degree of fear produces the same effects as rashness.

1549 *Lord Chesterfield: Miscellaneous Pieces,* 44.

Fear makes us feel our humanity.

1550 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. iii. Ch. 5.

Fear always springs from ignorance.

1551 *Emerson: Miscellanies. The American Scholar.*

Which are most pleasurable, the fears that religion excites, that is, the fear of doing wrong, or the fears of vice, that is, the fear of being found out?

1552 *B. R. Haydon: Table Talk.*

All fear is in itself painful, and, when it conduces not to safety, is painful without use. Every consideration, therefore, by which groundless terrors may be removed adds something to human happiness.

1553 *Johnson: The Rambler.* No. 29.

Fear naturally quickens the flight of guilt.

1554 *Johnson: Rasselas.* Ch. 4.

Fear loves the idea of danger.

1555 *Joubert: Pensées.* No. 63. (*Attwell, Translator.*)

Fear is faithlessness.

1556 *George MacDonald: Sir Gibbie.* Ch. 11.

If you will fear nothing, think that all things are to be feared.

1557 *Seneca: Works. The Natural Questions.* Bk. vi. Ch. 2. (*Thomas Lodge, Editor.*)

FEELING.

The head best leaves to the heart what the heart alone divines.

1558 *A. Bronson Alcott: Table Talk. VII. Creeds. Puritanism.*

Feeling comes before reflection.

1559 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Action of Prayer Explained in a New Way.* Sec. 191. *Emotion and Thought.*

FICTION.

No author ever drew a character consistent to human nature but what he was forced to ascribe to it many inconsistencies.

1560 *Bulwer-Lytton: What Will He Do With It?* Bk. iv. Ch. 14.

Novels are to love as fairy tales to dreams.

1561 *Coleridge: Lectures of* 1813. *Cervantes.*

Every novel is a debtor to Homer.

1562 *Emerson: Representative Men. Uses of Great Men.*

An old novel has a history of its own.

1563 *Alexander Smith: Dreamthorp.* Essay i.

The most influential books, and the truest in their influence, are works of fiction. . . . They repeat, they re-arrange, they clarify the lessons of life; they disengage us from ourselves, they constrain us to the acquaintance of others; and they show us the web of experience, but with a singular change, — that monstrous, consuming *ego* of ours being, nonce, struck out.

1564 *Robert Louis Stevenson: Books Which Have Influenced Me.*

FIRE.

The most tangible of all visible mysteries, — fire.

1565 *Leigh Hunt: Table Talk. Wax and Honey.*

FLAGS — *see* **Patriotism.**

A star for every State, and a State for every star.

1566 *Robert C. Winthrop: Address, Boston Common,* 1862.

FLATTERY — *see* **Praise.**

There is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend.

1567 *Bacon: Essays. Of Friendship.*

Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings.

1568 *Burke: Reflections on the Revolution in France.* 1790.

Imitation is the sincerest of flattery.

1569 *Colton: Lacon.*

Flattery pleases very generally. In the first place, the flatterer may think what he says to be true, but, in the second place, whether he thinks so or not, he certainly thinks those whom he flatters of consequence enough to be flattered.

1570 *Johnson: Boswell's Life of Johnson.* II. 364. (*George Birkbeck Hill, Editor*, 1887.)

He that is much flattered soon learns to flatter himself. We are commonly taught our duty by fear or shame; and how can they act upon the man who hears nothing but his own praises?

1571 *Johnson: Works.* VIII. 217. (Oxford edition, 1825.)

In order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear it; for no species of falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness. Those who are neither servile nor timorous are yet desirous to bestow pleasure; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness will dispose to pay them.

1572 *Johnson: The Rambler.* No. 96.

Just praise is only a debt, but flattery is a present.

1573 *Johnson: The Rambler.* No. 155.

The mischief of flattery is, not that it persuades any man that he is what he is not, but that it suppresses the influence of honest ambition by raising an opinion that honor may be gained without the toil of merit.

1574 *Johnson: The Rambler.* No. 155.

Flattery is base coin to which only our vanity gives currency.

1575 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 158.

If we never flattered ourselves we should have but scant pleasure.

1576 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 123.

Self-love is the greatest of flatterers.

1577 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No 2.

It is possible to be below flattery as well as above it. One who trusts nobody will not trust sycophants. One who does not value real glory will not value its counterfeit.

1578 *Macaulay: History of England.* Ch. 2.

It is easier and handier for men to flatter than to praise.

1579 *Richter: Titan, Cycle* 34. (*Brooks, Translator.*)

Take care how you listen to the voice of the flatterer, who, in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

1580 *Saadi: The Gulistan.* Ch. viii. *Rules for Conduct in Life.* No. 28.

First we flatter ourselves, and then the flattery of others is sure of success. It awakens our self-love within; a party which is ever ready to revolt from our better judgment, and join the enemy without.

1581 *Sir Richard Steele: The Spectator.* No. 238.

Flattery labors under the odious charge of servility.

1582 *Tacitus: The History.* Bk. i. Ch. 1. (Oxford trans.)

Flatterers are but the shadows of princes' bodies; the least thick cloud makes them invisible.

1583 *John Webster: The White Devil; or, Vittoria Corombona.*

FLIRTATION.

What we find the least of in flirtation is love.

1584 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 402.

FLOWERS.

Flowers are sent to do God's work in unrevealed paths, and to diffuse influence by channels that we hardly suspect.

1585 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

Flowers are the sweetest things that God ever made and forgot to put a soul into.

1586 *Henry Ward Beecher: Life Thoughts.*

Flowers may beckon toward us, but they speak toward heaven and God.

1587 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

The terrestrial stars that bring down heaven to earth, and carry up our thoughts from earth to heaven: — the poetry of the Creator, written in beauty and fragrance.

1588 *Paul Chatfield, M.D.* (*Horace Smith*): *The Tin Trumpet. Flowers.*

A perfect pond-lily is the most satisfactory of flowers.

1589 *Hawthorne: American Note-Books, Aug.* 13, 1842.

The Amen! of Nature is always a flower.
1590 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 10.

There's rosemary, that's for remembrance; . . . and there is pansies, that's for thoughts.
1591 *Shakespeare: Hamlet.* Act iv. Sc. 5.

You must wear your rue with a difference. There's a daisy: I would give you some violets, but they withered.
1592 *Shakespeare: Hamlet.* Act iv. Sc. 5.

There are crowds who trample a flower into the dust without once thinking that they have one of the sweetest thoughts of God under their heel.
1593 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

FOLLY — *see* **Fools.**

Who lives without folly is not so wise as he thinks.
1594 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 209.

Every man's follies are the caricature resemblances of his wisdom.
1595 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

FOOLING.

He does it with a better grace, but I do it more natural.
1596 *Shakespeare: Twelfth Night.* Act ii. Sc. 3.

FOOLS — *see* **Conversation, Fortune, Knaves, Love, Praise, Secrecy, Self-Esteem, Travelling.**

I am a fool, I know it; and yet, God help me, I'm poor enough to be a wit.
1597 *Congreve: Love for Love.* Act i. Sc. 1.

Tricks and treachery are the practice of fools that have not wit enough to be honest.
1598 *Benjamin Franklin: Poor Richard's Almanac.*

He must be a thorough fool who can learn nothing from his own folly.
1599 *J. C. and A. W. Hare: Guesses at Truth.*

I am always afraid of a fool. One cannot be sure that he is not a knave as well.
1600 *Hazlitt: Characteristics.* No. 225.

As riches and honor forsake a man, we discover him to be a fool, but nobody could find it out in his prosperity.
1601 *La Bruyère: Characters. Of the Goods of Fortune.* (*Rowe, Translator.*)

If the advice of a fool for once happen to be good, it requires a wise man to carry it out.
1602 *Lessing: Emilia Galotti.* III. 1. (*Lewes, Trans.*)

It needs brains to be a real fool.

1603 *George MacDonald: Weighed and Wanting.* Ch. 26.

Young men think old men fools, and old men know young men to be so.

1604 *Metcalf: Quoted by Camden as a Saying of.*

Men are so necessarily fools that it would be being a fool in a higher strain of folly, not to be a fool.

1605 *Pascal: Thoughts.* Ch. xxiv. lxiv. (*Wight, Translator.* Louandre edition.)

Some old men, by continually praising the time of their youth, would almost persuade us that there were no fools in those days; but unluckily they are left themselves for examples.

1606 *Alexander Pope: Thoughts on Various Subjects.*

As if we were villains by necessity; fools by heavenly compulsion.

1607 *Shakespeare: King Lear.* Act i. Sc. 2.

Better a witty fool, than a foolish wit.

1608 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

'he fool doth think he is wise.

1609 *Shakespeare: As You Like It.* Act v. Sc. 1.

Touch. The more pity, that fools may not speak wisely, what wise men do foolishly.

Cel. By my troth, thou say'st true; for since the little wit that fools have has silenced, the little foolery that wise men have makes a great show.

1610 *Shakespeare: As You Like It.* Act i. Sc. 2.

The wise man knows himself to be a fool.

1611 *Shakespeare: As You Like It.* Act v. Sc. 1.

How can you make a fool perceive that he is a fool? Such a personage can no more see his own folly than he can see his own ears.

1612 *Thackeray: Miscellanies. Men's Wives. Dennis Haggarty's Wife.*

FORBEARANCE.

There is, however, a limit at which forbearance ceases to be a virtue.

1613 *Burke: Observations on a Late Publication on the Present State of the Nation.*

FORESIGHT.

The first years of man must make provision for the last.

1614 *Johnson: Rasselas.* Ch. 17.

FORGETFULNESS.

There is no remembrance which time does not obliterate, nor pain which death does not terminate.

1615 *Cervantes: Don Quixote.* Pt. i. Bk. iii. Ch. 15. (*Jarvis, Translator.*)

Quit the world, and the world forgets you.
1616 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. vi. Ch. 2.

And when he is out of sight, quickly also is he out of mind.
1617 *Thomas à Kempis: Imitation of Christ.* Bk. i. Ch. 23. (*Benham, Translator.*)

Oh, if, in being forgotten, we could only forget!
1618 *Lew Wallace: Ben-Hur.* Bk. iii. Ch. 3.

FORGIVENESS — *see* **Character, Repentance.**

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.
1619 *Epictetus: Fragments.* LXVIII. (*Long, Trans.*)

Of him that hopes to be forgiven it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this great duty eternity is suspended, and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.
1620 *Johnson: The Rambler.* No. 185.

We may forgive those who bore us, we cannot forgive those whom we bore.
1621 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 304.

God *never* pardons: the laws of his universe are irrevocable. God *always* pardons: sense of condemnation is but another word for penitence, and penitence is already new life.
1622 *William Smith: Thorndale.* Bk. iv. Ch. 7. *The Diary Continued.*

FORTITUDE.

Where true fortitude dwells, loyalty, bounty, friendship and fidelity may be found. A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a hand to burn for their country and their friend. Small and creeping things are the product of petty souls.
1623 *Sir Thomas Browne: Christian Morals.* Pt. i. Sec. 36.

FORTUNE — *see* **Diligence, Genius.**

Fortune is not content to do a man one ill turn.
1624 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Fortune makes him fool, whom she makes her darling.
1625 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

If a man look sharply and attentively, he shall see Fortune, for, though she be blind, yet she is not invisible.
1626 *Bacon: Essays. Of Fortune.*

The fortune which nobody sees makes a man happy and unenvied.

1627 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave.

1628 *Gibbon: Decline and Fall of the Roman Empire.* Ch. 71.

Human life is more governed by fortune than by reason.

1629 *Hume: Essays. XVII. The Sceptic.*

If Fortune wishes to make a man estimable, she gives him virtues; if she wishes to make him esteemed, she gives him success.

1630 *Joubert: Pensées.* No. 149. (*Attwell, Translator.*)

Poverty treads upon the heels of great and unexpected riches.

1631 *La Bruyère: Characters. Of the Goods of Fortune.* (*Rowe, Translator.*)

Every man is the architect of his own fortune.

1632 *Pseudo-Sallust: Two Epistles to Julius Cæsar on the Government of the State.* Epistle ii. Sec. 1. (*Watson, Translator.*)

Assuredly fortune rules in all things. She makes everything famous or obscure rather from caprice than in conformity with truth.

1633 *Sallust: Conspiracy of Catiline.* Sec. 8. (*Watson, Translator.*)

Fortune is painted blind, with a muffler before her eyes, to signify to you that fortune is blind: and she is painted also with a wheel; to signify to you, which is the moral of it, that she is turning, and inconstant, and mutability, and variation: and her foot, look you, is fixed upon a spherical stone, which rolls, and rolls, and rolls; — in good truth, the poet makes a most excellent description of it: fortune is an excellent moral.

1634 *Shakespeare: King Henry V.* Act iii. Sc. 6.

Fortune reigns in gifts of the world, not in the lineaments of nature.

1635 *Shakespeare: As You Like It.* Act i. Sc. 2.

Cel. Let us sit, and mock the good housewife, Fortune, from her wheel, that her gifts may henceforth be bestowed equally.

Ros. I would we could do so; for her benefits are mightily misplaced: and the bountiful blind woman doth most mistake in her gifts to women.

1636 *Shakespeare: As You Like It.* Act i. Sc. 2.

Fortune has often been blamed for her blindness; but fortune is not so blind as men are.

1637 *Samuel Smiles: Self-Help.* Ch. 3.

FRANKNESS.

He that openly tells his friends all that he thinks of them, must expect that they will secretly tell his enemies much that they do *not* think of him.

1638 *Colton: Lacon.*

FREEDOM — *see* **Government, Slavery, Truth, Tyranny**

Freedom is not caprice, but room to enlarge.

1639 *C. A. Bartol: Radical Problems. Open Questions.*

Depend upon it, that the lovers of freedom will be free.

1640 *Burke: Speech to the Electors during his Last Canvass*, 1780.

Knowledge is essential to freedom.

1641 *William Ellery Channing: Note-Book. Knowledge.*

The recovery of freedom is so splendid a thing that we must not shun even death when seeking to recover it.

1642 *Cicero: Orations. The Tenth Philippic.* Sec. 10. (*Yonge, Translator.*)

Freedom and slavery, the one is the name of virtue, and the other of vice, and both are acts of the will.

1643 *Epictetus: Fragments.* VIII. (*Long, Translator.*)

He is free who lives as he wishes to live, who is neither subject to compulsion nor to hindrance nor to force; whose movements to action (ὁρμαί) are not impeded, whose desires attain their purpose, and who does not fall into that which he would avoid.

1644 *Epictetus: Discourses.* Bk. iv. Ch. 1. *About Freedom.* (*Long, Translator.*)

Freedom may come quickly in robes of peace, or after ages of conflict and war; but come it will, and abide it will, so long as the principles by which it was acquired are held sacred.

1645 *Edward Everett: Orations and Speeches. Address, Aug.* 25, 1835. *Before the Literary Societies of Amherst College.*

All special charters of freedom must be abrogated where the universal law of freedom is to flourish.

1646 *Heine: Wit, Wisdom, and Pathos. On Poland.*

Freedom is a new religion, the religion of our time.

1647 *Heine: English Fragments.*

In *giving* freedom to the *slave* we *assure* freedom to the *free* — honorable alike in what we give and what we preserve.

1648 *Abraham Lincoln: Conclusion, Second Annual Message to Congress.*

The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.

1649 *John Stuart Mill: On Liberty.* Ch. 1. *Introductory.*

There is what I call the American idea. . . . This idea demands, as the proximate organization thereof, a democracy; that is, a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God: for shortness' sake I will call it the idea of freedom.

1650 *Theodore Parker: Speech, Boston, May* 29, 1850. *New England Anti-Slavery Convention.*

Freedom in a democracy is the glory of the State, and, therefore, in a democracy only will the freeman of nature deign to dwell.

1651 *Plato: The Republic.* II. 391. (*Jowett, Trans.*)

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that, wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die freemen.

1652 *Josiah Quincy: Observations on the Boston Port Bill,* 1774.

Our soil is free, our men are free, our thought is free, our speech is free, our trade shall be free.

1653 *Emery A. Storrs: Political Oratory.* Ch. 9.

By the laws of God, of nature, of nations, and of your country you are and ought to be as free a people as your brethren in England.

1654 *Swift: Tracts on Ireland. The Drapier's Fourth Letter.*

The cry of the soul is for freedom. It longs for liberty, from the date of its first conscious moments.

1655 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. IV. Perfect Liberty.*

The man is free who is protected from injury.

1656 *Daniel Webster: Speech, May* 10, 1847. *Dinner of the Charlestown Bar.*

The slave will be free. Democracy in America will yet be a glorious reality; and when the top-stone of that temple of freedom which our fathers left unfinished shall be brought forth with shoutings and cries of grace unto it, when our now drooping Liberty lifts up her head and prospers, happy will he be who can say, with John Milton, "Among those who have something more than wished her welfare, I too have my charter and freehold of rejoicing to me and my heirs."

1657 *Whittier: Portraits and Sketches. William Leggett.*

FRIENDS — *see* **Advice, Antiquity, Books, Circumstances, Death, Discrimination, Disloyalty, Enemies, Flattery, Frankness, Friendship, Influence, Jesting, Kindness, Laughter, Opinion, Science, Snobs, Welcome.**

Friends are the leaders of the bosom, being more ourselves than we are, and we complement our affections in theirs.

1658 *A. Bronson Alcott: Tablets. Friendship. I. Persons.*

Our friends interpret the world and ourselves to us, if we take them tenderly and truly.

1659 *A. Bronson Alcott: Table Talk. Habits. Friendship.*

For his friend is another self.

1660 *Aristotle: Ethics.* Bk. ix. Ch. 5. (*Browne, Trans.*)

It is a kind of virtue, or joined with virtue. Besides, it is most necessary for life; for without friends no one would choose to live, even if he had all other goods. For the rich, and to those who possess office and authority, there seems to be an especial need of friends; for what use is there in such good fortune if the power of conferring benefits is taken away, which is exerted principally and in the most praiseworthy manner towards friends? or how could it be kept safe and preserved without friends? for the greater it is, the more insecure is it. And in poverty, and in all other misfortunes, men think that friends are the only refuge. It is also necessary to the young in order to keep them from error; and to the old as a comfort to them, and to supply that which is deficient in their actions on account of weakness; and to those in the vigor of life, to further their noble deeds.

1661 *Aristotle: Ethics.* Bk. viii. Ch. 1. (*Browne, Translator.*)

A man dies as often as he loses his friends.

1662 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Costly followers are not to be liked, lest while a man maketh his train longer, he make his wings shorter.

1663 *Bacon: Essays. Of Followers and Friends*

If he have not a friend, he may quit the stage.

1664 *Bacon: Essays. Of Friendship*

It is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this scene also of solitude, whosoever in the frame of his nature and affections is unfit for friendship he taketh it of the beast, and not from humanity.

1665 *Bacon: Essays. Of Friendship.*

No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.

1666 *Bacon: Essays. Of Friendship.*

This communicating of a man's self to his friend works two contrary effects, for it redoubleth joys, and cutteth griefs in halves; for there is no man that imparteth his joys to his friend but he enjoyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less.

1667 *Bacon: Essays. Of Friendship.*

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.

1668 *Phillips Brooks: Sermons. The Young and Old Christian.*

Give, and you may keep your friend if you lose your money; lend, and the chances are that you lose your friend if ever you get back your money.

1669 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

There is no man so friendless but what he can find a friend sincere enough to tell him disagreeable truths.

1670 *Bulwer-Lytton: What Will He Do With It?* Bk. iii. Ch. 15.

For men may prove and use their friends, as the poet expresses it, *usque ad aras*, meaning that a friend should not be required to act contrary to the law of God.

1671 *Cervantes: Don Quixote.* Pt. i. Bk. iv. Ch. 33. (*Jarvis, Translator.*)

A beloved friend does not fill one part of the soul, but, penetrating the whole, becomes connected with all feeling.

1672 *William Ellery Channing: Note-Book. Friendship.*

A friend gives himself to his beloved, and the higher his excellence the richer the gift.

1673 *William Ellery Channing: Note-Book. Friendship.*

A friend is he who sets his heart upon us, is happy with us, and delights in us; does for us what we want, is willing and fully engaged to do all he can for us, on whom we can rely in all cases.

1674 *William Ellery Channing: Note-Book. Friendship.*

A true friend embraces our objects as his own. We feel another mind bent on the same end, enjoying it, ensuring it, reflecting it, and delighting in our devotion to it.

1675 *William Ellery Channing: Note-Book. Friendship.*

A true friend will appear such in leaving us to act according to our intimate conviction, — will cherish this nobleness of sentiment, will never wish to substitute his power for our own.

1676 *William Ellery Channing : Note-Book. Friendship.*

Friends are to incite one another to God's works.

1677 *William Ellery Channing : Note-Book. Friendship.*

Friends should not be chosen to flatter. The quality we should prize is that rectitude which will shrink from no truth. Intimacies which increase vanity destroy friendship.

1678 *William Ellery Channing : Note-Book. Friendship.*

From the loss of our friends teach us how to enjoy and improve those who remain.

1679 *William Ellery Channing : Note-Book. Aspiration. Prayer.*

Other blessings may be taken away, but if we have acquired a good friend by goodness, we have a blessing which improves in value when others fail. It is even heightened by sufferings.

1680 *William Ellery Channing : Note-Book. Friendship.*

Our friends must regard us as called and bound to look first to the law within, and to follow this in utter disregard to their wishes. We should want friends to incite us to be victims to humanity, to be more than their friends.

1681 *William Ellery Channing : Note-Book. Friendship.*

The attempt to make one false impression on the mind of a friend respecting ourselves is of the nature of perfidy. Sincerity should be observed most scrupulously.

1682 *William Ellery Channing : Note-Book. Friendship.*

The loss of a friend who loved us as another self, on whom our hearts moved and lived, is the greatest of losses.

1683 *William Ellery Channing : Note-Book. Friendship.*

To be only an admirer is not to be a friend of a human being. Human nature wants something more, and our perceptions are diseased when we dress up a human being in the attributes of divinity. He is our friend who loves more than admires us, and would aid us in our great work.

1684 *William Ellery Channing : Note-Book. Friendship.*

True friends have no solitary joy or sorrow.

1685 *William Ellery Channing : Note-Book. Friendship.*

We cannot enjoy a friend here. If we are to meet it is beyond the grave.

How much of our soul a friend takes with him! We half die in him.

1686 *William Ellery Channing : Note-Book. Friendship.*

When our friends die, in proportion as we loved them, we die with them, — we go with them. We are not wholly of the earth.

1687 *William Ellery Channing: Note-Book. Friendship.*

The faults of our friends ought never to anger us so far as to give an advantage to our enemies.

1688 *Lord Chesterfield: Miscellaneous Pieces.* No. 47.

They who dare to ask anything of a friend, by their very request seem to imply that they would do anything for the sake of that friend.

1689 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 10. (*Edmonds, Translator.*)

We rejoice in the joy of our friends as much as we do in our own, and we are equally grieved at their sorrows. Wherefore the wise man will feel towards his friend as he does towards himself, and whatever labor he would encounter with a view to his own pleasure, he will encounter also for the sake of that of his friend.

1690 *Cicero: De Finibus.* Sec. 20. (*Yonge, Trans.*)

Our very best friends have a tincture of jealousy even in their friendship; and when they hear us praised by others, will ascribe it to sinister and interested motives if they can.

1691 *Colton: Lacon.*

Between friends, frequent reproofs make the friendship distant.

1692 *Confucius: Analects.* Bk. iv. Ch. 26. (*Legge, Translator.*)

Hold faithfulness and sincerity as first principles; have no friends not equal to yourself.

1693 *Confucius: Analects.* Bk. ix. Ch. 24. (*Legge, Translator.*)

Generally speaking, among sensible persons, it would seem that a rich man deems that friend a sincere one who does not want to borrow his money; while, among the less favored with fortune's gifts, the sincere friend is generally esteemed to be the individual who is ready to lend it.

1694 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. v. Ch. 1.

Friends are ourselves.

1695 *John Donne: To Ben Jonson.*

It is easy to say how we love *new* friends, and what we think of them, but words can never trace out all the fibres that knit us to the *old.*

1696 *George Eliot: Life of George Eliot by J. W. Cross.* Ch. 8. *Journal, Nov.* 25, 1858.

A friend may well be reckoned the masterpiece of nature.

1697 *Emerson: Essays. Friendship.*

My joy in friends, those sacred people, is my consolation.
1698 *Emerson: Correspondence of Thomas Carlyle and Ralph Waldo Emerson. Letter to Carlyle, Dec.* 12, 1839.

The genius of life is friendly to the noble, and, in the dark, brings them friends from far.
1699 *Emerson: Conduct of Life. Worship.*

The ornament of a house is the friends who frequent it. There is no event greater in life than the appearance of new persons about our hearth, except it be the progress of the character which draws them. It has been finely added by Landor to his definition of the *great man*, "It is he who can call together the most select company when it pleases him." . . . In the progress of each man's character, . . . he will have learned the lesson of life who is skilful in the ethics of friendship.
1700 *Emerson: Society and Solitude. Domestic Life.*

We want but two or three friends, but these we cannot do without, and they serve us in every thought we think.
1701 *Emerson: Correspondence of Thomas Carlyle and Ralph Waldo Emerson. Letter, Sept.* 17, 1836, *to Carlyle.*

In prosperity it is very easy to find a friend; but in adversity it is the most difficult of all things.
1702 *Epictetus: Fragments.* CXXVII. (*Long, Trans.*)

When our friends are present, we ought to treat them well; and when they are absent, to speak of them well.
1703 *Epictetus: Fragments.* CLV. (*Long, Trans.*)

Kiss and be friends.
1704 *Farquhar: The Inconstant; or, The Way to Win Him.* Act ii. Sc. 1.

No man can expect to find a friend without faults; nor can he propose himself to be so to another. Without reciprocal mildness and temperance there can be no continuance of friendship. Every man will have something to do for his friend, and something to bear with in him. The sober man only can do the first; and for the latter, patience is requisite. It is better for a man to depend on himself, than to be annoyed with either a madman or a fool.
1705 *Owen Felltham: Resolves.* Pt. ii. *A Caveat. In Choosing Friends.*

Promises may get friends, but it is performance that must nurse and keep them.
1706 *Owen Felltham: Resolves.* Pt. ii. *Of Promises and Keeping One's Word.*

Though a friend be but the duplicate of a man's self, yet there may often happen secrets to one, that may not be convenient to divulge to the other. If they be such as the disclosure of them to a friend shall not only not benefit him, but shall bring grief upon him, I cannot think it an act of friendship to impart them. He that gives his friend uneasiness when he needs not, is his enemy, or, at least, is less his friend than he might be. . . . But if in some things he be reserved, I shall suppose it is for his own safety, as well as my ease. I will be willing to know as far as he would have me; but I would not draw anything from him which he may not be ready to communicate. If he be one whom I value, I ought not to wrong him so much as to wrest that from him that might cause him afterwards to repent or fear. If he be not to be valued, I will never engage myself so much as to be made conscious of his concealments.

1707 *Owen Felltham: Resolves.* Pt. ii. *In the Strictest Friendship Some Secrets May Be Reserved.*

Real friends are our greatest joy and our greatest sorrow. It were almost to be wished that all true and faithful friends should expire on the same day.

1708 *Fénelon: Letter to a Friend shortly after the Death of his Intimate Friend the Duke de Chevreuse. Aug.* 13, 1714.

Be slow in choosing a friend, slower in changing.

1709 *Benjamin Franklin: Poor Richard's Almanac.*

There are three faithful friends, — an old wife, an old dog, and ready money.

1710 *Benjamin Franklin: Poor Richard's Almanac.*

He that will lose his friend for a jest, deserves to die a beggar by the bargain.

1711 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Jesting.*

Take the advice of a faithful friend, and submit thy inventions to his censure.

1712 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Fancy.*

Few of us have been so exceptionally unfortunate as not to find, in our own age, some experienced friend who has helped us by precious counsel, never to be forgotten. We cannot render it in kind, but perhaps in the fulness of time it may become our noblest duty to aid another as we have ourselves been aided, and to transmit to him an invaluable treasure, the tradition of the intellectual life.

1713 *Hamerton: The Intellectual Life. Society and Solitude.* Letter i.

Nobody who is afraid of laughing, and heartily too, at his friend, can be said to have a true and thorough love for him; and, on the other hand, it would portray a sorry want of faith to distrust a friend because he laughs at you. Few men, I believe, are much worth loving in whom there is not something well worth laughing at.

1714 *J. C. and A. W. Hare: Guesses at Truth.*

We never know the true value of friends. While they live we are too sensitive of their faults: when we have lost them we only see their virtues.

1715 *J. C. and A. W. Hare: Guesses at Truth.*

If we take the freedom to put a friend under our microscope, we thereby insulate him from many of his true relations, magnify his peculiarities, inevitably tear him into parts, and, of course, patch him very clumsily together again. What wonder, then, should we be frightened by the aspect of a monster.

1716 *Hawthorne: The Blithedale Romance.* Ch. 9.

It is better to make friends than adversaries of a conquered race.

1717 *B. R. Haydon: Table Talk.*

A man who is always defending his friends from the most trifling charges, will be apt to make other people their enemies.

1718 *Hazlitt: Characteristics.* No. 61.

He will never have true friends who is afraid of making enemies.

1719 *Hazlitt: Characteristics.* No. 401.

However we may flatter ourselves to the contrary, our friends think no higher of us than the world do. They see us with the jaundiced or distrustful eyes of others. They may know better, but their feelings are governed by popular prejudice. Nay, they are more shy of us (when under a cloud) than even strangers; for we involve them in a common disgrace, or compel them to embroil themselves in continual quarrels and disputes in our defence.

1720 *Hazlitt: Characteristics.* No. 17.

If we are long absent from our friends, we forget them: if we are constantly with them, we despise them.

1721 *Hazlitt: Characteristics.* No. 232.

It is hard to praise those who are dispraised by others. He is little short of a hero who perseveres in thinking well of a friend who has become a butt for slander, and a by-word.

1722 *Hazlitt: Characteristics.* No. 16.

We do not like our friends the worse, because they sometimes give us an opportunity to rail at them heartily. Their faults reconcile us to their virtues. Indeed, we never have much esteem or regard, except for those that we can afford to

speak our mind of freely; whose follies vex us in proportion to our anxiety for their welfare, and who have plenty of redeeming points about them to balance their defects. When we "spy abuses" of this kind, it is a wiser and more generous proceeding to give vent to our impatience and ill-humor, than to brood over it, and let it, by sinking into our minds, poison the very sources of our good-will.

1723 *Hazlitt: Characteristics.* No. 64.

Nothing endears so much a friend as sorrow for his death. The pleasure of his company has not so powerful an influence.

1724 *Hume: Essays. XXI. Of Tragedy.*

It is virtue which should determine us in the choice of our friends, without inquiring into their good or evil fortune.

1725 *La Bruyère: Characters. Of Personal Merit.* (*Rowe, Translator.*)

Men make the best friends.

1726 *La Bruyère: Characters. Of Women.* (*Rowe, Translator.*)

Two persons will not be friends long if they cannot forgive each other little failings.

1727 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

It is good to have friends at court.

1728 *Charles Lamb: The Last Essays of Elia. Popular Fallacies. XIV. That We Should Rise with the Lark.*

Let the loss of our friends be our only grief, and the apprehension of displeasing them our only fear.

1729 *Landor: Imaginary Conversations. Epicurus, Leontion, and Ternissa.*

Self-love increases or diminishes for us the good qualities of our friends, in proportion to the satisfaction we feel with them; and we judge of their merit by the manner in which they act towards us.

1730 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 88.

Sometimes we lose friends for whose loss our regret is greater than our grief, and others for whom our grief is greater than our regret.

1731 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 35.

The first impulse of joy which we feel at the happiness of our friends arises neither from our natural goodness, nor from friendship: it is the result of self-love, which flatters us with being lucky in our own turn or in reaping something from the good fortune of our friends.

1732 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 14.

When we exaggerate the tenderness of our friends towards us, it is often less from gratitude than from a desire to exhibit our own merit.

1733 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 279.

A true friend is for ever a friend.

1734 *George MacDonald: The Marquis of Lossie.* Ch. 71.

Our friends should be our incentives to right, but not only our guiding, but our prophetic, stars. To love by right is much, to love by faith is more; both are the entire love, without which heart, mind, and soul cannot be alike satisfied. We love and ought to love one another, not merely for the absolute worth of each, but on account of a mutual fitness of temporary character.

1735 *Margaret Fuller Ossoli: Finding a Friend.* Ch. 5.

A true friend is so advantageous a thing, even for the greatest lords, in order that he may speak well of them, and defend them even in their absence, that they should do everything to get one. But let them choose carefully; for if they spend all their efforts on fools, this will be useless for them, whatever good they may speak of them; and they will not even speak well of them if they find themselves the weaker, for they have no authority; and thus they will speak ill through companionship.

1736 *Pascal: Thoughts.* Ch. viii. xl. (*Wight, Translator.* Louandre edition.)

He is a friend who, in dubious circumstances, aids in deeds when deeds are necessary.

1737 *Plautus: Epidicus.* Act i. Sc. 2. (*Riley, Trans.*)

A constant friend is a thing rare and hard to find.

1738 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

A friend should be like money, tried before being required, not found faulty in our need.

1739 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Trans.*)

Among real friends there is no rivalry or jealousy of one another, but they are satisfied and contented alike whether they are equal or one of them is superior.

1740 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Trans.*)

Is it not easy then to put to the test many friends, and to associate with many friends at the same time, or is this impossible? For intimacy is the full enjoyment of friendship, and most pleasant is companying with and spending the day with a friend. . . . The contrary effect seems to be produced

by abundance of friends. For the friendship of a pair of friends draws them together and puts them together and holds them together, and is heightened by intercourse and kindliness.

1741 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

So also it is good not always to make a friend of the person who is expert in twining himself around us; but, after testing them, to attach ourselves to those who are worthy of our affection and likely to be serviceable to us.

1742 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

The flatterer's object is to please in everything he does; whereas the true friend always does what is right, and so often gives pleasure, often pain, not wishing the latter, but not shunning it either, if he deems it best.

1743 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Trans.*)

We ought to give our friend pain if it will benefit him, but not to the extent of breaking off our friendship; but just as we make use of some biting medicine that will save and preserve the life of the patient. And so the friend, like a musician, in bringing about an improvement to what is good and expedient, sometimes slackens the chords, sometimes tightens them, and is often pleasant, but always useful.

1744 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Trans.*)

A friend that you have to buy won't be worth what you pay for him, no matter what that may be.

1745 *George D. Prentice: Prenticeana.*

Deliberate long before thou consecrate a friend, and when thy impartial justice concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his: he is thy very self; and use him so; if thou firmly think him faithful, thou makest him so.

1746 *Quarles: Enchiridion.* Cent II. No. 52.

Friends are rare, for the good reason that men are not common.

1747 *Joseph Roux: Meditations of a Parish Priest.* Pt. ix. ii. (*Hapgood, Translator.*)

Friendship is the ideal; friends are the reality; reality always remains far apart from the ideal.

1748 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 35. (*Hapgood, Trans.*)

Have friends, not for the sake of receiving, but of giving.

1749 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 13. (*Hapgood, Trans.*)

Many, not being able to do without love, love at random. These wear out their people rapidly: a new friend each month would not be too much for them. At first all is flame. They unbosom themselves as much as they are capable of doing. This effusion once over, they yawn, complain, get angry, and depart.

1750 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 45. (*Hapgood, Trans.*)

"*Necessarius*," the friend, the man who is necessary. . . . A deep word, an ingenious word, a touching word. When will it be French?

1751 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 34. (*Hapgood, Trans.*)

Our friend, on the day of rupture, forges for himself a weapon against us from the fact that we are on bad terms with some one else, whether justly or not.

1752 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 37. (*Hapgood, Trans.*)

The man abandoned by his friends, one after another, without just cause, will acquire the reputation of being hard to please, changeable, ungrateful, unsociable.

1753 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 36. (*Hapgood, Trans.*)

We call that person who has lost his father, an orphan; and a widower, that man who has lost his wife. . . . And that man who has known the immense unhappiness of losing his friend, by what name do we call him? . . . Here every human language holds its peace in impotence.

1754 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 54. (*Hapgood, Trans.*)

We vaunt our friend as a man of talent, less because he has talent than because he is our friend.

1755 *Joseph Roux: Meditations of a Parish Priest.* Pt. ix. xxxii. (*Hapgood, Translator.*)

Your friend returns from a long journey. . . . Shall you confide in him at once? This is hardly prudent. What if he has changed? . . . Then feel him near his heart for an instant, at least.

1756 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends*, No. 16. (*Hapgood, Trans.*)

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.

1757 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 57.

Old friends are best. King James used to call for his old shoes. They were easiest for his feet.

1758 *John Selden: Table Talk. Friends.*

Know this, that he that is a friend to himself, is a friend to all men.

1759 *Seneca: Works. Epistles.* No. 6. (*Thomas Lodge, Editor.*)

Neither can any man live happily who only respecteth himself, who converteth all things to his own profit. Thou must live unto another, if thou wilt live unto thyself.

1760 *Seneca: Works. Epistles.* No. 48. (*Thomas Lodge, Editor.*)

Nature teaches beasts to know their friends.

1761 *Shakespeare: Coriolanus.* Act ii. Sc. 1.

For to cast away a virtuous friend, I call as bad as to cast away one's own life, which one loves best.

1762 *Sophocles: Œdipus Tyrannus.* Line 611. (Oxford Translation, p. 22.)

Aid thy friends.

1763 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Translator, in Greek Wit.*)

Have a good opinion of friends.

1764 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Translator, in Greek Wit.*)

Make friends of equals.

1765 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Translator, in Greek Wit.*)

Make friends of the wise.

1766 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Translator, in Greek Wit.*)

Oblige a friend.

1767 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Translator, in Greek Wit.*)

Amongst true friends there is no fear of losing anything.

1768 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee or no; and be not angry if thy counsel be rejected, for *advice is no empire*, and he is not my friend that will be my judge whether I will or no.

1769 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Let no man choose him for his friend whom it shall be possible for him ever after to hate; for though the *society* may justly be interrupted, yet *love* is an immortal thing, and I will never despise him whom I could once think worthy of my love.

1770 *Jeremy Taylor : Of the Nature and Offices of Friendship.*

Now when men either are unnatural or irreligious they *will not* be friends; when they are neither excellent nor useful, *they are not worthy* to be friends; when they are strangers or unknown, *they cannot be friends* actually and practically; but yet, as any man hath anything of the good, contrary to those evils, so he can have and must have his share of friendship.

1771 *Jeremy Taylor : Of the Nature and Offices of Friendship.*

Choose a good disagreeable friend, if you be wise — a surly, steady, economical, rigid fellow.

1772 *Thackeray : Sketches and Travels in London. On Friendship.*

If I mayn't tell you what I feel, what is the use of a friend ?

1773 *Thackeray : Unpublished Letters. (Scribner's Magazine, June,* 1888.)

It is a friendly heart that has plenty of friends.

1774 *Thackeray : Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. iii.

May I never sit on a tribunal where my friends shall not find more favor from me than strangers.

1775 *Themistocles : Reply to those who told him he would govern the Athenians well, if he ruled without respect of persons.*

At death our friends and relatives either draw nearer to us and are found out, or depart farther from us and are forgotten. Friends are as often brought nearer together as separated by death.

1776 *Henry D. Thoreau : Winter. Journal, Dec.* 24, 1850.

A man cannot be said to succeed in this life who does not satisfy one friend.

1777 *Henry D. Thoreau : Winter. Journal, Feb.* 19, 1857.

Friends! They are united for good, for evil. They can delight each other as none other can. Lying on lower levels is but a trivial offence compared with civility and compliments on the level of friendship.

I visit my friend for joy, not for disturbance. If my coming hinders him in the least conceivable degree, I will exert myself to the utmost to stay away. I will get the Titans to help me stand aloof, will labor night and day to

contract a rampart between us. If my coming casts but the shadow of a shadow before it, I will retreat swifter than the wind, and more untraceable. I will be gone irrevocably before he fears that I am coming.

1778 *Henry D. Thoreau: Winter. Journal, Feb.* 23, 1857.

Friends will be much apart. They will respect more each other's privacy than their communion, for therein is the fulfilment of our high aims and the conclusion of our arguments. That we know and would associate with, not only has high intents, but goes on high errands, and has much private business. The hours my friend devotes to me were snatched from a higher society. He is hardly a gift level to me, but I have to reach up to take it.

1779 *Henry D. Thoreau: Winter. Journal, Feb.* 22, 1841.

I have myself to respect, but to myself I am not amiable; but my friend is my amiableness personified.

1780 *Henry D. Thoreau: Winter. Journal, Feb.* 7, 1841.

My friends! my friends! It does not cheer me to see them. They but express their want of faith in me or in mankind. Their coldest, cruelest thought comes clothed in polite and easy-spoken words at last. I am silent to their invitations, because I do not *feel* invited; and we have no reasons to give for what we do *not* do. One says, "Love me out of this mire." The other says, "Come out of it and be lovely."

1781 *Henry D. Thoreau: Winter. Journal, Feb.* 1, 1852.

Nothing makes the earth seem so spacious as to have friends at a distance; they make the latitudes and longitudes.

1782 *Henry D. Thoreau: Letters. To Mrs. E. Castleton, Staten Island, May* 22, 1843.

One may discover a new side to his most intimate friend when for the first time he hears him speak in public. He will be strange to him as he is more familiar to the audience. The longest intimacy could not foretell how he would behave then. When I observe my friend's conduct towards others, then chiefly I learn the traits of his character, and in each case I am unprepared for the issue. . . . How little do we know each other. Who can tell how his friend would behave on any occasion . . .

1783 *Henry D. Thoreau: Winter. Journal, Feb.* 6, 1841.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not Friendship divine in this?

1784 *Henry D. Thoreau: Winter. Journal, Feb.* 7, 1841.

Virtuous men alone possess friends.

1785 *Voltaire: A Philosophical Dictionary. Friendship.*

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.
1786 *George Washington: Social Maxims.*

I can never think of promoting my convenience at the expense of a friend's interest and inclination.
1787 *George Washington: Moral Maxims.*

It is a pernicious complaisance to conceal from our friends mortifying and afflictive truths when it is expedient they should know them.
1788 *Thomas Wilson: Maxims of Piety and of Christianity.*

A true friend to a man, is a friend to all his friends.
1789 *Wycherley: The Plain Dealer.* Act i. Sc. 1.

FRIENDSHIP — *see* **Adversity, Character, Christianity, Churches, Companionship, Contamination, Enemies, Friends, Happiness, Hypocrisy, Imagination, Life, Love, Power, Re-action, Virtue.**

It is very unlucky for a man to be entangled in a friendship with one who, by these changes and vicissitudes of humor, is sometimes amiable, and sometimes odious; and as most men are at some times in admirable frame and disposition of mind, it should be one of the greatest tasks of wisdom to keep ourselves well when we are so, and never to go out of that which is the agreeable part of our character.
1790 *Addison: The Spectator.* No. 68.

A friendship formed in childhood, in youth, — by happy accident at any stage of rising manhood, — becomes the genius that rules the rest of life.
1791 *A. Bronson Alcott: Tablets. Friendship. I. Persons.*

Friendship is a plant that loves the sun, thrives ill under clouds.
1792 *A. Bronson Alcott: Concord Days. June. Letters.*

In choosing one's friends we must choose those whose qualities are inborn, and their virtues virtues of temperament. To lay the foundations of friendship on borrowed or added virtues, is to build on an artificial soil; we run too many risks by it.
1793 *Amiel: Journal, Dec.* 28, 1880. (*Mrs. Humphrey Ward, Translator.*)

But since friendship consists more in loving, and those who love their friends are praised, to love seems to be the excellence of friends. So that the parties between whom this takes place proportionately are lasting friends, and the friendship of such is lasting. In like manner those who are unequal, may also be the greatest friends, for they may be equalized.

1794 *Aristotle: Ethics.* Bk. viii. Ch. 8. (*Browne, Translator.*)

Friendship is communion.

1795 *Aristotle: Ethics.* Bk. ix. Ch. 12. (*Browne, Tran lator.*)

In all things which concern life, he who is pleasant as he should be is friendly, and the mean state friendliness.

1796 *Aristotle: Ethics.* Bk. ii. Ch. 7. (*Browne, Translator.*)

When men are friends, there is no need of justice; but when they are just, they still need friendship.

1797 *Aristotle: Ethics.* Bk. viii. Ch. 1. (*Browne, Translator.*)

A principal fruit of friendship is the ease and discharge of the fulness and swellings of the heart which passions of all kinds do cause and induce.

1798 *Bacon: Essays. Of Friendship.*

Friendship maketh indeed a fair day in the affections from storm and tempests, but it maketh daylight in the understanding out of darkness and confusion of thoughts.

1799 *Bacon: Essays. Of Friendship.*

If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy, for he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg, and a number of the like; but all these things are graceful in a friend's mouth, which are blushing in a man's own.

1800 *Bacon: Essays. Of Friendship.*

In friendship your heart is like a bell struck every time your friend is in trouble.

1801 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

It is one of the severest tests of friendship to tell your friend his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so

to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words, that is friendship. But few have such friends. Our enemies usually teach us what we are, at the point of the sword.

1802 *Henry Ward Beecher: Life Thoughts.*

Friendship is a word the very sight of which in print makes the heart warm.

1803 *Augustine Birrell: Obiter Dicta.* Second series. *V. The Muse of History.*

Friendship, although, strictly speaking, it is not a virtue, is, nevertheless, closely connected with virtue. The amiable feelings and affections of our nature, which are the foundation of friendship, if cultivated and rightly directed, lead to the discharge of our moral and social duties. It is also almost indispensable to the highest notions which we can form of human happiness.

1804 *R. W. Browne: Aristotle's Ethics. Of Friendship. Note.*

Friendship heightens all our affections. We receive all the ardor of our friend in addition to our own. The communication of minds gives to each the fervor of each.

1805 *William Ellery Channing: Note-Book. Friendship.*

Friendship imposes no yoke on its object, has not the feelings of a patron, expects no compliance with its opinions, no sacrifices of personal independence; but is jealous for the rights, dignity, and moral independence of its object, and takes pleasure in the free judgment and elevated spirit of a friend, only expecting these to be tempered with kindness.

1806 *William Ellery Channing: Note-Book. Friendship.*

How far is love of the beautiful and lovely in others the great means of growth? Friendship how far the quickening principle?

We receive other souls into our own. Love assimilates, appropriates.

Sympathy, how nourishing!

1807 *William Ellery Channing: Note-Book. Friendship.*

Is mutual service the bond of friendship?

1808 *William Ellery Channing: Note-Book. Friendship.*

It confers favor, but so as to show that it is the party obliged, and never thinking of any recompense beyond the happiness of its object.

1809 *William Ellery Channing: Note-Book. Friendship.*

It is essential to friendship that there be no labor to pass for more than we are, no effort, no anxiety to hide. If anything be concealed, the constant intercourse of friends will discover it, and one discovery will produce others. The idea that the heart has one secret fold extinguishes affection.

1810 *William Ellery Channing: Note-Book. Friendship.*

No discovery of defect in a character essentially good can so damp friendship as the suspicion that something is kept back.

1811 *William Ellery Channing: Note-Book. Friendship.*

Sincerity, truth, faithfulness, come into the very essence of friendship.

1812 *William Ellery Channing: Note-Book. Friendship.*

True friendship, founded on moral qualities, is utterly inconsistent with a partial, exclusive, unsocial attachment to a few. I do not love my friend unless I am sensible to his excellences when manifested in others, and unless I am attached to the cause of universal virtue.

1813 *William Ellery Channing: Note-Book. Friendship.*

We desire the homage of an exclusive friendship. We would have others render us the most refined service, that of love. We would be preferred, which to some is better than *praise.*

1814 *William Ellery Channing: Note-Book. Friendship.*

Favors, and especially pecuniary ones, are generally fatal to friendship; for our pride will ever prompt us to lower the value of the gift by diminishing that of the donor. Ingratitude is an effort to recover our own esteem by getting rid of our esteem for our benefactor, whom we look upon as a sort of tooth-drawer, that has cured us of one pain by inflicting another.

1815 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Friend.*

Strange as it may sound, we are sometimes rather disposed to choose our friends from the unworthy than the worthy; for though it is difficult to love those whom we do not esteem, it is a greater difficulty to love those whom we esteem much more than ourselves. A perfect friendship requires equality, even in virtue. He who has merited friends, will seldom be without them; for attachment is not so rare as the desert that attracts and secures it.

1816 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Friend.*

Beware, therefore, now that you are coming into the world, of these proffered friendships. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not let your vanity and self-love make you suppose that people become your friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower, and never thrives unless ingrafted upon a stock of known and reciprocal merit.

1817 *Lord Chesterfield: Letter to His Son. London, Oct.* 9, 1747.

The most familiar and intimate habitudes, connections, friendships, require a degree of good-breeding both to preserve and cement them.

1818 *Lord Chesterfield: Letter to His Son. Nov.* 3, 1749.

Every one loves himself, not that he may exact from himself some reward of his affections, but that, for his own sake, every one is dear to himself. And unless this same principle be transferred to friendship, a true friend will never be found: for such an one is, as it were, a second self.

1819 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 21. (*Edmonds, Translator.*)

Friendship is nothing else than a complete union of feeling on all subjects, divine and human, accompanied by kindly feeling and attachment; than which, indeed, I am not aware whether, with the exception of wisdom, anything better has been bestowed on man by the immortal gods.

1820 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 6. (*Edmonds, Translator.*)

He removes the greatest ornament of friendship who takes away from it respect.

1821 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 22. (*Edmonds, Translator.*)

I exhort you to lay the foundations of virtue, without which friendship cannot exist, in such a manner that, with this one exception, you may consider that nothing in the world is more excellent than friendship.

1822 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 27. (*Edmonds, Translator.*)

In friendship we find nothing false or insincere; everything is straightforward, and springs from the heart.

1823 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 8. (*Edmonds, Translator.*)

It is of the greatest importance in friendship that the superior should be on an equality with the inferior. For there often are instances of superiority, as was the case with Scipio, one, so to speak, of our own herd.

1824 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 19. (*Edmonds, Translator.*)

Let flattery, however, the handmaid of vices, be far removed from friendship, since it is not only unworthy of a friend, but of a free man.

1825 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 24. (*Edmonds, Translator.*)

It is an old principle of genuine and real friendship . . . that friends should always have the same wishes; nor is there any surer bond of friendship than an agreement in and community of designs and wishes.

1826 *Cicero: Orations. For C. Plancius.* Sec. 2. (*Edmonds, Translator.*)

Nature loves nothing solitary, and always reaches out to something as a support, which ever in the sincerest friend is most delightful.

1827 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 23. (*Edmonds, Translator.*)

They seem to take away the sun from the world who withdraw friendship from life; for we receive nothing better from the immortal gods, nothing more delightful.

1828 *Cicero: Offices and Moral Works. Laëlius, an Essay on Friendship.* Ch. 13. (*Edmonds, Translator.*)

A woman's friendship borders more closely on love than man's. Men affect each other in the reflection of noble or friendly acts; whilst women ask fewer proofs and more signs and expressions of attachment.

1829 *Coleridge: MS. Table Talk.* 1827. *Note.*

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

1830 *Colton: Lacon.*

True friendship is like sound health, the value of it is seldom known until it be lost.

1831 *Colton: Lacon.*

We hate some persons because we do not know them; and we will not know them, because we hate them. The friendships that succeed to such aversions are usually firm; for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices.

1832 *Colton: Lacon.*

There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation: these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued: these are injurious.

1833 *Confucius: Analects.* Bk. xvi. Ch. 4. (*Legge, Translator.*)

At school, friendship is a passion. It entrances the being; it tears the soul. All loves of after-life can never bring its rapture or its wretchedness; no bliss so absorbing, no pangs of jealousy or despair so crushing and so keen!

1834 *Disraeli (Earl of Beaconsfield): Coningsby.* Bk. i. Ch. 9.

Female friendships are of rapid growth.
1835 *Disraeli (Earl of Beaconsfield): The Young Duke.* Bk. iii. Ch. 8.

Friendship is the gift of the gods, and the most precious boon to man.
1836 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, July* 16, 1855.

I think there is nothing more lovely than the love of two beautiful women who are not envious of each other's charms.
1837 *Disraeli (Earl of Beaconsfield): The Young Duke.* Bk. iii. Ch. 8.

There is a magic in the memory of schoolboy friendships; it softens the heart, and even affects the nervous system of those who have no hearts.
1838 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 52.

One glory is reserved for literary friendship. The friendship of a great name indicates the greatness of the character who appeals to it.
1839 *Isaac Disraeli: Literary Character.* Ch. 19.

That friendship only is, indeed, genuine when two friends, without speaking a word to each other, can, nevertheless, find happiness in being together.
1840 *Georg Ebers: Homo Sum.* Ch. 7. (*Clara Bell, Translator.*)

It is hard to believe long together that anything is "worth while," unless there is some eye to kindle in common with our own, some brief word uttered now and then to imply that what is infinitely precious to us is precious alike to another mind.
1841 *George Eliot: Life of George Eliot by J. W. Cross. Letter, Dec.* 4, 1863. *To Madame Bodichon.*

Friendship buys friendship.
1842 *Emerson: Conduct of Life. Wealth.*

Friendship is an order of nobility; from its revelations we come more worthily into nature.
1843 *Emerson: Lectures and Biographical Sketches. Education.*

Friendship should be surrounded with ceremonies and respects, and not crushed into corners.
1844 *Emerson: Conduct of Life. Behavior.*

Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him a single day. Happier, if he know the solemnity of that relation, and honor its law! He who offers himself a candidate for that covenant, comes up, like an Olympian, to the great games, where the first-born of the world are the competitors.
1845 *Emerson: Essays. Friendship.*

Neither is life long enough for friendship. That is a serious and majestic affair, like a royal presence, or a religion, and not a postilion's dinner to be eaten on the run.

1846 *Emerson: Conduct of Life. Considerations by the Way.*

The essence of friendship is entireness, a total magnanimity and trust.

1847 *Emerson: Essays. Friendship.*

Let nothing be valued more than truth: not even selection of a friendship which lies without the influence of the affects, by which (affects) justice is both confounded (disturbed) and darkened.

1848 *Epictetus: Fragments.* CXXXIX. (*Long, Trans.*)

Where else is friendship than where there is fidelity and modesty, where there is a communion of honest things and of nothing else?

1849 *Epictetus: Discourses.* Bk. ii. Ch. 22. *Of Friendship.* (*Long, Translator.*)

Friendship! Sir, there can be no such thing without an equality.

1850 *Farquhar: The Twin Rivals.* Act i. Sc. 1.

Faith and friendship are seldom truly tried, but in extremes. To find friends when we have no need of them, and to want them when we have, are both alike easy and common. In prosperity, who will not profess to love a man? In adversity, how few will show that they do indeed. When we are happy, in the spring-tide of abundance, and the rising flood of plenty, the world will be our servant; then, all men flock about us, with bare heads and bended bodies and protesting tongues. But when these pleasing waters fall to ebbing, when wealth but shifts to another hand, men look upon us at a distance, and stiffen themselves as if they were in armor, lest (if they should come nigh us) they should get a wound in the cloze. Our fortunes and ourselves are things so closely linked that we know not which is the cause of the regard that is shown to us. When these two shall part, we may then discern which of them it was that excited affection. I confess he is happy who finds a true friend in extremity; but he is happier who finds not extremity wherein to try his friend. Thus the trial of friendship is, by finding what others will do for us.

1851 *Owen Felltham: Resolves.* Pt. i. *Of the Trial of Faith and Friendship.*

When Seneca asked the question, "*Quid est homini inimicissimum?*" he himself answered, "*Alter homo.*" But if our enemy be noble-minded, he will scorn to take an advantage of us, when it may be in his power. Let his worth persuade thee to a reconciliation. He that can be a worthy enemy, will, when reconciled, be a worthier friend. If thy enemy be unworthy, reconcile him too. Though nothing else

be gained by it but the stilling of a scandalous tongue, even that will be worth thy labor. Use him, as a friend, in *outward fairness;* but beware of him, as an enemy, apt to reassume his arms. He who is a base foe, will hardly be otherwise than false in friendship. If it may be done with honor, I should think it a work of good discretion to regain a violent adversary. But to do it, so as to bring a meanness on one's self, though it be safe, is worse than to be conquered in a manful contest. Friendship is not commendable when it arises from dishonorable treaties.

1852 *Owen Felltham: Resolves.* Pt. i. *Of Reconciling Enemies.*

The highest friendship must always lead us to the highest pleasure.

1853 *Fielding: Amelia.* Bk. viii. Ch. 7.

A sudden thought strikes me, — let us swear an eternal friendship.

1854 *J. Hookham Frere: The Rovers.* Act i. Sc. 1.

Friendship is a disinterested commerce between equals.

1855 *Goldsmith: The Good-Natured Man.* Act i.

Friendship is like a debt of honor; the moment it is talked of, it loses its real name and assumes the more ungrateful form of obligation. From hence we find that those who regularly undertake to cultivate friendship, find ingratitude generally repays their endeavors.

1856 *Goldsmith: Unacknowledged Essays. On Friendship.*

O Friendship! thou fond soother of the human breast, to thee we fly in every calamity; to thee the wretched seek for succor; on thee the care-tired son of misery fondly relies; from thy kind assistance the unfortunate always hopes relief, and may be sure of — disappointment.

1857 *Goldsmith: The Citizen of the World.* Letter 27.

Pity and friendship are passions incompatible with each other; and it is impossible that both can reside in any breast, for the smallest space, without impairing each other. Friendship is made up of esteem and pleasure; pity is composed of sorrow and contempt; the mind may for some time fluctuate between them, but it can never entertain both at once.

1858 *Goldsmith: Essays. On the Use of Language.*

Friendship is a certain *rapport* between two minds during one or more phases of their existence, and the perfection of it is quite as dependent upon what is not in the two minds as upon their positive acquirements and possessions.

1859 *Hamerton: Human Intercourse.* Essay viii. *The Death of Friendship.*

Intellectual relations will not sustain friendship for very long, unless there is also some basis of feeling to sustain it. And still there is a certain reality in the friendships of the intellect whilst they last, and they are remembered gratefully for their profit when, in the course of nature, they have ceased. We may wisely contract them, and blamelessly dissolve them when the occasion that created them has gone by. They are like business partnerships, contracted from motives of interest, and requiring integrity above all things, with mutual respect and consideration, yet not necessarily either affection or the semblance of it.

1860 *Hamerton: The Intellectual Life. Society and Solitude.* Letter i.

Of all intellectual friendships, none are so beautiful as those which subsist between old and ripe men and their younger brethren in science or literature or art. It is by these private friendships, even more than by public performance, that the tradition of sound thinking and great doing is perpetuated from age to age.

1861 *Hamerton: The Intellectual Life. Society and Solitude.* Letter i.

Friendship closes its eyes rather than see the moon eclipst; while malice denies that it is ever at the full.

1862 *J. C. and A. W. Hare: Guesses at Truth.*

Friendship is cemented by interest, vanity, or the want of amusement; it seldom implies esteem, or even mutual regard.

1863 *Hazlitt: Characteristics.* No. 412.

The most violent friendships soonest wear themselves out.

1864 *Hazlitt: Characteristics.* No. 234.

There are no rules for friendship. It must be left to itself; we cannot force it any more than love.

1865 *Hazlitt: Characteristics.* No. 233.

The soil of friendship is worn out with constant use. Habit may still attach us to each other, but we feel ourselves fettered by it. Old friends might be compared to old married people without the tie of children.

1866 *Hazlitt: Characteristics.* No. 230.

The youth is better than the old age of friendship.

1867 *Hazlitt: Characteristics.* No. 229.

Friendship is a calm and sedate affection, conducted by reason and cemented by habit; springing from long acquaintance and mutual obligations, without jealousies or fears, and without those feverish fits of heat and cold, which cause such an agreeable torment in the amorous passion.

1868 *Hume: Essays. Of Polygamy and Divorces.*

O Friendship! thou divinest alchemist, that man should ever profane thee!

1869 *Douglas Jerrold: Specimens of Jerrold's Wit. Friendship.*

Every man has frequent grievances which only the solicitude of friendship will discover and remedy, and which would remain forever unheeded in the mighty heap of human calamity, were it only surveyed by the eye of general benevolence equally attentive to every misery.

1870 *Johnson: The Rambler.* No. 99.

Friendship, compounded of esteem and love, derives from one its tenderness, and its permanence from the other; and, therefore, requires not only that its candidates should gain the judgment, but that they should attract the affections; that they should not only be firm in the day of distress, but gay in the hour of jollity; not only useful in exigencies, but pleasing in familiar life; their presence should give cheerfulness as well as courage, and dispel alike the gloom of fear and of melancholy.

1871 *Johnson: The Rambler.* No. 64.

Friendship, like love, is destroyed by long absence, though it may be increased by short intermissions. What we have missed long enough to want it, we value more when it is regained; but that which has been lost till it is forgotten will be found at last with little gladness, and with still less if a substitute has supplied the place.

1872 *Johnson: The Idler.* No. 23.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship *in constant repair.*

1873 *Johnson: Boswell's Life of Johnson.* I. 300. (*George Birkbeck Hill, Editor,* 1887.)

The endearing elegance of female friendship.

1874 *Johnson: Rasselas.* Ch. 46.

The feeling of friendship is like that of being comfortably filled with roast beef; love, like being enlivened with champagne.

1875 *Johnson: Boswell's Life of Johnson.* 1775. Vol. ii. Ch. 11. (Routledge edition.)

The most generous and disinterested friendship must be resolved at last into the love of ourselves; he, therefore, whose reputation or dignity inclines us to consider his esteem as a testimonial of desert, will always find our hearts open to his endearments.

1876 *Johnson: The Rambler.* No. 166

To feel sincere and honest joy at the success of another, though it is necessary to true friendship, is, perhaps, neither very common nor very easy. There is in every mind, implanted by nature, a desire of superiority which counteracts the pleasure which the sight of success and happiness ought always to impart.

1877 *Johnson: Works.* IX. 389. (Oxford edition, 1825.)

To hear complaints with patience, even when complaints are vain, is one of the duties of friendship.

1878 *Johnson: The Rambler.* No. 59.

Friendship . . . is a long time in forming, it is of slow growth, through many trials and months of familiarity.

1879 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

Friendships are the purer and the more ardent, the nearer they come to the presence of God, the Sun not only of righteousness but of love.

1880 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

Let me take up your metaphor. Friendship is a vase, which, when it is flawed by heat or violence or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious stones, never.

1881 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

No friendship is so cordial or so delicious as that of girl for girl; no hatred so intense and immovable as that of woman for woman.

1882 *Landor: Imaginary Conversations. Epicurus, Leontion, and Ternissa.*

Virtue is presupposed in friendship.

1883 *Landor: Imaginary Conversations. Marcus Tullius and Quinctus Cicero.*

However rare true love is, true friendship is rarer.

1884 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 473.

What renders us so changeable in our friendship is, that it is difficult to know the qualities of the soul, but easy to know those of the mind.

1885 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 80.

Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority.

1886 *Mencius: Works.* Bk. v. Pt. ii. Ch. 3. (*Legge, Translator.*)

Friendship is enjoyed proportionably as it is desired, and only grows up, is nourished, and improves by enjoyment, as being spiritual, and the soul growing still more perfect by use.

1887 *Montaigne: Essays. Of Friendship.*

Friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, can admit of no rival.

1888 *Montaigne: Essays. Of Friendship.*

Friendship is but a name. I love no one.

1889 *Napoleon I.: In Conversation.*

Enmities inevitably accompany, and are involved in, friendships.

1890 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

For we can get neither many slaves nor many friends at small expense. What then is the purchase-money of friendship? Benevolence and complaisance conjoined with virtue, and yet nature has nothing more rare than these.

1891 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

Friendship is the most pleasant of all things, and nothing more glads the heart of man.

1892 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Translator.*)

Friendship requires a steady, constant, and unchangeable character, a person that is uniform in his intimacy.

1893 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

Friendship requires praise as much as censure on the proper occasion. Indeed, peevishness and querulousness are altogether alien to friendship and social life; but when good-will bestows praise ungrudgingly and readily upon good actions, people endure also easily and without pain admonition and plain speaking, believing and continuing to love the person who took such pleasure in praising, as if now he only blamed out of necessity.

1894 *Plutarch: Morals. How One may Discern a Flatterer from a Friend.* (*Shilleto, Translator.*)

We ought not lightly to welcome or strike up an intimate friendship with any chance comers, or love those who attach themselves to us, but attach ourselves to those who are worthy of our friendship.

1895 *Plutarch: Morals. On Abundance of Friends.* (*Shilleto, Translator.*)

Convey thy love to thy friend, as an arrow to the mark, to stick there, not as a ball against the wall, to rebound back to thee; that friendship will not continue to the end that is begun for an end.

1896 *Quarles: Enchiridion.* Cent. IV. No. 100.

To offend we should always be unwilling; and the inclination to lose a friend rather than a joke should be far from us.

1897 *Quintilian: Institutes of Oratory.* Bk. vi. Ch. 3. Sec. 28. (*Watson, Translator.*)

Friendship admits of difference of character, as love does that of sex.

1898 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 24. (*Hapgood, Trans.*)

Friendship? two bodies and one soul.

1899 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 31. (*Hapgood, Trans.*)

However well proved a friendship may appear, there are confidences which it should not hear, and sacrifices which should not be required of it.

1900 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 40. (*Hapgood, Trans.*)

Interest, ambition, fortune, time, temper, love, all kill friendship.

1901 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 43. (*Hapgood, Trans.*)

Let us be proud of a friendship without ever being vain of it.

1902 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No 38. (*Hapgood, Trans.*)

The vital air of friendship is composed of confidence. Friendship perishes in proportion as this air diminishes.

1903 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends,* No. 3. (*Hapgood, Trans.*)

To have the same desires and the same aversion is assuredly a firm bond of friendship.

1904 *Sallust: Conspiracy of Catiline.* Sec. 20. (*Watson, Translator.*)

When they (the Romans) had at length repelled danger by valor, they lent assistance to their allies and supporters, and procured friendships rather by bestowing favors than by receiving them.

1905 *Sallust: Conspiracy of Catiline.* Sec. 6. (*Watson, Translator.*)

For now thou lovest me, but thou art not my friend; what then? is there any difference betwixt these two? what else? they are unlike. He that is a friend loveth, and he that loveth is not assuredly a friend. For which cause friendship always profiteth, and love sometimes hurteth.

1906 *Seneca: Works. Epistles.* No. 35. (*Thomas Lodge, Editor.*)

Nothing will so much delight the mind as a faithful and pleasing friendship. How great a good is it when the hearts are prepared, wherein a man may safely bury all his secrets, whose conscience thou fearest less than thy own, whose words may terrify thy discontents, whose counsels can resolve thy doubts, whose mirth may dissipate thy sorrow, and whose countenance may comfort thee.

1907 *Seneca: Works. Of the Tranquillity of the Mind.* Ch. 7. (*Thomas Lodge, Editor.*)

That true friendship, I mean, which neither hope nor fear, neither any other consideration of particular profit, should destroy, of that with which men die, and for which they die.

1908 *Seneca: Works. Epistles.* No. 6. (*Thomas Lodge, Editor.*)

You do not know how great is the value of friendship, if you do not understand how much you give to him to whom you give a friend, — a commodity which is scarce not only in men's houses, but in whole centuries, and which is nowhere scarcer than in the places where it is thought to be most plentiful.

1909 *Seneca: On Benefits.* Bk. vi. Ch. 33. (*Stewart, Translator.*)

A plague upon such backing.

1910 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

The amity that wisdom knits not, folly may easily untie.

1911 *Shakespeare: Troilus and Cressida.* Act ii. Sc. 3.

There is flattery in friendship.

1912 *Shakespeare: King Henry V.* Act iii. Sc. 7.

No friendship can survive the gift of gold. The generous can indeed forget that they have given, but the grateful can never forget that they have received. No! The man who brightens with a smile when I approach him, whose hand grasps mine with cordialty, whose good opinion is a boon and support to me, whose talk, whose very presence, gladdens me, he is my friend. He gives me joy. He gives! This other, with his purse, can never give. He lays a load of obligation on me that I can never get rid of. This gold turns my friend into my benefactor. And oh, ye gods! protect me from a benefactor as you would protect me from a foe! I should be grateful, very grateful. I should serve him to the utmost. I should put my neck beneath his feet, and I should be apt to pray him, once for all, to press upon it as heavily as he could.

1913 *William Smith: Thorndale.* Bk. ii. Ch. 6. *Meeting with a Utopian Philosopher.*

The services which cement friendship are *reciprocal* services. A feeling of dependence is scarcely compatible with friendship.

1914 *William Smith: Thorndale.* Bk. ii. Ch. 6. *Meeting with a Utopian Philosopher.*

What is more notorious than that wherever a pecuniary interest appears upon the scene, friendship retires? Whether you take money from me, or whether you give it, the transaction is alike fatal to our old bond of amity.

1915 *William Smith: Thorndale.* Bk. ii. Ch. 6. *Meeting with a Utopian Philosopher.*

Hold friendship in regard.

1916 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, in Greek Wit.*)

Preserve friendship.

1917 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, in Greek Wit.*)

A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and, indeed, never to be parted with, unless he cease to be that for which he was chosen.

1918 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

A true and noble friendship shrinks not at the greatest of trials.

1919 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Friendship is like rivers and the strand of seas, and the air, common to all the world; but tyrants and evil customs, wars and want of love, have made them proper and peculiar.

1920 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate. And although I love my friend because he is worthy, yet he is not worthy if he can do no good.

1921 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Friendship is the greatest honesty and ingenuity in the world.

1922 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Friendship is the nearest love and the nearest society of which the persons are capable.

1923 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

I account that one of the greatest demonstrations of real friendship, that a friend can really endeavor to have his friend advanced in honor, in reputation, in the opinion of wit or learning, before himself.

1924 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

I confess it is possible to be a friend to one that is ignorant and pitiable, handsome and good for nothing, that eats well and drinks deep, but he cannot be a friend to me; and I love him with a fondness or a pity, but it cannot be a noble friendship.

1925 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

I said *friendship is the greatest bond in the world*, and I had reason for it, for it is all the bands that this world hath; and there is no society and there is no relation that is worthy, but it is made so by the communications of friendship, and by partaking some of its excellencies. For friendship is a transcendent, and signifies as much as *unity* can mean, and every consent, and every pleasure, and every benefit, and every society is the mother or the daughter of friendship. Some friendships are made by *nature*, some by *contract*, some by *interest*, and some by *souls*. And in proportion to these ways of uniting, so the friendships are greater or less, virtuous or natural, profitable or holy, or all this together.

1926 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

Nature and religion are the bands of friendships; excellency and usefulness are its great endearments; society and neighborhood, that is, the possibilities and the circumstances of converse, are the determinations and actualities of it.

1927 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

No friendship can excuse a sin.

1928 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

The dearest thing in nature is not comparable to the dearest thing of friendship.

1929 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

There must be in friendship something to distinguish it from a companion and a countryman, from a schoolfellow or a gossip, from a sweetheart or a fellow-traveller. Friendship may look in at any one of these doors, but it stays not anywhere till it come to be the best thing in the world: and when we consider that one man is not better than another, neither towards God nor towards man, but by doing better and braver things, we shall also see that that which is most beneficent is also most excellent; and therefore those friendships must needs be most perfect where the friends can be most useful.

1930 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

True, and brave friendships are between worthy persons; and there is in mankind no degree of worthiness but is also a degree of usefulness, and by everything by which a man is excellent I may be profited; and because those are the bravest friends which can best serve the ends of friendships, either we must suppose that friendships are not the greatest comforts in the world, or else we must say he chooses his friend best that chooses such a one by whom he can receive the greatest comforts and assistances.

1931 *Jeremy Taylor: Of the Nature and Offices of Friendship.*

At the instant that I seem to be saying farewell forever to one who has been my friend, I find myself unexpectedly near to him, and it is our very nearness and dearness to each other that gives depth and significance to that "forever." Thus I am a helpless prisoner, and these chains I have no skill to break. While I think I have broken one link, I have been forging another. I have not yet known a friendship to cease, I think. I fear I have experienced its decaying. Morning, noon, and night, I suffer a physical pain, an aching of the breast which unfits me for my tasks. It is perhaps most intense at evening. With respect to friendship I feel like a wreck that is driving before the gale, with a crew suffering from hunger and thirst, not knowing what shore, if any, they may reach, so long have I breasted the conflicting waves of this sentiment, my seams open and my timbers laid bare. I float on friendship's sea simply because my specific gravity is less than its, but no longer that stanch and graceful vessel that careened so buoyantly over it. My planks and timbers are scattered. At most I hope to make a sort of raft of friendship on which, with a few of our treasures, we may float to some land. — That aching of the breast, the grandest pain that man endures, which no ether can assuage.

1932 *Henry D. Thoreau: Winter. Journal, Feb.* 23, 1857.

Friendship is the unspeakable joy and blessing that result to two or more individuals who from constitution sympathize. Such natures are liable to no mistakes, but will know each other through thick and thin. Between two by nature alike and fitted to sympathize, there is no veil, and there can be no obstacle. Who are the estranged? Two friends explaining.

1933 *Henry D. Thoreau: Winter. Journal, Dec.* 21, 1851.

When I hear that a friend on whom I relied has spoken of me, not with cold words, perhaps, but even with a cold and indifferent tone, to another, — ah, what treachery I feel it to be! the crime of all crimes against humanity. My friend may cherish a thousand suspicions against me, and they may but represent his faith and expectation, till he cherishes them so heartlessly that he can speak of them.

If I have not succeeded in my friendships, it was because I

demanded more of them, and did not put up with what I could get; and I got no more partly because I gave so little. I must be dumb to those who do not, as I believe, appreciate my actions, not knowing the springs of them.

1934 *Henry D. Thoreau: Winter. Journal, Feb.* 1, 1852.

Once let friendship be given that is born of God, nor time nor circumstance can change it to a lessening; it must be mutual growth, increasing trust, widening faith, enduring patience, forgiving love, unselfish ambition, — an affection built before the Throne, that will bear the test of time and trial.

1935 *Allan Throckmorton: Of Friendship.*

Friendship's said to be a plant of tedious growth, its root composed of tender fibres, nice in their taste, cautious in spreading.

1936 *Vanbrugh: The Relapse.* Act iii. Sc. 2.

Friendship is the marriage of the soul.

1937 *Voltaire: A Philosophical Dictionary. Friendship.*

Be courteous to all, but intimate with few, and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.

1938 *George Washington: Letter, Newburgh, Jan.* 15, 1783. *To Bushrod Washington.*

The friendship I have conceived will not be impaired by absence; but it may be no unpleasing circumstance to brighten the chain by a renewal of the covenant.

1939 *George Washington. Social Maxims.*

Friendship is to be purchased only by friendship. A man may have authority over others, but he can never have their heart but by giving his own.

1940 *Thomas Wilson: Maxims of Piety and of Christianity*

As often as I came back to his door, his love met me on the threshold, and his noble serenity gave me comfort and peace.

1941 *William Winter: English Rambles.* Part ii. *In Memory of Longfellow.* Ch. 2.

Ceremony and great professing renders friendship as much suspected as it does religion.

1942 *Wycherley: The Plain Dealer.* Act i. Sc. 1.

FRIGHT.

You frighten me out of my seven senses!

1943 *Swift: Polite Conversation.*

FRUITFULNESS.

The flowers of life are but visionary. How many pass away and leave no trace behind! How few yield any fruit, — and the fruit itself, how rarely does it ripen! And yet there are flowers enough; and is it not strange, my friend, that we should suffer the little that does really ripen to rot, decay, and perish unenjoyed?

1944 *Goethe: Sorrows of Werther*, 28th *August.* (*Boylan, Translator.*)

FUTURITY — *see* **Present, The, Truth.**

Futurity is the great concern of mankind.

1945 *Burke: Abridgment of English History.* Bk. i. Ch. 2.

You can never plan the future by the past.

1946 *Burke: Letter, Jan.* 19, 1791. *To a Member of the National Assembly.*

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge.

1947 *John Fiske: The Destiny of Man. XVI. The Question as to a Future Life.*

No soul is bad enough for a fixed "hell," or good enough for a fixed "heaven," however useful the words may be as pointing to opposite states.

1948 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Hell.* Sec. 261. *Pain and Joy.*

The future is purchased by the present.

1949 *Johnson: The Rambler.* No. 178.

Belief in a future life is the appetite of reason.

1950 *Landor: Imaginary Conversations. Marcus Tullius and Quinctus Cicero.*

Here's yet in the word hereafter.

1951 *Shakespeare: Troilus and Cressida.* Act i. Sc. 1.

We know what we are, but know not what we may be.

1952 *Shakespeare: Hamlet.* Act iv. Sc. 5.

G.

GALLOWS.

1 *Clo.* What is he that builds stronger than either the mason, the shipwright, or the carpenter?

2 *Clo.* The gallows-maker; for that frame outlives a thousand tenants.

1953 *Shakespeare: Hamlet.* Act v. Sc. 1.

Hanging was the worst use man could be put to.
1954 *Sir Henry Wotton: The Disparity between Buckingham and Essex.*

GAMBLING — *see* **Gamester, Politics.**

Gambling with cards, or dice, or stocks, is all one thing, — it is getting money without giving an equivalent for it.
1955 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Gaming is the child of avarice, but the parent of prodigality.
1956 *Colton: Lacon.*

This is a vice which is productive of every possible evil, equally injurious to the morals and health of its votaries. It is the child of avarice, the brother of iniquity, and the father of mischief. It has been the ruin of many worthy families, the loss of many a man's honor, and the cause of suicide. To all those who enter the lists, it is equally fascinating. The successful gamester pushes his good fortune, till it is overtaken by a reverse. The losing gamester, in hopes of retrieving past misfortunes, goes on from bad to worse, till, grown desperate, he pushes at everything and loses his all. In a word, few gain by this abominable practice, while thousands are injured.
1957 *George Washington: Letter, Newburgh, Jan.* 15, 1783. *To Bushrod Washington.*

GAMESTER — *see* **Gambling.**

A gamester, the greater master he is in his art, the worse man he is.
1958 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

A gamester, as such, is the cool, calculating, essential spirit of concentrated, avaricious selfishness.
1959 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The most patient man in loss, the most coldest that ever turned up ace.
1960 *Shakespeare: Cymbeline.* Act ii. Sc. 3.

GARDENERS — *see* **Farming.**

There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.
1961 *Shakespeare: Hamlet.* Act v. Sc. 1.

GARDENS.

God Almighty first planted a garden; and, indeed, it is the purest of human pleasures, it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork; and a man shall ever see that when ages grow to civility and elegancy, men come to build stately,

sooner than to garden finely; as if gardening were the greater perfection. I do hold it, in the royal order of gardens there ought to be gardens for all the months in the year in which, severally, things of beauty may be then in season.

1962 *Bacon: Essays. Of Gardens.*

How fair is a garden amid the toils and passions of existence.

1963 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. v. Ch. 1.

GENEROSITY — *see* **Courage, Power.**

Our generosity never should exceed our abilities.

1964 *Cicero: Offices.* Bk. i. (*Edmonds, Translator.*)

True generosity is a duty as indispensably necessary as those imposed upon us by the law. It is a rule imposed upon us by reason, which should be the sovereign law of a rational being.

1965 *Goldsmith: The Bee.* No. 3.

Generosity is the flower of justice.

1966 *Hawthorne: American Note-Books, Dec.* 19, 1850.

One can love any man that is generous.

1967 *Leigh Hunt: Table Talk. Collins, the Poet.*

To give awkwardly is churlishness. The most difficult part is to give, then why not add a smile?

1968 *La Bruyère: Characters. Of the Court.* (*Rowe, Translator.*)

Generosity, when once set going, knows not how to stop; as the more familiar we are with the lovely form, the more enamoured we become of her charms.

1969 *Pliny the Younger:* Bk. v. Letter xii. (*Melmoth and Bosanquet, Translators.*)

Many men have been capable of doing a wise thing, more a cunning thing, but very few a generous thing.

1970 *Alexander Pope: Thoughts on Various Subjects.*

Generosity is more charitable than wealth.

1971 *Joseph Roux: Meditations of a Parish Priest.* Pt. iv. civ. (*Hapgood, Translator.*)

It was an amiable weakness.

1972 *Sheridan: The School for Scandal.* Act v. Sc. 1.

GENIUS — *see* **Art, Artist, Authors, Beauty, Books, Character, Conversation, Education, Humor, Industry, Knowledge, Labor, Money, Nature, Self-Confidence, Society, Sublimity, Talent, Wit, Work.**

Act out your genius, nothing else avails.

1973 *A. Bronson Alcott: Table Talk. III. Pursuits. One's Star.*

Latent genius is but a presumption. Everything that can be, is bound to come into being, and what never comes into being is nothing.

1974 *Amiel: Journal, Dec.* 13, 1858. (*Mrs. Humphrey Ward, Translator.*)

To do what is impossible for talent is the mark of genius.

1975 *Amiel: Journal, Oct.* 27, 1856. (*Mrs. Humphrey Ward, Translator.*)

Genius is mainly an affair of energy.

1976 *Matthew Arnold: Essays in Criticism. Literary Influence of Academies.*

Genius, with all its pride in its own strength, is but a dependent quality, and cannot put forth its whole powers nor claim all its honors without an amount of aid from the talents and labors of others which it is difficult to calculate.

1977 *Bryant: Prose Writings. Lectures on Poetry. On Originality and Imagination.*

A man of genius is inexhaustible only in proportion as he is always renourishing his genius.

1978 *Bulwer-Lytton: Caxtoniana.* Essay x. *Hints on Mental Culture.*

Every man who observes vigilantly and resolves steadfastly, grows unconsciously into genius.

1979 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

Genius is not versatile, because in the sweep of its swift survey it sees each thing in the direction of the line in which the rays approach last to its view.

1980 *Bulwer-Lytton: Caxtoniana.* Essay x. *Hints on Mental Culture.*

Men of genius are rarely much annoyed by the company of vulgar people, because they have a power of looking at such persons as objects of amusement of another race altogether.

1981 *Coleridge: Table Talk. Aug.* 20, 1833.

Men of humor are always in some degree men of genius; wits are rarely so, although a man of genius may, amongst other gifts, possess wit, as Shakespeare.

1982 *Coleridge: Table Talk. Aug.* 20, 1833.

Genius, in one respect, is like gold, — numbers of persons are constantly writing about both, who have neither.

1983 *Colton: Lacon.*

Patience is a necessary ingredient of genius.

1984 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. iv. Ch. 5.

Fortune has rarely condescended to be the companion of genius.

1985 *Isaac Disraeli: Curiosities of Literature. Poverty of the Learned.*

Philosophy becomes poetry, and science imagination, in the enthusiasm of genius.

1986 *Isaac Disraeli : Literary Character.* Ch. 12.

Theories of genius are the peculiar constructions of our own philosophical times; ages of genius have passed away, and they left no other record than their works; no preconcerted theory described the workings of the imagination to be without imagination, nor did they venture to teach how to invent invention.

1987 *Isaac Disraeli : Literary Character.* Ch. 4.

To think and to feel constitute the two grand divisions of men of genius, — the men of reasoning and the men of imagination.

1988 *Isaac Disraeli : Literary Character.* Ch. 2.

Genius believes its faintest presentiment against the testimony of all history, for it knows that facts are not ultimates, but that a state of mind is the ancestor of everything.

1989 *Emerson : Letters and Social Aims. Quotation and Originality.*

Genius even, as it is the greatest good, is the greatest harm.

1990 *Emerson : Society and Solitude. Farming.*

Great geniuses have the shortest biographies.

1991 *Emerson : Representative Men. Plato.*

The miracles of genius always rest on profound convictions which refuse to be analyzed.

1992 *Emerson : Letters and Social Aims. Progress of Culture.*

There is genius as well in virtue as in intellect. 'Tis the doctrine of faith over works.

1993 *Emerson : Letters and Social Aims. Inspiration.*

Genius is universal.

1994 *David Dudley Field : Speeches, Arguments, and Miscellaneous Papers. An International Code. The Community of Nations. Address, Belfast, September,* 1867.

High original genius is always ridiculed on its first appearance; most of all by those who have won themselves the highest reputation in working on the established lines. Genius only commands recognition when it has created the taste which is to appreciate it.

1995 *Froude : Thomas Carlyle, First Forty Years.* Vol. ii. Ch. 17.

The one fatal mistake which is committed habitually by people who have the scarcely desirable gift of half-genius, is "waiting for inspiration."

1996 *Hamerton : The Intellectual Life.* Pt. x. Letter v.

The prosaic business . . . of a man of genius is to accumulate that preparatory knowledge without which his genius can never be available, and he can do work of this kind as regularly as he likes.

1997 *Hamerton: The Intellectual Life.* Pt. x. Letter v.

The freemasonry of genius.

1998 *Moses Harvey: Lectures, Literary and Biographical.* Lecture i. *Edmund Burke and Oliver Goldsmith.* Part First.

The gifts of genius are far greater than the givers themselves venture to suppose.

1999 *Moses Harvey: Columbus.* (*Stewart's Literary Quarterly Magazine, January*, 1869.)

Genius, indeed, melts many ages into one, and thus effects something permanent, yet still with a similarity of office to that of the more ephemeral writer. A work of genius is but the newspaper of a century, or perchance of a hundred centuries.

2000 *Hawthorne: Mosses from an Old Manse. The Old Manse.*

Genius in poverty is never feared, because nature, though liberal in her gifts in one instance, is forgetful in another.

2001 *B. R. Haydon: Table Talk.*

Genius is nothing more than our common faculties refined to a greater intensity. There are no astonishing ways of doing astonishing things. All astonishing things are done by ordinary materials.

2002 *B. R. Haydon: Table Talk.*

Men of genius are often considered superstitious, but the fact is, the fineness of their nerve renders them more alive to the supernatural than ordinary men.

2003 *B. R. Haydon: Table Talk.*

The greatest geniuses have always attributed everything to God, as if conscious of being possessed of a spark of his divinity.

2004 *B. R. Haydon: Table Talk.*

Genius only leaves behind it the monuments of its strength.

2005 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay iv. *Whether Genius is Conscious of its Powers.*

Men of the greatest genius are not always the most prodigal of their encomiums. But then it is when their range of power is confined, and they have in fact little perception, except of their own particular kind of excellence.

2006 *Hazlitt: Characteristics.* No. 11.

Genius is lonely without the surrounding presence of a people to inspire it.

2007 *T. W. Higginson : Atlantic Essays. A Plea for Culture* (1867).

That genius is feeble which cannot hold its own before the masterpieces of the world.

2008 *T. W. Higginson : Atlantic Essays. A Plea for Culture* (1867).

Genius does not herd with genius.

2009 *Holmes : The Professor at the Breakfast-Table.* Ch. 12.

Genius is always impatient of its harness; its wild blood makes it hard to train.

2010 *Holmes : The Professor at the Breakfast-Table.* Ch. 10.

The gift of genius is never to be reckoned upon beforehand, any more than a choice new variety of pear or peach in a seedling: it is always a surprise, but it is born with great advantages when the stock from which it springs has been long under cultivation.

2011 *Holmes : Emerson. Introduction.* (*American Men of Letters.*)

Unpretending mediocrity is good, and genius is glorious; but the weak flavor of genius in a person essentially common is detestable.

2012 *Holmes : The Autocrat of the Breakfast-Table.* Ch. 1.

A real genius, the longer his works endure, and the more wide they are spread, the more sincere is the admiration that he meets with.

2013 *Hume : Essays. XXII. Of the Standard of Taste.*

The very greatest genius, after all, is not the greatest thing in the world, any more than the greatest city in the world is the country or the sky. It is the concentration of some of its greatest powers, but it is not the greatest diffusion of its might. It is not the habit of its success, the stability of its sereneness.

2014 *Leigh Hunt : A Book for a Corner. Introduction.*

Rising genius always shoots forth its rays from among clouds and vapors, but these will gradually roll away and disappear as it ascends to its steady and meridian lustre.

2015 *Washington Irving : Miscellanies. Edwin C. Holland.*

Genius, that power which constitutes a poet; that quality without which judgment is cold and knowledge is inert; that energy which collects, combines, amplifies, and animates.

2016 *Johnson : Lives of the English Poets. Pope.*

It is good sense applied with diligence to what was at first a mere accident, and which by great application grew to be called, by the generality of mankind, a particular genius.

2017 *Johnson: Boswell's Life of Johnson.* II. 437, n. 2. (*George Birkbeck Hill, Editor,* 1887.)

Many a genius has been slow of growth. Oaks that flourish for a thousand years do not spring up into beauty like a reed.

2018 *George Henry Lewes: The Spanish Drama.* Ch. 2.

Many have genius, but, wanting art, are forever dumb. The two must go together to form the great poet, painter, or sculptor.

2019 *Longfellow: Kavanagh.* Ch. 20.

Men of genius are often dull and inert in society, as the blazing meteor when it descends to the earth is only a stone.

2020 *Longfellow: Kavanagh.* Ch. 13.

Genius is that in whose power a man is.

2021 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

It is the privilege of genius that to it life never grows commonplace as to the rest of us.

2022 *Lowell: Democracy and Other Addresses. Address, Taunton, Somersetshire, Eng., Sept.* 4, 1883. *Unveiling the Bust of Fielding.*

There are two kinds of genius. The first and highest may be said to speak out of the eternal to the present, and must compel its age to understand *it;* the second understands its age, and tells it what it wishes to be told.

2023 *Lowell: My Study Windows. Pope.*

There is no work of genius which has not been the delight of mankind, no word of genius to which the human heart and soul have not, sooner or later, responded.

2024 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

The man of genius does not vary and change, which is the meaning of the word versatile, but he has a mind sufficiently expanded to comprehend variety and change.

2025 *Lord Lytton: Speeches. At Farewell Dinner to Mr. Macready, March* 1, 1851.

Genius is intensity of life; an overflowing vitality which floods and fertilizes a continent or a hemisphere of being; which makes a nature many-sided and whole, while most men remain partial and fragmentary.

2026 *Hamilton W. Mabie: Robert Browning.* (*Andover Review, August,* 188?.)

This is the highest miracle of genius, that things which are not should be as though they were, that the imaginations of one mind should become the personal recollections of another.

2027 *Macaulay: Essays. Southey's Edition of the Pilgrim's Progress.*

Genius can only breathe freely in an atmosphere of freedom.

2028 *John Stuart Mill: On Liberty. III. Of Individuality as One of the Elements of Well-Being.*

Genius cannot escape the taint of its time more than a child the influence of its begetting.

2029 *Ouida: Wisdom, Wit, and Pathos. Ariadne.*

The scorn of genius is the most arrogant and the most boundless of all scorn.

2030 *Ouida: Wisdom, Wit, and Pathos. Moths.*

Genius does not care much for a set of explicit regulations, but that does not mean that genius is lawless.

2031 *Charles H. Parkhurst: Sermons. V. Walking in the Spirit.*

So far from genius discarding law, rather is it the supreme joy of genius to re-enact the eternal and unwritten law in the chamber of its own intellect.

2032 *Charles H. Parkhurst: Sermons. V. Walking in the Spirit.*

We measure genius by quality, not by quantity.

2033 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Toussaint L'Ouverture, December*, 1861.

All are to be men of genius in their degree, — rivulets or rivers, it does not matter, so that the souls be clear and pure; not dead walls encompassing dead heaps of things, known and numbered, but running waters in the sweet wilderness of things unnumbered and unknown, conscious only of the living banks, on which they partly refresh and partly reflect the flowers, and so pass on.

2034 *Ruskin: The Stones of Venice. The Fall.* Ch. 2. Sec. 28.

The lamp of genius burns quicker than the lamp of life.

2035 *Schiller: Fiesco.* II. 17. (*Bohn, Translator.*)

Genius, without work, is certainly a dumb oracle; and it is unquestionably true that the men of the highest genius have invariably been found to be amongst the most plodding, hard-working, and intent men, — their chief characteristic apparently consisting simply in their power of laboring more intensely and effectively than others.

2036 *Samuel Smiles: Self-Help.* Ch. 10.

Courage of soul is necessary for the triumphs of genius.

2037 *Mme. de Staël: Considerations on the Revolution in France.* Pt. i. Ch. 6.

Genius inspires this thirst for fame; there is no blessing undesired by those to whom Heaven gave the means of winning it.

2038 *Mme. de Staël: Corinne.* Bk. xvi. Ch. 1. (*Isabel Hill, Translator.*)

The arts are limited not in their powers, but in their means. Genius seeks not to vanquish the fitness of things, which its glory consists in guessing.

2039 *Mme. de Staël: Corinne.* Bk. viii. Ch. 3. (*Isabel Hill, Translator.*)

Eccentricity is not a proof of genius, and even an artist should remember that originality consists not only in doing things differently, but also in "doing things better."

2040 *Stedman: Victorian Poets.* Ch. 9. *Robert Browning.*

Genius is greatly consistent when most audacious. Its instinct will not violate nature's logic, even by chance, and it is something like obtuseness that does so upon a theory.

2041 *Stedman: Poets of America.* Ch. 10. *Walt Whitman.*

The genius of the age, meaning its characteristic tendency, is not a phrase so unlike as it seems at first sight to that of the genius of a man; namely, the highest thought that inspires him, and marks him out from the crowd. Genius, in the one expression, means, indeed, something like temper or character; in the other, originality, — the power of realizing the previously unknown, whether in art or science or life.

2042 *John Sterling: Essays and Tales. Thoughts. Sayings and Essayings.*

Genius can never despise labor.

2043 *Abel Stevens: Life of Madame de Staël.* Ch. 38.

Genius is always more suggestive than expressive.

2044 *Abel Stevens: Life of Madame de Staël.* Ch. 38.

Genius is clairvoyant.

2045 *Abel Stevens: Life of Madame de Staël.* Ch. 39.

Genius creates, of course, and sympathizes with what it creates; it invents incidents which have never befallen its possessor, and conceives characters dissimilar to his own; still, when all is done, we are never so far imposed upon as to mistake its fancies for facts. There is something in truth that is not to be found in the most plausible of fictions, an air of genuineness that can never be successfully simulated.

2046 *Stoddard: William Makepeace Thackeray* (*Harper's Magazine, September*, 1874.)

Some very dull and sad people have genius though the world may not count it as such; a genius for love, or for patience, or for prayer, maybe. We know the divine spark is here and there in the world: who shall say under what manifestations, or humble disguise!

2047 *Anne Isabella Thackeray* (*Mrs. Richie*): *Village on the Cliff.* Ch. 12.

Genius is only as rich as it is generous. If it hoards, it impoverishes itself. What the banker sighs for, the meanest clown may have, — leisure and a quiet mind.

2048 *Henry D. Thoreau: Winter. Journal, Jan.* 18, 1841.

The very thrills of genius are disorganizing. The body is never quite acclimated to its atmosphere, but how often succumbs, and goes into a decline.

2049 *Henry D. Thoreau: Winter. Journal, Feb.* 13, 1840.

Genius is not a single power, but a combination of great powers. It reasons, but it is not reasoning; it judges, but it is not judgment; it imagines, but it is not imagination; it feels deeply and fiercely, but it is not passion. It is neither, because it is all. It is another name for the perfection of human nature; for genius is not a fact, but an ideal. It is nothing less than the possession of all the powers and impulses of humanity, in their greatest possible strength and most harmonious combination; and the genius of any particular man is great in proportion as he approaches this ideal of universal genius.

2050 *E. P. Whipple: Literature and Life. Genius.*

Of the three requisitions of genius, the first is soul, and the second, soul, and the third, soul.

2051 *E. P. Whipple: Literature and Life. Genius.*

Genius is inconsiderate, self-relying, and, like unconscious beauty, without any intention to please.

2052 *Isaac Mayer Wise: The Cosmic God.*

GENTLEMAN — *see* **Christianity, Dress.**

He is like to be mistaken, who makes choice of a covetous man for a friend, or relieth upon the reed of narrow and poltroon friendship. Pitiful things are only to be found in the cottages of such breasts; but bright thoughts, clear deeds, constancy, fidelity, bounty, and generous honesty are the gems of noble minds, wherein (to derogate from none) the true heroic English gentleman hath no peer.

2053 *Sir Thomas Browne: Christian Morals.* Pt. i. Sec. 36.

The gentleman is a Christian product.

2054 *George H. Calvert: The Gentleman.* Ch. 10.

The flowering of civilization is the finished man, the man of sense, of grace, of accomplishment, of social power, — the gentleman.

2055 *Emerson: Miscellanies. The Fortune of the Republic.*

A gentleman is one who understands and shows every mark of deference to the claims of self-love in others, and exacts it in return from them.

2056 *Hazlitt: Table Talk. On the Look of a Gentleman.*

After all, there is such a thing as looking like a gentleman. There are men whose class no dirt or rags can hide, any more than they could Ulysses. I have seen such men in plenty among workmen, too; but, on the whole, the gentlemen — by whom I do not mean just now the rich — have the superiority in that point. But not, please God, forever. Give us the same air, water, exercise, education, good society, and you will see whether this "haggardness," this "coarseness" (etc., for the list is too long to specify), be an accident, or a property, of the man of the people.

2057 *Charles Kingsley: Alton Locke.* Ch. 11.

A gentleman's first characteristic is that fineness of structure in the body, which renders it capable of the most delicate sensations; and of structure in the mind which renders it capable of the most delicate sympathies — one may say, simply, "fineness of nature."

2058 *Ruskin: Modern Painters.* Pt. ix. Ch. 7, Sec. 5.

Self-command is often thought a characteristic of high-breeding. . . . A true gentleman has no need of self-command; he simply feels rightly in all directions on all occasions, and, desiring to express only so much of his feeling as it is right to express, does not need to command himself.

2059 *Ruskin: Modern Painters.* Pt. ix. Ch. 7, Sec. 10.

A gentleman born, master parson; who writes himself armigero; in any bill, warrant, quittance, or obligation, armigero.

2060 *Shakespeare: Merry Wives of Windsor.* Act i. Sc. 1.

My master hath been an honorable gentleman; tricks he hath had in him which gentlemen have.

2061 *Shakespeare: All's Well that Ends Well.* Act v. Sc. 3.

GENTLENESS.

It is only people who possess firmness who can possess true gentleness. In those who appear gentle, it is generally only weakness, which is readily converted into harshness.

2062 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 479.

GESTURE.

The natural language of gesture is God's language. We did not invent it. Surely natural language is the language of nature; and these gestures which make us hang the head, and give us the erect attitude, are proclamations made, not by the will of man, but by the will of that Power which has co-ordinated all things, and given them harmony with each other, and never causes an instinct to utter a lie.

2063 *Joseph Cook: Boston Monday Lectures. Conscience. The Physical Tangibleness of the Moral Law.*

GIFTS.

The only gift is a portion of thyself. . . . Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing.

2064 *Emerson: Essays. Gifts.*

The greatest grace of a gift, perhaps, is that it anticipates and admits of no return.

2065 *Longfellow: Final Memorials. Journals and Letters. Letter, Feb.* 28, 1871. *To Mrs. J. T. Fields.*

GOD — *see* **Artists, Bible, The, Cemeteries, Christianity, Cleanliness, Comfort, Commerce, Compensation, Conscience, Creation, Death, Duty, Flowers, Idolatry, Infinity, Irreverence, Law, Liberty, Man, Nature, Omnipresence, Prayer, Providence, Repentance, Sin, Success, Time, Wisdom.**

Thou awakest us to delight in thy praise; for thou madest us for thyself, and our heart is restless until it repose in thee.

2066 *Augustine: Confessions.* (*Shedd, Editor.*)

God is a being who gives everything but punishment in over measure.

2067 *Henry Ward Beecher: Life Thoughts.*

God is like us to this extent, that whatever in us is good is like God.

2068 *Henry Ward Beecher: Life Thoughts.*

God is the one great employer, thinker, planner, supervisor.

2069 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

God's glory is his goodness.

2070 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

God's sovereignty is not in his right hand; God's sovereignty is not in his intellect; God's sovereignty is in his love.

2071 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

God wishes to exhaust all means of kindness before his hand takes hold on justice.

2072 *Henry Ward Beecher: Life Thoughts.*

God's commandments are the iron door into himself. To keep them is to have it opened and his great heart of love revealed.

2073 *Samuel Willoughby Duffield: Fragments.*

God, so to speak, is myriad-minded. We cannot look, therefore, to put ourselves in accord with his plans any more than any one man can run a line for a railroad which it requires a small army to survey.

2074 *Samuel Willoughby Duffield: Fragments.*

Give God the margin of eternity to justify himself in, and the more we live and know of our own souls and of spiritual experiences generally, the more we shall be convinced that we have to do with one who is good and just.

2075 *Hugh R. Haweis: Speech in Season.* Bk. iii. *The Prodigal.* Sec. 326. *Our Short Sight.*

It is highly convenient to believe in the infinite mercy of God when you feel the need of mercy, but remember also his infinite justice.

2076 *B. R. Haydon: Table Talk.*

Mistrusts sometimes come over one's mind of the justice of God. But let a real misery come again, and to whom do we fly? To whom do we instinctively and immediately look up?

2077 *B. R. Haydon: Table Talk.*

God deceiveth thee not.

2078 *Thomas à Kempis: Imitation of Christ.* Bk. iv. Ch. 18. (*Benham, Translator.*)

God is able to do more than man can understand.

2079 *Thomas à Kempis: Imitation of Christ.* Bk. iv. Ch. 18. (*Benham, Translator.*)

God alone is true; God alone is great; alone is God.

2080 *Laboulaye: Abdallah.* Ch. 7. (*Mary L. Booth, Translator.*)

To live in God is death; to die in God is life.

2081 *Laboulaye: Abdallah.* Ch. 7. (*Mary L. Booth, Translator.*)

The eternal Being is forever if he is at all.

2082 *Pascal: Thoughts.* Ch. xxv. lxxxiii. (*Wight, Translator.* Louandre edition.)

God alone is entirely exempt from all want: of human virtues, that which needs least is the most absolute and divine.

2083 *Plutarch: Lives. Aristides and Marcus Cato.*

God is *alpha* and *omega* in the great world: endeavor to make him so in the little world; make him thy evening epilogue and thy morning prologue; practise to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labors prosperous, thy life pious, and thy death glorious.

2084 *Quarles: Enchiridion.* Cent. II. No. 28.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.

2085 *Joseph Roux: Meditations of a Parish Priest. God, Religion.* No. 96. (*Hapgood, Translator.*)

God often visits us, but most of the time we are not at home.

2086 *Joseph Roux: Meditations of a Parish Priest. God, Religion.* No. 65. (*Hapgood, Translator.*)

Philosophers call God "the great unknown." "The great mis-known" would be more correct.

2087 *Joseph Roux: Meditations of a Parish Priest. God, Religion.* No. 68. (*Hapgood, Translator.*)

Since, in possessing you, we possess all if we had nothing else, and in not possessing you we have nothing if we had all the rest, oh, my God! I will love you that I may possess you upon earth; and I will possess you that I may love you one day in heaven.

2088 *Joseph Roux: Meditations of a Parish Priest.* Pt. ix., xlvi. (*Hapgood, Translator.*)

God shows us in himself, strange as it may seem, not only authoritative perfection, but even the perfection of obedience, — an obedience to his own laws; and in the cumbrous movement of those unwieldiest of his creatures we are reminded, even in his divine essence, of that attribute of uprightness in the human creature "that sweareth to his own hurt and changeth not."

2089 *Ruskin: The Seven Lamps of Architecture.* Ch. 2. No. 13.

Our God is a household God, as well as a heavenly one. He has an altar in every man's dwelling; let men look to it when they rend it lightly, and pour out its ashes.

2090 *Ruskin: The Seven Lamps of Architecture.* Ch. 6. No. 3.

If God were not a necessary being of himself, he might almost seem to be made for the use and benefit of men.

2091 *John Tillotson: Sermons.* No. 93. 1712.

The great soul that sits on the throne of the universe is not, never was, and never will be, in a hurry.

2092 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

GODS, The — *see* **Love, Poetry.**

He whom the gods favor dies young, while he is in his health, has his senses and his judgment sound.

2093 *Plautus: Bacchides.* Act iv. Sc. 7. (*Riley, Trans.*)[1]

[1] Menander has a sentence to this effect: "He whom the gods love, dies young."

GOOD-FELLOWSHIP.

If he be not fellow with the best king, thou shalt find the best king of good fellows.

2094 *Shakespeare: King Henry V.* Act v. Sc. 2.

GOOD-FORTUNE.

A man is never so on trial as in the moment of excessive good-fortune.

2095 *Lew Wallace: Ben-Hur.* Bk. v. Ch. 7.

GOOD NAME — *see* **Reputation.**

I would rather have the affectionate regard of my fellow-men than I would have heaps and mines of gold.

2096 *Dickens: Speeches, Literary and Social.* III. Feb. 1, 1842.

GOOD-NATURE — *see* **Virtue.**

Good-nature is one of the richest fruits of true Christianity.

2097 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Good-nature is worth more than knowledge, more than money, more than honor, to the persons who possess it, and certainly to everybody who dwells with them, in so far as mere happiness is concerned.

2098 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

GOODNESS — *see* **Happiness, Secrecy.**

He who loves goodness harbors angels, reveres reverence, and lives with God.

2099 *Emerson: Representative Men. Swedenborg.*

If you wish to be good, first believe that you are bad.

2100 *Epictetus: Fragments.* III. (*Long, Translator.*)

Never be afraid of what is good; the good is always the road to what is true.

2101 *Hamerton: Modern Frenchmen. Henri Perreyve.*

What is good only because it pleases cannot be pronounced good till it has been found to please.

2102 *Johnson: Works.* VII. 252. (Oxford edition, 1825.)

A good man will avoid the spot of any sin. The very aspersion is grievous, which makes him choose his way in his life, as he would in his journey.

2103 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Good men are the stars, the planets of the ages wherein they live, and illustrate the times.

2104 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

He is good that does good to others.

2105 *La Bruyère: Characters. Of Personal Merit.* (*Rowe, Translator.*)

Goodness does not more certainly make men happy than happiness makes them good.

2106 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

He is a truly good man who desires always to bear the inspection of good men.

2107 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 206.

He whose goodness is part of himself, is what is called a real man.

2108 *Mencius: Works.* Bk. vii. Pt. ii. Ch. 25, Sec. 4. (*Legge, Translator.*)

Who is only good that others may know it, and that he may be the better esteemed when 'tis known, who will do well but upon condition that his virtue may be known to men, is one from whom much service is not to be expected.

2109 *Montaigne: Essays.* Bk. ii. Ch. 16. (*Hazlitt, Translator.*)

It is all a mistake that we cannot be good and manly without being scrupulously and studiously good. There is too much mechanism about our virtue.

2110 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

Experience makes us see a wonderful difference between devotion and goodness.

2111 *Pascal: Thoughts.* Ch. xxv., lxv. (*Wight, Translator.* Louandre edition.)

Real excellence, indeed, is most recognized when most openly looked into.

2112 *Plutarch: Lives. Pericles.*

Virtue is bold, and goodness never fearful.

2113 *Shakespeare: Measure for Measure.* Act iii. Sc. 1.

Everything good in a man thrives best when properly recognized.

2114 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

Whatever makes men good Christians, makes them good citizens.

2115 *Daniel Webster: Discourse, Dec.* 22, 1820. *First Settlement of New England.*

GOSSIP — *see* **News, Scandal.**

Everybody says it, and what everybody says must be true.

2116 *James Fenimore Cooper: Miles Wallingford.* Ch. 30.

Half the gossip of society would perish if the books that are truly worth reading were but read.

2117 *George Dawson: Address, Oct.* 26, 1866. *Opening the Birmingham Free Library.*

Gossip is a sort of smoke that comes from the dirty tobacco-pipes of those who diffuse it; it proves nothing but the bad taste of the smoker.

2118 *George Eliot: Daniel Deronda.* Bk. ii. Ch. 13.

Our globe discovers its hidden virtues, not only in heroes and archangels, but in gossips and nurses.

2119 *Emerson: Representative Men. Uses of Great Men.*

Let the greatest part of the news thou hearest be the least part of what thou believest, lest the greater part of what thou believest be the least part of what is true. Where lies are easily admitted the father of lies will not easily be excluded.

2120 *Quarles: Enchiridion.* Cent. II. No. 50.

If my gossip Report be an honest woman of her word.

2121 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

Tale-bearers, as I said before, are just as bad as the tale-makers.

2122 *Sheridan: The School for Scandal.* Act i. Sc. 1.

GOVERNMENT — *see* **America, Democracy, Independence, Independence-Day, Law, Liberty, Republics, Revolutions, Union, The.**

The essence of a free government consists in an effectual control of rivalries.

2123 *John Adams: Discourses on Davila.* 1789–90.

A government for protecting the coarser interests of the body, business, and bread only, is but a carcass, and soon falls, by its own corruption, to decay.

2124 *A. Bronson Alcott: Table Talk. II. Enterprise. Business.*

States as great engines move slowly.

2125 *Bacon: Advancement of Learning.* Bk. ii.

Institutions may crumble and governments fall, but it is only that they may renew a better youth.

2126 *George Bancroft: History of the United States of America.* 1882–85.

A republican government in a hundred points is weaker than an autocratic government; but in this one point it is the strongest that ever existed — it has educated a race of men that *are* men.

2127 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Our government is built upon the vote. But votes that are purchasable are quicksands, and a government built on them stands upon corruption and revolution.

2128 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Political.*

Self-government by the whole people is the teleologic idea. The republican form of government is the noblest and the best, as it is the latest.

2129 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The history of governments through the ages is a history red, nay, lurid. Law represents the effort of men to organize society; governments, the efforts of selfishness to overthrow liberty.

2130 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

There is no part of government which cannot better suffer derangement than the ballot. If you strike the ballot with disease, it is heart-disease.

2131 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Political.*

The people of the United States very deliberately framed their government with the view of remaining the masters of it, and not of being mastered by it; and they are not yet willing to abdicate in favor of any, even the most audacious conspirator against their sovereignty.

2132 *John Bigelow: Letter to the New York Tribune, Sept.* 14, 1874.

Government is a contrivance of human wisdom to provide for human *wants*. Men have a right that these wants should be provided for by this wisdom.

2133 *Burke: Reflections on the Revolution in France.*

The moment you abate anything from the full rights of men each to govern himself, and suffer any artificial positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience.

2134 *Burke: Reflections on the Revolution in France.*

A monarchy is like a man-of-war, — bad shots between wind and water hurt it exceedingly; there is danger of capsizing. But democracy is a raft. You cannot easily overturn it. It is a wet place, but it is a pretty safe one.

2135 *Joseph Cook: Boston Monday Lectures. Labor. II. Secret Socialistic Societies.*

I look upon Parliamentary Government as the noblest government in the world, and certainly one most suited to England. But without the discipline of political connection, animated by the principle of private honor, I feel certain that a popular assembly would sink before the power or the corruption of a minister.

2136 *Disraeli (Earl of Beaconsfield): Speech, Manchester, April* 3, 1872.

Our domestic affections are the most salutary basis of all good government.

2137 *Disraeli (Earl of Beaconsfield): Speech, Salthill, Oct.* 5, 1864.

The Constitution of England is not a paper constitution. It is an aggregate of institutions, many of them founded merely upon prescription, some of them fortified by muniments, but all of them the fruit and experience of an ancient and illustrious people.

2138 *Disraeli (Earl of Beaconsfield): Speech, Merchant Taylors' Hall, June* 17, 1868.

The government of the world is carried on by sovereigns and statesmen, and not by anonymous paragraph writers, or by the hare-brained chatter of irresponsible frivolity.

2139 *Disraeli (Earl of Beaconsfield): Speech, Mansion House, Nov.* 9, 1878.

To govern men, you must either excel them in their accomplishments, or despise them.

2140 *Disraeli (Earl of Beaconsfield): Home Letters.* Letter vii.

Government has been a fossil: it should be a plant.

2141 *Emerson: Miscellanies. Lecture, Boston, Feb.* 7, 1844. *To Mercantile Library Association.*

Governments have their origin in the moral identity of men.

2142 *Emerson: Essays. Politics.*

Beneath a free government there is nothing but the intelligence of the people to keep the people's peace. Order must be preserved, not by a military police or regiments of horse-guards, but by the spontaneous concert of a well-informed population, resolved that the rights which have been rescued from despotism shall not be subverted by anarchy.

2143 *Edward Everett: Orations and Speeches. Address, Aug.* 25, 1835. *Before the Literary Societies of Amherst College.*

Government is the greatest combination of forces known to human society. It can command more men and raise more money than any and all other agencies combined.

2144 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Political Questions. Corruption in Politics.*

All free governments are party governments.

2145 *Garfield: The Works of James Abram Garfield. Remarks, House of Representatives, Jan.* 18, 1878.

Any nation that wants public spirit, neglects education, ridicules the desire of fame, and even of virtue and reason, must be ill governed.

2146 *Thomas Gray: The Alliance of Education and Government. (Edmund Gosse, Editor.)*

All good government must begin at home. It is useless to make good laws for bad people; what is wanted is this, to subdue the tyranny of the human heart.

2147 *Hugh R. Haweis: Speech in Season.* Bk. i. *What is the Use and Meaning of the Lord's Supper?* Sec. 166. *Messiah and Sacrifice United.*

All government is an evil, but, of the two forms of that evil, democracy or monarchy, the sounder is monarchy; the more able to do its will, democracy.

2148 *B. R. Haydon: Table Talk.*

Nothing appears more surprising to those who consider human affairs with a philosophical eye, than the easiness with which the many are governed by the few.

2149 *Hume: Essays. IV. Of the First Principles of Government.*

Every governmental institution has been a standing testimony to the harmonic destiny of society, a standing proof that the life of man is destined for peace and amity, instead of disorder and contention.

2150 *Henry James: Lectures and Miscellanies.* Lect. i. *Democracy and its Issues.*

Forms of government become established of themselves. They shape themselves, they are not created. We may give them strength and consistency, but we cannot call them into being. Let us rest assured that the form of government can never be a matter of choice: it is almost always a matter of necessity.

2151 *Joubert: Pensées.* No. 197. (*Attwell, Translator.*)

A wise man neither suffers himself to be governed, nor attempts to govern others.

2152 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

When we have run through all forms of government, without partiality to that we were born under, we are at a loss with which to side; they are all a compound of good and evil. It is therefore most reasonable and safe to value that of our own country above all others, and to submit to it.

2153 *La Bruyère: Characters. Of the Sovereign or Constitution.* (*Rowe, Translator.*)

That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

2154 *Abraham Lincoln: Life, Speeches, and Public Services of Abraham Lincoln.* Pt. ii. Ch. 11. *Address, Gettysburg, Nov.* 19, 1863.

Freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power vested in it; a liberty to follow my own will in all things, when the rule prescribes not, and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man.

2155 *John Locke: On Government.* Bk. x. Ch. 4.

All free governments, whatever their name, are in reality governments by public opinion; and it is on the quality of this public opinion that their prosperity depends.

2156 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct. 6, 1884. Democracy.*

The end of government is the happiness of the people.

2157 *Macaulay: Speech, March 2, 1831. Parliamentary Reform.*

Virtue alone is not sufficient for the exercise of government; laws alone carry themselves into practice.

2158 *Mencius: Works.* Bk. iv. Pt. i. Ch. 1, Sec. 3. (*Legge, Translator.*)

In politics it is almost a triviality to say that public opinion now rules the world. The only power deserving the name is that of masses and of governments while they make themselves the organ of the tendencies and instincts of masses.

2159 *John Stuart Mill: On Liberty.* Ch. iii. *Of Individuality as One of the Elements of Well-Being.*

When a government is arrived to that degree of corruption as to be incapable of reforming itself, it would not lose much by being new moulded.

2160 *Montesquieu: Spirit of Laws.* Bk. x. Ch. 4. (*Nugent, Translator.*)

In the course of a long administration, the descent to vice is insensible; but there is no re-ascending to virtue without making the most generous efforts.

2161 *Montesquieu: Spirit of Laws.* Bk. v. Ch. 7. (*Nugent, Translator.*)

Republics end with luxury: monarchies with poverty.

2162 *Montesquieu: Spirit of Laws.* Bk. vii. Ch. 4. (*Nugent, Translator.*)

The corruptions of this government generally begin with that of the principles.

2163 *Montesquieu: Spirit of Laws.* Bk. viii. Ch. 1. (*Nugent, Translator.*)

The principle of democracy is corrupted not only when the spirit of equality is extinct, but likewise when they fall into a spirit of extreme equality, and when each citizen would fain be upon a level with those whom he has chosen to command

him. Then the people, incapable of bearing the very power they have delegated, want to manage everything themselves, to debate for the senate, to execute for the magistrates, and to decide for the judges.

2164 *Montesquieu: Spirit of Laws.* Bk. viii. Ch. 2. (*Nugent, Translator.*)

Government arrogates to itself that it alone forms men. . . . Everybody knows that government never began anything. It is the whole world that thinks and governs.

2165 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Lecture, Boston,* Oct. 4, 1859. *Idols.*

Governments exist to protect the rights of minorities. The loved and the rich need no protection, — they have many friends and few enemies.

2166 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Address, Boston, Dec.* 21, 1860. *Mobs and Education.*

As the government is, such will be the man.

2167 *Plato: The Republic.* II. 382. (*Jowett, Trans.*)

Let men say, we be men of good government; being governed, as the sea is, by our noble and chaste mistress the moon, under whose countenance we steal.

2168 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

The government of a nation itself is usually found to be but the reflex of the individuals composing it. The government that is head of the people will be inevitably dragged down to their level, as the government that is behind them will in the long run be dragged up.

2169 *Samuel Smiles: Self-Help.* Ch. 1.

No government can be free that does not allow all its citizens to participate in the formation and execution of her laws. There are degrees of tyranny; but every other government is a despotism.

2170 *Thaddeus Stevens: Speech, House of Representatives, June* 3, 1867. *Reconstruction.*

The freedom of a government does not depend upon the quality of its laws, but upon the power that has the right to create them.

2171 *Thaddeus Stevens: Speech, House of Representatives, Jan.* 3, 1867. *Reconstruction.*

Influence is not government.

2172 *George Washington: Political Maxims.*

The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government.

2173 *George Washington: Political Maxims.*

Next to the controlling authority of the people themselves, the preservation of the government is mainly committed to those who administer it. If conducted in wisdom, it cannot but stand strong. Its genuine, original spirit is a patriotic, liberal, and generous spirit; . . . a spirit of friendship, and not a spirit of hostility toward the States; a spirit careful not to exceed, and equally careful not to relinquish its just powers.

2174 *Daniel Webster: Speech, March* 10, 1831. *At Dinner in New York.*

No government is respectable which is not just; that without unspotted purity of public faith, without sacred public principle, fidelity, and honor, no mere forms of government, no machinery of laws, can give dignity to political society.

2175 *Daniel Webster: Speech, June* 17, 1843. *Completion of the Bunker Hill Monument.*

Nothing is more deceptive or more dangerous than the pretence of a desire to simplify government. The simplest governments are despotisms; the next simplest, limited monarchies; but all republics, all governments of law, must impose numerous limitations and qualifications of authority, and give many positive and many qualified rights.

2176 *Daniel Webster: Speech, United States Senate, May* 7, 1834. *The Presidential Protest.*

Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.

2177 *Daniel Webster: Speech, United States Senate, March* 18, 1834. *The Continuance of the Bank Charter.*

Our government has been tried in peace, and it has been tried in war, and has proved itself fit for both. It has been assailed from without, and it has successfully resisted the shock; it has been disturbed within, and it has effectually quieted the disturbance. It can stand trial, it can stand assail, it can stand adversity, it can stand everything but the marring of its own beauty and the weakening of its own strength. It can stand everything but the effects of our own rashness and our own folly. It can stand everything but disorganization, disunion, and nullification.

2178 *Daniel Webster: Speech, March* 10, 1831. *At Dinner in New York.*

The people's government, made for the people, made by the people, and answerable to the people.

2179 *Daniel Webster: Speech, United States Senate, Jan.* 26, 1830. *The Reply to Hayne.*

Whatever government is not a government of laws is a despotism, let it be called what it may.

2180 *Daniel Webster: Speech, Aug.* 25, 1835. *Reception, Bangor, Me.*

GRANDEUR — *see* **Sky, The.**

Grandeur has a heavy tax to pay.

2181 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

GRATITUDE — *see* **Motive, Revenge.**

Gratitude is a soil on which joy thrives.

2182 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Next to ingratitude, the most painful thing to bear is gratitude.

2183 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

In truth, O judges, while I wished to be adorned with every virtue, yet there is nothing which I can esteem more highly than the being and appearing grateful.

2184 *Cicero: Orations. For C. Plancius.* Sec. 33. (*Yonge, Translator.*)

Gratitude is expensive.

2185 *Gibbon: Decline and Fall of the Roman Empire.*

Every acknowledgment of gratitude is a circumstance of humiliation; and some are found to submit to frequent mortifications of this kind, proclaiming what obligations they owe, merely because they think it in some measure cancels the debt.

2186 *Goldsmith: The Citizen of the World.* Letter lxvi.

Gratitude is a species of justice.

2187 *Johnson: Works.* IX. 509. (Oxford edition, 1825.)

A thankful man owes a courtesy ever; the unthankful but when he needs it.

2188 *Ben Jonson: The Poetaster: or, His Arraignment. Dedication.*

Justice is often pale and melancholy; but Gratitude, her daughter, is constantly in the flow of spirits and the bloom of loveliness.

2189 *Landor: Imaginary Conversations. David Hume and John Home.*

The gratitude of most men is but a secret desire of receiving greater benefits.

2190 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 298.

Gratitude is a nice touch of beauty added last of all to the countenance, giving a classic beauty, an angelic loveliness, to the character.

2191 *Theodore Parker: Miscellaneous Discourses. A Sermon of the Moral Dangers Incident to Prosperity.*

Gratitude is one of the rarest of virtues.

2192 *Theodore Parker: Miscellaneous Discourses. A Sermon of the Moral Dangers Incident to Prosperity.*

GRAVE, The —*see* **Cemeteries, Death, Grave-Diggers, Monuments.**

I would rather sleep in the southern corner of a little country churchyard, than in the tomb of the Capulets.

2193 *Burke: Letter. To Matthew Smith.*

Graves, the dashes in the punctuation of our lives. To the Christian they are but the place at which he gathers breath for a nobler sentence. To Christ, the grave was but the hyphen between man and God, for he was God-man.

2194 *Samuel Willoughby Duffield: Fragments.*

Tombs are the clothes of the dead; a grave is but a plain suit, and a rich monument is one embroidered.

2195 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Tombs.*

There is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections.

2196 *Washington Irving: The Sketch-Book. Rural Funerals.*

He spake well who said that graves are the footprints of angels.

2197 *Longfellow: Hyperion.* Bk. iv. Ch. 5.

Men cannot benefit those that are with them as they can benefit those that come after them; and of all the pulpits from which human voice is ever sent forth, there is none from which it reaches so far as from the grave.

2198 *Ruskin: The Seven Lamps of Architecture.* Ch. vi. Sec. 9.

We must be patient; but I cannot choose but weep, to think they should lay him i' the cold ground.

2199 *Shakespeare: Hamlet.* Act iv. Sc. 5.

GRAVE-DIGGERS.

The houses that he makes last till doomsday.

2200 *Shakespeare: Hamlet.* Act v. Sc. 1.

GRAVITY.

Gravity is the ballast of the soul, which keeps the mind steady. It is either true or counterfeit.

2201 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Gravity.*

What doth gravity out of his bed at midnight?
2202 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

The very essence of gravity was design, and, consequently, deceit; it was a taught trick to gain credit of the world for more sense and knowledge than a man was worth; and that with all its pretensions it was no better, but often worse, than what a French wit had long ago defined it — a mysterious carriage of the body to cover the defects of the mind.
2203 *Laurence Sterne: Tristram Shandy.* Ch. 11.

GREAT BRITAIN.

The greatest blunder of her history was committed when George III., by trying to curb the growing liberties of the American colonies, forfeited forever the brightest jewel in the British Crown.
2204 *Courtney Kenny: Lecture, St. John's, Newfoundland, Sept.* 16, 1886. *Home Rule.*

GREATNESS — *see* **Conversation, Failure, Fame, Justice, Poverty, Royalty, Self-Sacrifice, Virtue.**

Great men are the true men, the men in whom nature has succeeded. They are not extraordinary, they are in the true order. It is the other species of men who are not what they ought to be.
2205 *Amiel: Journal, Aug.* 13, 1865. (*Mrs. Humphrey Ward, Translator.*)

Great souls care only for what is great, and to the spirit which hovers in the sight of the Infinite any sort of artifice seems a disgraceful puerility.
2206 *Amiel: Journal, March* 17, 1868. (*Mrs. Humphrey Ward, Translator.*)

Greatness is a spiritual condition worthy to excite love, interest, and admiration; and the outward proof of possessing greatness is, that we excite love, interest, and admiration.
2207 *Matthew Arnold: Culture and Anarchy. Sweetness and Light.*

Greatness, after all, in spite of its name, appears to be not so much a certain size as a certain quality in human lives. It may be present in lives whose range is very small.
2208 *Phillips Brooks: Sermons. I. The Purpose and Use of Comfort.*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.
2209 *Phillips Brooks: Sermons. I. The Purpose and Use of Comfort.*

Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of heaven. Hang early plummets upon the heels of pride, and let ambition have but an *epicycle* and narrow circuit in thee. Measure not thyself by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth by the line thou must be contented with under it.

2210 *Sir Thomas Browne: Christian Morals.* Pt. i. Ch. 19.

Great men are never sufficiently shown but in struggles.

2211 *Burke: Hints for an Essay on the Drama.*

Great men are the inspired (speaking and acting) texts of that divine Book of Revelation whereof a chapter is completed from epoch to epoch, and by some named history.

2212 *Carlyle: Sartor Resartus.* Bk. ii. Ch. 8.

Great souls are always loyally submissive, reverent to what is over them: only small, mean souls are otherwise.

2213 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

The difference between Socrates and Jesus Christ? The great Conscious; the immeasurably great Unconscious.

2214 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 16. *Journal, Oct.* 28, 1833.

We have not the love of greatness, but the love of the love of greatness.

2215 *Carlyle: Essays. Characteristics.* (*Edinburgh Review*, No. cviii. 1831.)

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station?

2216 *William Ellery Channing: Works. Self-Culture.* (*Address, Boston, September*, 1838.)

This is the part of a great man, after he has maturely weighed all circumstances, to punish the guilty, to spare the many, and in every state of fortune not to depart from an upright, virtuous conduct.

2217 *Cicero: Offices.* Bk. i. (*Edmonds, Translator.*)

A great man is one who affects the mind of his generation.

2218 *Disraeli* (*Earl of Beaconsfield*): *Coningsby.* Bk. iii. Ch. 2.

The great man who thinks greatly of himself, is not diminishing that greatness in heaping fuel on his fire.

2219 *Isaac Disraeli: Literary Character.* Ch. 15.

A man in pursuit of greatness feels no little wants.
2220 *Emerson: Conduct of Life. Culture.*

Every great man is a unique.
2221 *Emerson: Essays. Self-Reliance.*

Great men are more distinguished by range and extent, than by originality.
2222 *Emerson: Representative Men. Shakespeare.*

Great men are sincere.
2223 *Emerson: Letters and Social Aims. Progress of Culture.*

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.
2224 *Emerson: Letters and Social Aims. Progress of Culture.*

Great men do not content us. It is their solitude, not their force, that makes them conspicuous.
2225 *Emerson: Miscellanies. Address, Divinity College, Cambridge, Mass., July* 15, 1838.

Great men, great nations, have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it.
2226 *Emerson: Conduct of Life. Fate.*

He is great who is what he is from nature, and who never reminds us of others.
2227 *Emerson: Representative Men. Uses of Great Men.*

Nothing is great but the inexhaustible wealth of nature.
2228 *Emerson: Letters and Social Aims. Resources.*

Nothing is more simple than greatness; indeed, to be simple is to be great.
2229 *Emerson: Miscellanies. Literary Ethics.*

The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.
2230 *Emerson: Essays. Self-Reliance.*

We balance one man with his opposite, and the health of the State depends on the see-saw.
2231 *Emerson: Representative Men. Uses of Great Men.*

There was never yet a truly great man that was not at the same time truly virtuous.
2232 *Benjamin Franklin: The Busy-Body.* No. III.

Great names stand not alone for great deeds; they stand also for great virtues, and, doing them worship, we elevate ourselves.
2233 *Henry Giles: Lectures and Essays. Patriotism.*

The greatest truths are the simplest; and so are the greatest men.
2234 *J. C. and A. W. Hare: Guesses at Truth.*

Great men are not the mere products of the times in which they live, the epitome of their age, the creations of those formative currents of thought that are traversing the masses. Great men are the gifts of kind Heaven to our poor world; instruments by which the Highest One works out his designs; light-radiators to give guidance and blessing to the travellers of time. Though far above us, they are felt to be our brothers; and their elevation shows us what vast possibilities are wrapped up in our common humanity. They beckon us up the gleaming heights to whose summits they have climbed. Their deeds are the woof of this world's history.

2235 *Moses Harvey: Columbus.* (*Stewart's Literary Quarterly Magazine, January*, 1869.)

Great men need to be lifted upon the shoulders of the whole world, in order to conceive their great ideas or perform their great deeds. That is, there must be an atmosphere of greatness round about them. A hero cannot be a hero unless in an heroic world.

2236 *Hawthorne: American Note-Books, May* 7, 1850.

No really great man ever thought himself so.

2237 *Hazlitt: Table Talk. Whether Genius is Conscious of its Own Power.*

Those people who are always improving never become great. Greatness is an eminence, the ascent to which is steep and lofty, and which a man must seize on at once by natural boldness and vigor, and not by patient, wary steps.

2238 *Hazlitt: Characteristics.* No. 193.

As the stars are the glory of the sky, so great men are the glory of their country, yea, of the whole earth. The hearts of great men are the stars of earth; and doubtless when one looks down from above upon our planet, these hearts are seen to send forth a silvery light just like the stars of heaven.

2239 *Heine: Wit, Wisdom, and Pathos. The Citizen. Monarchy.*

Great men are rarely isolated mountain-peaks; they are the summits of ranges.

2240 *T. W. Higginson: Atlantic Essays. A Plea for Culture* (1867).

A great man is a gift, in some measure a revelation of God. A great man, living for high ends, is the divinest thing that can be seen on earth. The value and interest of history are derived chiefly from the lives and services of the eminent men whom it commemorates. Indeed, without these, there would be no such thing as history, and the progress of a nation would be little worth recording, as the march of a trading caravan across a desert.

2241 *George S. Hillard: Eulogy, Faneuil Hall, Boston, Nov.* 30, 1852. *On the Life and Services of Daniel Webster.*

Great men are among the best gifts which God bestows upon a people.

2242 *George S. Hillard: Memorial Meeting to Daniel Webster in Faneuil Hall, Boston, Oct.* 25, 1852.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best.

2243 *Roswell D. Hitchcock: Eternal Atonement. VII. The Law of Service.*

True greatness, first of all, is a thing of the heart. It is all alive with robust and generous sympathies. It is neither behind its age, nor too far before it. It is up with its age, and ahead of it only just so far as to be able to lead its march. It cannot slumber, for activity is a necessity of its existence. It is no reservoir, but a fountain.

2244 *Roswell D. Hitchcock: Eternal Atonement. VII. The Law of Service.*

Every great man, of whatever kind be his greatness, has among his friends those who officiously or insidiously quicken his attention to offences, heighten his disgust, and stimulate his resentment.

2245 *Johnson: Works.* VIII. 266. (Oxford edition, 1825.)

No man ever yet became great by imitation.

2246 *Johnson: The Rambler.* No. 154.

The civilities of the great are never thrown away.

2247 *Johnson: Works.* VI. 446. (Oxford edition, 1825.)

The first step to greatness is to be honest.

2248 *Johnson: Works.* VI. 311. (Oxford edition, 1825.)

True greatness is sovereign wisdom. We are never deceived by our virtues.

2249 *Lamartine: History of the Restoration of Monarchy in France.* Bk. xxviii. Ch. 31. (*Capt. Rafter, Translator.*)

A great man knows the value of greatness; he dares not hazard it, he will not squander it.

2250 *Landor: Pericles and Aspasia. XIII. Aspasia to Cleone.*

Dignity without pride was formerly the characteristic of greatness; the revolution in morals is completed, and it is now pride without dignity.

2251 *Landor: Imaginary Conversations. Lopez Baños and Romero Alpuente.*

Greatness, as we daily see it, is unsociable.

2252 *Landor: Imaginary Conversations. Demosthenes and Eubulides.*

Great men too often have greater faults than little men can find room for.

2253 *Landor: Imaginary Conversations. Diogenes and Plato.*

Great men will always pay deference to greater.

2254 *Landor: Imaginary Conversations. Southey and Porson.*

Something of greatness does not constitute the great man.

2255 *Landor: Imaginary Conversations. Diogenes and Plato.*

The tomb is the pedestal of greatness. I make a distinction between God's great and the king's great.

2256 *Landor: Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

Great men should not have great faults.

2257 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 190.

Great souls are not those who have fewer passions and more virtues than the common, but those only who have greater designs.

2258 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. First Supplement.* No. 31.

There is a kind of greatness which does not depend upon fortune; it is a certain manner what distinguishes us, and which seems to destine us for great things; it is the value we insensibly set upon ourselves; it is by this quality that we gain the deference of other men, and it is this which commonly raises us more above them than birth, rank, or even merit itself.

2259 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 399.

It is not by his faults, but by his excellences, that we must measure a great man.

2260 *George Henry Lewes: On Actors and the Art of Acting.* Ch. 1.

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not even dream.

2261 *Longfellow: Kavanagh.* Ch. 1.

A great man is made up of qualities that meet or make great occasions.

2262 *Lowell: Democracy and Other Addresses. Eulogy, Exeter Hall, London, Eng., Sept.* 24, 1881. *On the Death of President Garfield.*

That cause is strong which has not a multitude, but one strong man behind it.

2263 *Lowell: Democracy and Other Addresses. Address, Chelsea, Mass., Dec.* 22, 1885. *At the Opening of the Free Public Library. Books and Libraries.*

Great people and champions are special gifts of God, whom he gives and preserves; they do their work, and achieve great actions, not with vain imaginations, or cold and sleepy cogitations, but by motion of God.

2264 *Martin Luther: Table Talk. Of Constrained Defence.* No. 824. (*Hazlitt, Translator.*)

The great man is he who does not lose his child's heart.

2265 *Mencius: Works.* Bk. iv. Pt. ii. Ch. 12. (*Legge, Translator.*)

By a certain fate, great acts and great eloquence have most commonly gone hand and hand, equalling and honoring each other in the same ages.

2266 *Milton: History of Britain.* Bk. ii.

He alone is worthy of the appellation who either does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure.

2267 *Milton: The Second Defence of the People of England.*

Greatness is its own torment.

2268 *Theodore Parker: Ten Sermons of Religion. Of Justice and the Conscience.*

In all the world there is nothing so remarkable as a great man, nothing so rare, nothing which so well repays study.

2269 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. The Relation of Jesus to His Age and the Ages. Boston, Dec.* 26, 1844.

The great man has more of human nature than other men organized in him.

2270 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. Discourse on the Death of John Quincy Adams. Boston, March* 5, 1848.

The great man is to be the servant of mankind, not they of him.

2271 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. Discourse on the Death of John Quincy Adams. Boston, March* 5, 1848.

The most useful is the greatest.

2272 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. A Sermon of War. June* 7, 1846.

The use of great men is to serve the little men, to take care of the human race, and act as practical interpreters of justice and truth.

2273 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. Discourse on the Death of John Quincy Adams. Boston, March* 5, 1848.

In a great soul everything is great.

2274 *Pascal: Opuscules. Discourse on the Passion of Love.* (*Wight, Translator.* Louandre edition.)

A man's greatness can be measured by his enemy.

2275 *Donn Piatt: Memories of the Men who Saved the Union. Appendix.*

A nation's greatness can be measured by the men it elevates for love and admiration, as it may be known by its gods.

2276 *Donn Piatt: Memories of the Men who Saved the Union. Preface.*

That man is great who can use the brains of others to carry on his work.

2277 *Donn Piatt: Memories of the Men who Saved the Union. William H. Seward.*

That man is great who rises to the emergencies of the occasion, and becomes master of the situation.

2278 *Donn Piatt: Memories of the Men who Saved the Union. Preface.*

To be great one must be positive, and gain strength through foes.

2279 *Donn Piatt: Memories of the Men who Saved the Union. Preface.*

Great souls are harmonious.

2280 *Joseph Roux: Meditations of a Parish Priest.* Pt. i. vi. (*Hapgood, Translator.*)

Greatness of mind is not shown by admitting small things, but by making small things great under its influence. He who can take no interest in what is small, will take false interest in what is great.

2281 *Ruskin: Modern Painters.* Pt. ii. Sec. iv. Ch. 4, § 28.

No great intellectual thing was ever done by great effort; a great thing can only be done by a great man, and he does it without effort.

2282 *Ruskin: Pre-Raphaelitism.*

Great men, great events, great epochs, it has been said, grow as we recede from them; and the rate at which they grow in the estimation of men is in some sort a measure of their greatness.

2283 *Principal Shairp: Robert Burns.* Ch. 1. (*English Men of Letters.*)

The great man is the man who does a thing for the first time.

2284 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

No great thought, no great object, satisfies the mind at first view, nor at the last.

2285 *Abel Stevens: Life of Madame de Staël.* Ch. 38.

A great soul will not consider its sins as its own, but be more absorbed in the prospect of that valor and virtue for the future which is more properly itself, than in these improper actions which by being sins discover themselves to be not itself.

2286 *Henry D. Thoreau: Winter. Journal, Jan. 9,* 1842.

The names and memories of great men are the dowry of a nation.

2287 *Pasquale Villari: Savonarola and His Times. (Translated from the Italian by Leonard Horner in Blackwood's Magazine,* 1863.)

Greatness, in any period and under any circumstances, has always been rare. It is of elemental birth, and is independent alike of its time and its circumstances.

2288 *William Winter: The Press and the Stage.* Sec. VIII.
Oration before the Goethe Society, New York City, Jan. 28, 1889.

There is a better thing than the great man who is always speaking, and that is the great man who only speaks when he has a great word to say.

2289 *William Winter: English Rambles.* Pt. i. Ch. 5.

A great man is made so for others.

2290 *Thomas Wilson: Maxims of Piety and of Christianity.*

GRIEF —*see* **Joy, Sadness.**

It is dangerous to abandon one's self to the luxury of grief: it deprives one of courage, and even of the wish for recovery.

2291 *Amiel: Journal, Dec.* 29, 1871. (*Mrs. Humphrey Ward, Translator.*)

We hear the rain fall, but not the snow. Bitter grief is loud, calm grief is silent.

2292 *Auerbach: On the Heights.* (*Bennett, Translator.*)

The flood of grief decreaseth when it can swell no longer.

2293 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Grief! thou art classed amongst the depressing passions. And true it is that thou humblest to the dust, but also thou exaltest to the clouds. Thou shakest us with ague, but also thou steadiest like frost. Thou sickenest the heart, but also thou healest its infirmities.

2294 *De Quincey: Confessions of an English Opium-Eater. Sequel.* Pt. i.

Grief is the agony of an instant: the indulgence of grief the blunder of a life.

2295 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. vi. Ch. 7.

Be free from grief not through insensibility like the irrational animals, nor through want of thought like the foolish, but like a man of virtue by having reason as the consolation of grief.

2296 *Epictetus: Fragments.* CLIX. (*Long, Translator.*)

There is yet a silent agony in which the mind appears to disdain all external help, and broods over its distresses with gloomy reserve. This is the most dangerous state of mind; accidents or friendships may lessen the louder kinds of grief, but all remedies for this must be had from within, and there despair too often finds the most deadly enemy.

2297 *Goldsmith: Extracts from a History of the Earth and Animated Nature. The Silent Agony of Grief.*

Grief has its time.

2298 *Johnson: Boswell's Life of Johnson.* IV. 121. (*George Birkbeck Hill, Editor*, 1887.)

Grief is a species of idleness.

2299 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London*, 1788. I. 76. (*George Birkbeck Hill, Editor.*)

While grief is fresh, every attempt to divert only irritates. You must wait till grief be *digested*, and then amusement will dissipate the remains of it.

2300 *Johnson: Boswell's Life of Johnson*, 1776. (Routledge edition, Vol. iii. Ch. 1.)

Grief, which disposes gentle natures to retirement, to inaction, and to meditation, only makes restless spirits more restless.

2301 *Macaulay: Essays. Francis Atterbury.* (*Encyclopædia Britannica, December*, 1853.)

A plague of sighing and grief! it blows a man up like a bladder.

2302 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Every one can master a grief but he that has it.

2303 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 2.

Grief is crowned with consolation.

2304 *Shakespeare: Antony and Cleopatra.* Act i. Sc. 2.

Why, man, if the river were dry, I am able to fill it with my tears; if the wind were down, I could drive the boat with my sighs.

2305 *Shakespeare: Two Gentlemen of Verona.* Act ii. Sc. 3.

Grief is so far from retrieving a loss that it makes it greater; but the way to lessen it is by a comparison with others' losses.

2306 *Wycherley: Love in a Wood.* Act v. Sc. 5.

GROTESQUE, The — *see* **Beauty.**

I believe that there is no test of greatness in periods, nations, or men, more sure than the development, among them or in them, of a noble grotesque, and no test of comparative smallness or limitation, of one kind or another, more sure than the absence of grotesque invention, or incapability of understanding it.

2307 *Ruskin: The Stones of Venice. The Fall.* Ch. iii. Sec. 67.

The noble grotesque involves the true appreciation of beauty.

2308 *Ruskin: The Stones of Venice. The Fall.* Ch. iii. Sec. 70.

The true grotesque being the expression of the *repose* or play of a *serious* mind, there is a false grotesque opposed to it, which is the result of the *full exertion* of a *frivolous* one.

2309 *Ruskin: The Stones of Venice. The Fall.* Ch. iii. Sec. 49.

Wherever the human mind is healthy and vigorous in all its proportions, great in imagination and emotion no less than in intellect, and not overborne by an undue or hardened pre-eminence of the mere reasoning faculties, there the grotesque will exist in full energy.

2310 *Ruskin: The Stones of Venice. The Fall.* Ch. iii. Sec. 67.

GUESTS.

Some steam process should be invented for arranging guests when they are above five hundred.

2311 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. ii. Ch. 12.

The first day a man is a guest, the second a burden, the third a pest.

2312 *Laboulaye: Abdallah.* Ch. 9. (*Mary L. Booth, Translator.*)

GUILT — *see* **Audacity, Blushes, Innocence.**

Guilt was never a rational thing; it distorts all the faculties of the human mind, it perverts them, it leaves a man no longer in the free use of his reason, it puts him into confusion.

2313 *Burke: Speech, Feb.* 17, 1788. *Impeachment of Warren Hastings. Fifth Day.*

Guilt is ever at a loss, and confusion waits upon it.

2314 *Congreve: The Double-Dealer.* Act vi. Sc. 7.

Fraud and falsehood are his weak and treacherous allies, and he lurks trembling in the dark, dreading every ray of light, lest it should discover him, and give him up to shame and punishment.

2315 *Fielding: Amelia.* Bk. iv. Ch. 5.

Guilt has very quick ears to an accusation.

2316 *Fielding: Amelia.* Bk. iii. Ch. 11.

Guilt has always its horrors and solicitudes; and, to make it yet more shameful and detestable, it is doomed often to stand in awe of those to whom nothing could give influence or weight but their power of betraying.

2317 *Johnson: The Rambler.* No. 68.

GYPSIES.

There are men and women who are in life as the wild river and the night-owl, as the blasted tree and the wind over ancient graves.

2318 *Charles G. Leland: American Gypsies. The Gypsies.* Ch. 5.

H.

HABIT—*see* **Action.**

To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.

2319 *Amiel: Journal, Dec.* 30, 1850. (*Mrs. Humphrey Ward, Translator.*)

Our second mother, habit, is also a good mother.

2320 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Nothing really pleasant or unpleasant subsists by nature, but all things become so by habit.

2321 *Epictetus: Fragments.* CXLIII. (*Long, Trans.*)

Habit is necessary to give power.

2322 *Hazlitt: Table Talk.* Second series. Pt. ii. Essay xxxvi. *On Novelty and Familiarity.*

Habit is the approximation of the animal system to the organic. It is a confession of failure in the highest function of being, which involves a perpetual self-determination, in full view of all existing circumstances.

2323 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 7.

Long customs are not easily broken; he that attempts to change the course of his own life very often labors in vain.

2324 *Johnson: Rasselas.* Ch. 29.

HAIR.

A large head of hair adds beauty to a good face, and terror to an ugly one.

2325 *Lycurgus: Plutarch's Lives. Lycurgus.*

HAND.

There is a hand that has no heart in it, there is a claw or paw, a flipper or fin, a bit of wet cloth to take hold of, a piece of unbaked dough on the cook's trencher, a cold clammy thing we recoil from, or greedy clutch with the heat of sin, which we drop as a burning coal. What a scale from the talon to the horn of plenty, is this human palm-leaf! Sometimes it is what a knife-shaped, thin-bladed tool we dare not grasp, or like a poisonous thing we shake off, or unclean member, which, white as it may look, we feel polluted by!

2326 *C. A. Bartol: The Rising Faith. Training.*

All the perfumes of Arabia will not sweeten this little hand.

2327 *Shakespeare: Macbeth.* Act v. Sc. 1.

There is no better sign of a brave mind than a hard hand.

2328 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

HAPPINESS — *see* **Beauty, Bibliophilism, Character, Contentment, Goodness, Hope, Joy, Matrimony, Money, Opinion, Peace, Religion, Silence, Suspicion, Temperance, Trust.**

True happiness is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self, and, in the next, from the friendship and conversation of a few select companions. It loves shade and solitude, and naturally haunts groves and fountains, fields and meadows; in short, it feels everything it wants within itself, and receives no addition from multitudes of witnesses and spectators.

2329 *Addison: The Spectator.* No. 15.

Happiness does away with ugliness, and even makes the beauty of beauty.

2330 *Amiel: Journal, April* 3, 1865. (*Mrs. Humphrey Ward, Translator.*)

Happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love.

2331 *Amiel: Journal, Oct.* 27, 1853. (*Mrs. Humphrey Ward, Translator.*)

Happiness we set down as in every way and altogether the end, and perfect.

2332 *Aristotle: Ethics.* Bk. i. Ch. 10. (*Browne, Translator.*)

No man praises happiness as he would justice, but calls it blessed, as being something more divine and excellent.

2333 *Aristotle: Ethics.* Bk. i. Ch. 12. (*Browne, Translator.*)

Friendship and esteem, founded on the merit of the object, is the most certain basis to build a lasting happiness upon.

2334 *Benedict Arnold: Letter to Miss Peggy Shippen, Sept.* 25, 1778.

Happiness is the natural flower of duty.

2335 *Phillips Brooks: Sermons. II. The Withheld Completions of Life.*

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.

2336 *Carlyle: Sartor Resartus. The Everlasting Yea.*

Conscious virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever, in the common acceptation of the word, is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt.

2337 *Lord Chesterfield: Letters to His Son. London, Dec.* 16, 1749.

Happiness is that single and glorious thing which is the very light and sun of the whole animated universe; and where she is not it were better that nothing should be.

2338 *Colton: Lacon.*

Happiness lies, first of all, in health.

2339 *George William Curtis: Lotus-Eating. Trenton.*

Happiness is only to be found in a recurrence to the principles of human nature, and these will prompt very simple measures.

2340 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. iii. Ch. 17.

Happiness is an equivalent for all troublesome things.

2341 *Epictetus: Discourses.* Bk. iv. Ch. 1. *About Freedom. (Long, Translator.)*

There is no happiness, then, but in a virtuous and self-approving conduct. Unless our actions will bear the test of our sober judgments and reflections upon them, they are not the actions, and, consequently, not the happiness, of a rational being.

2342 *Benjamin Franklin: On True Happiness. (Pennsylvania Gazette, Nov.* 20, 1735.)

Those who seek for something more than happiness in this world must not complain if happiness is not their portion.

2343 *Froude: Thomas Carlyle, First Forty Years.* Vol. i. Ch. 16.

Let such as have not got a passport from nature be content with happiness, and leave to the poet the unrivalled possession of his misery, his garret, and his fame.

2344 *Goldsmith: The Critical Review*, 1759. III. *Barrett's Ovid's "Epistles."*

Happiness consists in activity: such is the constitution of our nature; it is a running stream, and not a stagnant pool.

2345 *John M. Good: The Book of Nature.* Series iii. Lecture vii.

Happiness is rather a negative than a positive term in this world, and consists more in the absence of some things than in the presence of others.

2346 *Sam Slick (Thomas C. Haliburton): The Old Judge.* Ch. 5.

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.

2347 *Hawthorne: American Note-Books, Nov.*, 1852.

There is something more awful in happiness than in sorrow; the latter being earthly and finite, the former composed of the substance and texture of eternity, so that spirits still embodied may well tremble at it.

2348 *Hawthorne: American Note-Books, July*, 1843.

Human happiness, according to the most received notions, seems to consist in three ingredients: action, pleasure, and indolence; and though these ingredients ought to be mixed in different proportions, according to the particular disposition of the person, yet no one ingredient can be entirely wanting without destroying, in some measure, the relish of the whole composition.

2349 *Hume: Essays. XXIV. Of Refinement in the Arts.*

When we reflect on the shortness and uncertainty of life, how despicable seem all our pursuits of happiness.

2350 *Hume: Essays. XVII. The Sceptic.*

Happiness is reflective, like the light of heaven.

2351 *Washington Irving: The Sketch-Book. Christmas.*

Happiness grows at our own firesides, and is not to be picked in strangers' gardens.

2352 *Douglas Jerrold: Specimens of Jerrold's Wit. Happiness.*

Every period of life is obliged to borrow its happiness from the time to come. In youth we have nothing past to entertain us, and in age we derive little from retrospect but hopeless sorrow.

2353 *Johnson: The Rambler.* No. 203.

Happiness is not found in self-contemplation, it is perceived only when it is reflected from another.

2354 *Johnson: The Idler.* No. 41.

Nothing is more idle than to inquire after happiness, which nature has kindly placed within our reach.

2355 *Johnson: Rasselas.* Ch. 22.

That man is never happy for the present, is so true that all his relief from unhappiness is only forgetting himself for a little while. Life is a progress from want to want, not from enjoyment to enjoyment.

2356 *Johnson: Boswell's Life of Johnson.* III. 53. (*George Birkbeck Hill, Editor*, 1887.)

A happy life is not made up of negatives. Exemption from one thing is not possession of another.

2357 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

Goodness does not more certainly make men happy than happiness makes them good.

2358 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

We are contented because we are happy, and not happy because we are contented.

2359 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

One kind of happiness is to know exactly at what point to be miserable.

2360 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. First Supplement.* No. 7.

The happiness or unhappiness of men depends no less upon their dispositions than their fortunes.

2361 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 61.

The rays of happiness, like those of light, are colorless when unbroken.

2362 *Longfellow: Kavanagh.* Ch. 13.

It is no happiness to live long, nor unhappiness to die soon; happy is he that hath lived long enough to die well.

2363 *Quarles: Enchiridion.* Cent. II. No. 84.

How bitter a thing it is to look into happiness through another man's eyes!

2364 *Shakespeare: As You Like It.* Act v. Sc. 2.

Happiness never lays its finger on its pulse. If we attempt to steal a glimpse of its features it disappears.

2365 *Alexander Smith: Dreamthorp. Death and Dying.*

We are never happy: we can only remember that we were so once.

2366 *Alexander Smith: Dreamthorp. Death and Dying.*

Fortitude, justice, and candor, are very necessary instruments of happiness, but they require time and exertion.

2367 *Sydney Smith: Lecture. Conduct of the Understanding.*

Mankind are always happy for having been happy; so that, if you make them happy now, you make them happy twenty years hence by the memory of it.

2368 *Sydney Smith: Lecture. Benevolent Affections.*

Be happy, but be so by piety.

2369 *Madame de Staël: Corinne.* Bk. xx. Ch. 3. (*Isabel Hill, Translator.*)

Man is the artificer of his own happiness.

2370 *Henry D. Thoreau: Winter. Journal, Jan.* 21, 1838.

There is unhappiness so great that the very fear of it is an alloy to happiness.

2371 *Trollope: Autobiography.* Ch. 4.

HARMONY.

Variety is the condition of harmony.

2372 *James Freeman Clarke: Ten Great Religions.* Pt. i. Ch. 12.

HATRED — *see* **War.**

Hatred is self-punishment.

2373 *Hosea Ballou: MSS. Sermons.*

There is no faculty of the human soul so persistent and universal as that of hatred.

2374 *Henry Ward Beecher: Life Thoughts.*

Hatred does not cease by hatred at any time: hatred ceases by love; this is an old rule.

2375 *Buddha: Dhammapada.* Ch. I. 5. (*Max Müller, Translator.*)

Hatred is a settled anger.

2376 *Cicero: The Tusculan Disputations.* Bk. iv. *On Other Perturbations of the Mind.* Sec. 9. (*Yonge, Translator.*)

The hate which we all bear with the most Christian patience is the hate of those who envy us.

2377 *Colton: Lacon.*

Hate belongs with sin. If we do a wrong, we hate either the thing or God, or ourselves, or somebody else.

2378 *Samuel Willoughby Duffield: Fragments.*

The natural instincts of a generous heart shrink from an inveterate hater as the child shrinks from the snake in his path.

2379 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 13.

There are no eyes so sharp as the eyes of hatred.

2380 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 13.

Men hate those to whom they have to lie.

2381 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. vi. Ch. 6.

To be deprived of the person is a happiness in comparison of living with one we hate.

2382 *La Bruyère: Characters. Of the Heart. (Rowe, Translator.)*

When our hatred is too bitter it places us below those whom we hate.

2383 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 338.

The greatest hatred, like the greatest virtue and the worst dogs, is quiet.

2384 *Richter: Hesperus,* 12. *(Brooks, Translator.)*

HAUGHTINESS.

The haughty are always the victims of their own rash conclusions.

2385 *Le Sage: Gil Blas.* Bk. ix. Ch. 5. *(Smollett, Trans.)*

HEALTH — *see* **Happiness.**

In health there is liberty. Health is the first of all liberties, and happiness gives us the energy which is the basis of health.

2386 *Amiel: Journal, April* 3, 1866. *(Mrs. Humphrey Ward, Translator.)*

The first wealth is health.

2387 *Emerson: Conduct of Life. Power.*

Health lies in labor, and there is no royal road to it but through toil.

2388 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Speech, Jan.* 28, 1852. *Public Opinion.*

HEART.

The heart of man is made to reconcile contradictions.

2389 *Hume: Essays. IX. Of the Parties of Great Britain.*

The head is ever the dupe of the heart.

2390 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 102.

The human heart is like a millstone in a mill: when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

2391 *Martin Luther: Table Talk. Of Temptation and Tribulation.* No. 654.

The heart of a good man is the sanctuary of God in this world.

2392 *Mme. Necker: Mme de Staël, by Abel Stevens.* Ch. 2.

Hearts are stronger than swords.

2393 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Eulogy, Dec.* 8, 1859. *Burial of John Brown.*

A good heart's worth gold.

2394 *Shakespeare: King Henry IV.* Pt. ii. Act ii. Sc. 4.

It is a misfortune to have to manœuvre one's heart as a general has to manœuvre his army.

2395 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

HEAVEN —*see* **Futurity, Home, Providence, Sincerity.**

Heaven will be inherited by every man who has heaven in his soul.

2396 *Henry Ward Beecher: Life Thoughts.*

Heaven is not to sweep our truths away, but only to turn them till we see their glory, to open them till we see their truth, and to unveil our eyes till for the first time we shall really see them.

2397 *Phillips Brooks: Sermons. IV. Keeping the Faith.*

Heaven bestows light and influence on this lower world, which reflects the blessed rays, though it cannot recompense them.

2398 *Coleridge: Table Talk. Additional Table Talk. Man's Return to Heaven.*

Heaven's above all; and there be souls that must be saved, and there be souls that must not be saved.

2399 *Shakespeare: Othello.* Act ii. Sc. 3.

As much of heaven is visible as we have eyes to see.

2400 *William Winter: The Actor and His Duty to His Time. Address, New York City, June* 4, 1889, *before Actors' Fund Society.*

HELL—*see* **Desire, Futurity.**

There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

2401 *Jonathan Edwards: Sermon. Sinners in the Hands of an Angry God.*

No hell will frighten men away from sin; no dread of prospective misery: only goodness can cast hell out of any man, and set up the kingdom of heaven within.

2402 *Hugh R. Haweis: Speech in Season.* Bk. i. *Hell.* Sec. 259. *The Prison.*

Hell is both sides of the tomb, and a devil may be respectable and wear good clothes.

2403 *Charles H. Parkhurst: Sermons. XII. The Pharisee's Prayer.*

In the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as that of heaven.

2404 *Ruskin: The Stones of Venice. The Fall.* Ch. 3, Sec. 42.

I think the devil will not have me damned, lest the oil that is in me should set hell on fire.

2405 *Shakespeare: Merry Wives of Windsor.* Act v. Sc. 5.

HELPFULNESS.

I would help others, out of a fellow-feeling.

2406 *Burton: Anatomy of Melancholy. Democritus to the Reader.*

Such help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.

2407 *Ruskin: The Two Paths.* Lecture iv. Sec. 3.

HEROES — *see* **Bravery, Drinking, Greatness, Heroism, Hero Worship, Music, Orators, Science, Traitors, Woman.**

Heroes, it would seem, exist always, and a certain worship of them.

2408 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

If hero mean *sincere man*, why may not every one of us be a hero?

2409 *Carlyle: Heroes and Hero Worship. The Hero as Priest.*

The greatest of all heroes is ONE — whom we do not name here! Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth.

2410 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

There needs not a great soul to make a hero; there needs a God-created soul which will be true to its origin; that will be a great soul.

2411 *Carlyle: Heroes and Hero Worship. The Hero as Priest.*

The legacy of heroes, — the memory of a great name, and the inheritance of a great example.

2412 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Feb.* 1, 1849.

Each man is a hero and an oracle to somebody, and to that person whatever he says has an enhanced value.

2413 *Emerson: Letters and Social Aims. Quotation and Originality.*

The hero is suffered to be himself.

2414 *Emerson: Conduct of Life. Behavior.*

Heroes, notwithstanding the high ideas which, by the means of flatterers, they may entertain of themselves, or the world may conceive of them, have certainly more of mortal than divine about them.

2415 *Fielding: Tom Jones.* Bk. ix. Ch. 5.

Great men need to be lifted upon the shoulders of the whole world, in order to conceive their great ideas or perform their great deeds; that is, there must be an atmosphere of greatness round about them. A hero cannot be a hero unless in an heroic world.

2416 *Hawthorne: American Note-Books, May* 7, 1850.

The idol of to-day pushes the hero of yesterday out of our recollection, and will in turn be supplanted by his successor of to-morrow.

2417 *Washington Irving: The Sketch-Book. Westminster Abbey.*

Dost thou know what a hero is? Why, a hero is as much as one should say — a hero!

2418 *Longfellow: Hyperion.* Bk. i. Ch. 1.

No man is quite so much a hero in the dark as in broad daylight, in solitude as in society, in the gloom of the churchyard as in the blaze of the drawing-room. The season and the place may be such as to oppress the stoutest heart with a mysterious awe, which, if not fear, is near akin to it.

2419 *William H. Prescott: Biographical and Critical Miscellanies. Scottish Song.*

The real heroes of this war are the "great, brave, patient, nameless PEOPLE."

2420 *Whitelaw Reid: Ohio in the War.*

Place moral heroes in the field, and heroines follow them as brides, but the opposite does not hold true; no heroine can create a hero through love of her, but she may give birth to one.

2421 *Richter: Levana. Fourth Fragment.* Ch. 3. *Nature of Girls.*

HEROISM — *see* **Heroes, Hero Worship, Nobleness.**

Heroism is the brilliant triumph of the soul over the flesh; that is to say, over fear: fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious piety without heroism. Heroism is the dazzling and glorious concentration of courage.

2422 *Amiel: Journal, Oct.* 1, 1849. (*Mrs. Humphrey Ward, Translator.*)

Heroism works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character.

2423 *Emerson: Essays. Heroism.*

Heroism, in which I include courage, fortitude, and self-denial, is an essential element of a great character; courage, which leads a man forth to meet danger whenever thereto called by duty; fortitude, the power and practice of endurance, which renders him superior to pain, and makes him accept with cheerfulness whatever fate comes; and self-denial, the subordination of the material to the spiritual, of the lower to the higher nature of man, which renders his will master of his appetites and passions, and causes him to forego every personal benefit for the sake of honor and conscience.

2424 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Miscellaneous Subjects. A Memorial Address.*

A noble life, crowned with heroic death, rises above and outlives the pride and pomp and glory of the mightiest empire of the earth.

2425 *Garfield: The Works of James Abram Garfield. Oration, Arlington, Va., May* 30, 1868.

Heroism is active genius; genius, contemplative heroism. Heroism is the self-devotion of genius manifesting itself in action.

2426 *J. C. and A. W. Hare: Guesses at Truth.*

The greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt, and the profoundest wisdom to know when it ought to be resisted, and when to be obeyed.

2427 *Hawthorne: The Blithedale Romance.* Ch. 2.

There is a heroism in crime as well as in virtue. Vice and infamy have their altars and their religion. This makes nothing in their favor, but is a proud compliment to man's nature. Whatever he is or does, he cannot entirely efface the stamp of the divinity on him. Let him strive ever so, he cannot divest himself of his natural sublimity of thought and affection, however he may pervert or deprave it to ill.

2428 *Hazlitt: Characteristics.* No. 354.

In a truly heroic life there is no peradventure. It is always either doing or dying.

2429 *Roswell D. Hitchcock: Eternal Atonement.* VIII. *Life Through Death.*

A man does not toil for himself alone, but for those dearest to his heart; this for his father, that for his child; and there are those who, out of the small pittance of their daily earnings, contribute to support the needy, print Bibles for the ignorant,

and preach the gospel to the poor. Here the meanest work becomes heroism. The man who toils for a principle ennobles himself by the act.

2430 *Theodore Parker: Critical and Miscellaneous Writings. Thoughts on Labor.*

HERO-WORSHIP — *see* **Heroes, Heroism.**

Hero worship exists, has existed, and will forever exist universally among mankind.

2431 *Carlyle: Sartor Resartus. Organic Filaments.*

Society is founded on hero worship.

2432 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

Worship of a hero is transcendent admiration of a great man.

2433 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

Fortunate men! your country lives because you died. Your fame is placed where the breath of calumny can never reach it, where the mistakes of a weary life can never dim its brightness! Coming generations will rise up and call you blessed.

2434 *Garfield: The Works of James Abram Garfield. Oration, Arlington, Va., May* 30, 1868.

If silence is ever golden, it must be . . . beside the graves of . . . men, whose lives were more significant than speech, and whose death was a poem, the music of which can never be sung.

2435 *Garfield: The Works of James Abram Garfield. Oration, Arlington, Va., May* 30, 1868.

These heroes are dead. They died for liberty, — they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered stainless, under the solemn pines, the sad hemlocks, the tearful willows, and the embracing vines. They sleep beneath the shadows of the clouds, careless alike of sunshine or of storm, each in the windowless palace of rest. Earth may run red with other wars: they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death.

I have one sentiment for soldiers living and dead: cheers for the living; tears for the dead.

2436 *Robert G. Ingersoll: Speech, Indianapolis, Sept.* 21, 1876. *Soldiers' Re-Union.*

They summed up and perfected, by one supreme act, the highest virtues of men and citizens. For love of country they accepted death, and thus resolved all doubts, and made immortal their patriotism and their virtue.

2437 *Garfield: The Works of James Abram Garfield. Oration, Arlington, Va., May* 30, 1868.

Pure hero-worship is healthy. It stimulates the young to deeds of heroism, stirs the old to unselfish efforts, and gives the masses models of mankind that tend to lift humanity above the commonplace meanness of ordinary life.

2438 *Donn Piatt: Memories of the Men who Saved the Union. Preface.*

HIND-SIGHT.

An you had any eye behind you, you might see more detraction at your heels than fortunes before you.

2439 *Shakespeare: Twelfth Night.* Act ii. Sc. 5.

HISTORIANS — *see* **History**.

The true historian, therefore, seeking to compose a true picture of the thing acted, must collect facts and combine facts. Methods will differ, styles will differ. Nobody ever does anything like anybody else; but the end in view is generally the same, and the historian's end is truthful narration. Maxims he will have, if he is wise, never a one; and as for a moral, if he tell his story well, it will need none; if he tell it ill, it will deserve none.

2440 *Augustine Birrell: Obiter Dicta.* Second Series. *The Muse of History.*

What have we a right to demand of an historian? First, surely, stern veracity, which implies not merely knowledge but honesty. An historian stands in a fiduciary position towards his readers, and if he withholds from them important facts likely to influence their judgment, he is guilty of fraud, and, when justice is done in this world, will be condemned to refund all moneys he has made by his false professions, with compound interest. This sort of fraud is unknown to the law, but to nobody else. Secondly, comes a catholic temper and way of looking at things. The historian should be a gentleman, and possess a moral breath of temperament. There should be no bitter protesting spirit about him. He should remember the world he has taken to write about is a large place, and that nobody set him up over us. Thirdly, he should be a born story-teller. If he is not this, he has mistaken his vocation. He may be a great philosopher, a useful editor, a profound scholar, and anything else his friends like to call him, except a great historian.

2441 *Augustine Birrell: Obiter Dicta.* First Series. *Carlyle.*

Histories are as perfect as the historian is wise, and is gifted with an eye and a soul.

2442 *Carlyle: Cromwell's Letters and Speeches. Introduction.* Ch. 1.

To be a really good historian is perhaps the rarest of intellectual distinctions.

2443 *Macaulay: Essays. History.* (*Edinburgh Review, May,* 1828.)

The historian cannot bring all his troops on the ground at once and strike the mind by a wide and magnificent display: he is reduced to a march past in narrow file. The danger, therefore, is that the effect of the whole will be feeble or lost. In the hands of a weak man a thin stream of narrative meanders on, but a broad view is nowhere obtained. The lowest form of historical writing is the chronicle, or mere annals, in which a broad view is not so much as aimed at. In great historical work the immediate portion of the narrative passing before the reader's eye is always kept in subordinate relation to the whole drama of which it forms a part. And this is the problem, to keep the whole suggestively before the reader while only a part is being shown. Only a strong imagination is equal to this task. The mind of the writer must hold the entire picture suspended in his fancy while he is painting each separate portion of it. And he paints each separate portion of it with a view to its fitness and relation to the whole.

2444 *J. Cotter Morrison: Macaulay.* Ch. 2. (*English Men of Letters.*)

It is to me a peculiarly noble work rescuing from oblivion those who deserve immortality, and extending their renown at the same time that we advance our own.

2445 *Pliny the Younger: Letters.* Bk. v. Letter viii. (*Melmoth and Bosanquet, Translators.*)

The historian must be a poet; not to find, but to find again; not to breathe life into beings, into imaginary deeds, but in order to re-animate and revive that which has been; to represent what time and space have placed at a distance from us.

2446 *Joseph Roux: Meditations of a Parish Priest. History, Historians.* No. 23. (*Hapgood, Trans.*)

Historians ought to be precise, faithful, and unprejudiced; and neither interest nor fear, hatred nor affection, should make them swerve from the way of truth.

2447 *Cervantes: Don Quixote.* Pt. I. Bk. ii. Ch. 9. (*Jarvis, Translator.*)

Every great writer is a writer of history, let him treat on almost any subject he may.

2448 *Landor: Imaginary Conversations. Diogenes and Plato.*

The true historical genius, to our thinking, is that which can see the nobler meaning of events that are near him, as the true poet is he who detects the divine in the casual; and we somewhat suspect the depth of his insight into the past, who cannot recognize the godlike of to-day under that disguise in which it always visits us.

2449 *Lowell: My Study Windows. Carlyle.*

A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturesque; yet he must control it so absolutely as to content himself with the materials which he finds, and to refrain from supplying deficiencies by additions of his own. He must be a profound and ingenious reasoner; yet he must possess sufficient self-command to abstain from casting his facts in the mould of his hypothesis.

2450 *Macaulay: Essays. History.* (*Edinburgh Review, May*, 1828.)

HISTORY — *see* **Archæology, Biography, Conscience, Historians, Poetry, Truth, War.**

History that is good, faithful, and true, will survive for ages; but should it have none of these qualities, its passage will be short between the cradle and the grave.

2451 *Cervantes: Don Quixote.* Pt. ii. Ch. 70. (*Jarvis, Translator.*)

There is nothing that solidifies and strengthens a nation like reading of the nation's own history, whether that history is recorded in books, or embodied in customs, institutions, and monuments.

2452 *Joseph Anderson: History of the Soldiers' Monument, Waterbury, Conn.*

The mystery of history is an insoluble problem.

2453 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Miscellaneous.*

History is a pageant and not a philosopher.

2454 *Augustine Birrell: Obiter Dicta.* Second Series. *The Muse of History.*

Biography is the only true history.

2455 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 10. *Journal, Jan.* 13, 1832.

History, as it lies at the root of all science, is also the first distinct product of man's spiritual nature: his earliest expression of what can be called thought.

2456 *Carlyle: Essays. On History.* (*Fraser's Magazine*, Vol. ii. No. x. 1830.)

What is all knowledge, too, but recorded experience, and a product of history; of which, therefore, reasoning and belief, no less than action and passion, are essential materials.

2457 *Carlyle: Essay. On History.* (*Fraser's Magazine*, Vol. ii. No. x. 1830.)

History is like sacred writing, because truth is essential to it; and where there is truth, the Deity himself is present; nevertheless, there are many who think that books may be written and tossed out into the world like fritters.

2458 *Cervantes: Don Quixote.* Pt. ii. Ch. 3. (*Jarvis, Translator.*)

History is only a confused heap of facts.

2459 *Lord Chesterfield: Letters to his Son. London, Feb. 5, 1750.*

History, the evidence of time, the light of truth, the life of memory, the directress of life, the herald of antiquity, committed to immortality.

2460 *Cicero: On the Character of the Orator.* Bk. ii. Ch. 10. (*Yonge, Translator.*)

History shows you prospects by starlight, or, at best, by the waning moon.

2461 *Rufus Choate: Addresses and Orations. Importance of Illustrating New England History.*

History is but the unrolled scroll of prophecy.

2462 *Garfield: The Province of History.* (*Williams Quarterly, June,* 1856.)

History is constantly repeating itself, making only such changes of programme as the growth of nations and centuries requires.

2463 *Garfield: The Works of James Abram Garfield. Speech, House of Representatives, June* 25, 1864.

The world's history is a divine poem of which the history of every nation is a canto and of every man a word. Its strains have been pealing along down the centuries, and, though there have been mingled the discords of roaring cannon and dying men, yet to the Christian philosopher and historian — the humble listener — there has been a divine melody running through the song which speaks of hope and halcyon days to come.

2464 *Garfield: The Province of History.* (*Williams Quarterly, June,* 1856.)

History, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind.

2465 *Gibbon: Decline and Fall of the Roman Empire.* 1776.

History shows that the majority of men who have done anything great have passed their youth in seclusion.

2466 *Heine: Wit, Wisdom, and Pathos. On Poland.*

History owes its excellence more to the writer's manner than to the materials of which it is composed.

2467 *Goldsmith: Life of Richard Nash, Esq.*

The history of the past is a mere puppet-show. A little man comes out and blows a little trumpet, and goes in again. You look for something new, and lo! another little man comes out, and blows another little trumpet, and goes in again. And it is all over.

2468 *Longfellow: Prose Works. Appendix II. The Blank-Book of a Country Schoolmaster.* XV. *History.*

History is clarified experience.

2469 *Lowell: Democracy and Other Addresses. Address, Chelsea, Mass., Dec. 22, 1885. Books and Libraries.*

Facts are the mere dross of history. It is from the abstract truth which interpenetrates them, and lies latent among them, like gold in the ore, that the mass derives its whole value; and the precious particles are generally combined with the baser in such a manner that the separation is a task of the utmost difficulty.

2470 *Macaulay: Essays. History.* (*Edinburgh Review, May*, 1828.)

History, at least in its state of ideal perfection, is a compound of poetry and philosophy. It impresses general truths on the mind by a vivid representation of particular characters and incidents.

2471 *Macaulay: Essays. Hallam's Constitutional History.* (*Edinburgh Review, September*, 1828.)

All history that is not contemporary is suspicious; as the books of the Sibyls and Trismegistus, and so many others that have obtained credence in the world, are false, and will be found to be false to the end of time. It is not thus with contemporary authors.

2472 *Pascal: Thoughts.* Ch. xv., ii. (*Wight, Translator.* Louandre edition.)

History is, after all, the crystallization of popular beliefs.

2473 *Donn Piatt: Memories of the Men who Saved the Union. Abraham Lincoln.*

History ought to be guided by strict truth; and worthy actions require nothing more.

2474 *Pliny the Younger: Letters.* Bk. vii. Letter xxxiii. (*Melmoth and Bosanquet, Translators.*)

For to oratory and poetry, unless of the highest degree of eloquence, little thanks are given; but history, in whatever manner executed, is always entertaining.

2475 *Pliny the Younger: Letters.* Bk. v. Letter viii. (*Melmoth and Bosanquet, Translators.*)

As the epic poem and the romance may be made to contain the floating materials of all knowledge, their mother, history, may still more easily be made into the firm pulpit of every moral and religious opinion; and every department of morality, moral theology, moral philosophy and casuistry, finds its leader in ancient history.

2476 *Richter: Levana. Ninth Fragment, or Key-Stone.*

History, like religion, unites all learning and power, especially ancient history; that is, the history of the nations of the youthful world — Grecian and Roman, Jewish and early Christian.

2477 *Richter: Levana. Ninth Fragment, or Key-Stone.*

History, if thoroughly comprehended, furnishes something of the experience which a man would acquire who should be a contemporary of all ages and a fellow-citizen of all peoples.

2478 *Joseph Roux: Meditations of a Parish Priest. History.* No. I. (*Hapgood, Translator.*)

History is a cyclic poem written by Time upon the memories of man. The past, like an inspired rhapsodist, fills the theatre of everlasting generations with her harmony.

2479 *Shelley: Quoted by Augustine Birrell in Obiter Dicta.* Second series, p. 203.

Must not a great history be always an epic?

2480 *Walter C. Smith: Books which have Influenced Me.*

I have read somewhere or other, in Dionysius of Halicarnassus, I think, that history is philosophy teaching by examples.

2481 *Henry St. John (Viscount Bolingbroke): On the Study and Use of History.* Letter ii.

Dignity of history.

2482 *Horace Walpole: Advertisement to Letters to Sir Horace Mann.*

History itself is nothing more than legend and romance.

2483 *Thomas Wright: Essays on the Middle Ages.*

HOAR-FROST — *see* **Winter.**

The beauty of hoar-frost is nothing by itself, nothing on naked rock or mountain, nothing in the streets of the city, and out at sea it only is visible on the ship's cordage, if by accident it may whiten it for awhile; but on sylvan landscape it settles like a fairy decoration. No human work is delicate enough to be compared with such delicacy as this, no human artificer in silver or in ivory ever wrought such visible magic as these millions of tiny spears that thrust out points of unimaginable fineness from the lightest spray's utmost extremity. The perfect beauty of this adornment is visible only on the thinnest and lightest; on the dark thin twigs of the birch that bend under the weight of a robin, or on the slender, long sprays of the bird-cherry tree that the little birds love so well.

2484 *Hamerton: The Sylvan Year. February.*

HOLIDAYS.

I have a great confidence in the revelations which holidays bring forth.

2485 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Feb. 29, 1864.*

HOME — *see* **Nations, Travellers.**

It matters little where our geography falls, since our planet is our post but for a century at most, our inn for the night; yet the heart loves to associate itself with some spot ancestral and dear, and call it home.

2486 *A. Bronson Alcott: Table Talk. V. Immortality. Home.*

Home should be an oratorio of the memory, singing to all our after life melodies and harmonies of old-remembered joy.

2487 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Home, — the nursery of the Infinite.

2488 *William Ellery Channing: Note-Book. Children. Education.*

I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible.

2489 *Disraeli (Earl of Beaconsfield): Speech, July* 18, 1874. *Opening of the Shaftesbury Park Estate.*

There is no sanctuary of virtue like home.

2490 *Edward Everett: Orations and Speeches. A Discourse on the Importance to Practical Men of Scientific Knowledge, and on the Encouragements to its Pursuits.*

To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution.

2491 *Johnson: The Rambler.* No. 68.

Home interprets heaven. Home is heaven for beginners.

2492 *Charles H. Parkhurst: Sermons. XVII. The Perfect Peace.*

A man is always nearest to his good when at home, and farthest from it when away.

2493 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

A man who in the struggles of life has no home to retire to, in fact or in memory, is without life's best rewards and life's best defences.

2494 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

Communion is the law of growth, and homes only thrive when they sustain relations with each other.

2495 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

Home, in one form or another, is the great object of life.

2496 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

No genuine observer can decide otherwise than that the homes of a nation are the bulwarks of personal and national safety and thrift.

2497 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

The sweetest type of heaven is home.
2498 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

HONESTY — *see* **Conscience, Honor, Necessity, Riches, Woman.**

Prefer loss to dishonest gain; the former vexes you for a time, the latter will bring you lasting remorse.
2499 *Chilo: (F. A. Paley, Translator in Greek Wit.)*

A rich man is an honest man, no thanks to him, for he would be a double knave to cheat mankind when he had no need of it.
2500 *Daniel De Foe: Serious Reflections.*

Honesty is a warrant of far more safety than fame.
2501 *Owen Felltham: Resolves.* Pt. i. *Of Resolution.*

An honest man is respected by all parties.
2502 *Hazlitt: Characteristics.* No. 151.

Honesty is not greater where elegance is less.
2503 *Johnson: Works.* IX. 38. (Oxford edition, 1825.)

Honesty, in its purpose, looks but little outside of itself; honor generously aims to deserve the good opinion of the best, finding keener anguish in the moral stain or blemish than in grievous bodily wounds. Honesty guards its own goods, and loves self-interest, while it gallantly protects the weak, relieves the oppressed from the grasp of cruel force, redresses the injuries of others, or defends its own pure dignity.
2504 *Albert Mathews: A Bundle of Papers by Paul Siegvolk.*

Honesty needs no pains to set itself off.
2505 *Edward Moore: The Gamester.* Act i.

An honest man, sir, is able to speak for himself, when a knave is not.
2506 *Shakespeare: King Henry IV.* Pt. ii. Act v. Sc. 1.

Ay, sir; to be honest, as this world goes, is to be one man picked out of two thousand.
2507 *Shakespeare: Hamlet.* Act ii. Sc. 2.

Every man has his fault, and honesty is his; I ha' told him on't, but I could ne'er get him from't.
2508 *Shakespeare: Timon of Athens.* Act iii. Sc. 1.

For honesty coupled to beauty, is to have honey a sauce to sugar.
2509 *Shakespeare: As You Like It.* Act iii. Sc. 3.

I am myself indifferent honest.
2510 *Shakespeare: Hamlet.* Act iii. Sc. 1.

I have but little more to say, sir, of his honesty; he has everything that an honest man should not have; what an honest man should have, he has nothing.
2511 *Shakespeare: All's Well that Ends Well.* Act iv. Sc. 3.

I love him well, he is an honest man.
2512 *Shakespeare: King Henry IV.* Pt. i. Act iii. Sc. 3.

I thank God I am as honest as any man living that is an old man and no honester than I.
2513 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 5.

No legacy so rich as honesty.
2514 *Shakespeare: All's Well that Ends Well.* Act iii. Sc. 5.

Rich honesty dwells like a miser, sir, in a poor house.
2515 *Shakespeare: As You Like It.* Act v. Sc. 4.

Thou swear'st to me thou art honest; now, if thou wert a poet I might have some hope thou didst feign.
2516 *Shakespeare: As You Like It.* Act iii. Sc. 3.

I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an "honest man."
2517 *George Washington: Moral Maxims.*

HONOR — *see* **Humility, Liberty.**

I will not steal a victory.
2518 *Alexander: Plutarch's Lives. Alexander.*

Honor hath three things in it: the vantage-ground to do good; the approach to kings and principal persons; and the raising of a man's own fortunes.
2519 *Bacon: Essays. Of Ambition.*

Honor that is gained and broken upon another, hath the quickest reflection, like diamonds cut with facets; and, therefore, let a man contend to excel any competitors of his in honor, in outshooting them, if he can, in their own bow.
2520 *Bacon: Essays. Of Honor and Reputation.*

That chastity of honor which felt a stain like a wound.
2521 *Burke: Reflections on the Revolution in France.*

Honor is not a virtue in itself, it is the mail behind which the virtues fight more securely. A man without honor is as maimed in his equipment as an accoutred knight without helmet. Honor is not simply truthfulness: it is truthfulness sparkling with the fire of a suspective personalty. It is something more than an ornament even to the loftiest.
2522 *George H. Calvert: The Gentleman.* Ch. 9.

There is nothing more detestable than disgrace, nothing more shameful than slavery. We have been borne to glory and to liberty; let us either preserve them or die with dignity.

2523 *Cicero: Orations. The Third Philippic* Sec. 14. (*Yonge, Translator.*)

Honor is unstable, and seldom the same; for she feeds upon opinion, and is as fickle as her food.

2524 *Colton: Lacon.*

There's honor required of us by our friends, and honor due to our enemies, and they return it to us again; but I never heard of a man that left but an inch of his honor in a woman's keeping, that could ever get the least account on't.

2525 *Farquhar: The Inconstant.* Act ii. Sc. 1.

Purity is the feminine, truth the masculine, of honor.

2526 *J. C. and A. W. Hare: Guesses at Truth.*

To those whose god is honor, disgrace alone is sin.

2527 *J. C. and A. W. Hare: Guesses at Truth.*

When a virtuous man is raised, it brings gladness to his friends, grief to his enemies, and glory to his posterity.

2528 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

One honor won is a surety for more.

2529 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 270.

Honesty embraces the notion of duty of perfect obligation rigidly imposed by moral, if not positive, law. Honor obeys a self-imposed obligation.

2530 *Albert Mathews: A Bundle of Papers by Paul Siegvolk.*

Honesty will unflinchingly take to itself the benefit of a doubt in its favor; honor, however, will voluntarily give up that doubt, even to its enemy.

2531 *Albert Mathews: A Bundle of Papers by Paul Siegvolk.*

The top of honor is a slippery place.

2532 *Jonathan Mitchell: Sermon*, 1677. *Of the Glory to which God hath Called Believers by Jesus Christ.*

If thou be ambitious of honor, and yet fearful of the canker of honor, envy; so behave thyself that opinion may be satisfied in this, that thou seekest merit, and not fame, and that thou attributest thy preferment rather to providence than thy own virtue. Honor is a due debt to the deserver; and whoever envied the paying of a debt? A just advancement is a providential act; and whoever envied the act of Providence?

2533 *Quarles: Enchiridion.* Cent. I. No. 75.

What things soever seem to excel in human affairs, although they be small and stand above in comparison of the basest things, are, notwithstanding, by difficult and hard ways gone unto.

2534 *Seneca: Works. Epistles.* No. 84. (*Thomas Lodge, Editor.*)

Honor pricks me on. Yea, but how if honor prick me off when I come on? how then? Can honor set to a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honor hath no skill in surgery, then? No. What is honor? A word. What is that word, honor? Air. A trim reckoning. Who hath it? He that died o' Wednesday. Doth he feel it? No. Doth he hear it? No. Is it insensible, then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it: therefore, I'll none of it: honor is a mere scutcheon, and so ends my catechism.

2535 *Shakespeare: King Henry IV.* Pt. i. Act v. Sc. 1.

Posts of honor are evermore posts of danger and of care.

2536 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. XIV. Every Man has His Place.*

HOPE — *see* **Anticipation, Cheerfulness. Courage, Curiosity, Futurity, Memory, Poetry.**

In adversity only the virtuous can entertain hope.

2537 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Hope is the parent of faith.

2538 *C. A. Bartol: Radical Problems. Hope.*

God puts the excess of hope in one man, in order that it may be a medicine to the man who is despondent.

2539 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The greatest architect and the one most needed is Hope.

2540 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Herein differs fact from fancy, things as they befall us from things as we would have them, human ends from human hopes; that the first are moved by a thousand, and the last on two wheels only, which (being named) are desire and fear. Hope, of course, is nothing more than desire with a telescope magnifying distant matters, overlooking near ones; opening one eye on the objects, closing the other to all objections. And if hope be the future tense of desire, the future of fear is religion, — at least with too many of us.

2541 *Blackmore: Lorna Doone.* Ch. 56.

Youth beholds happiness gleaming in the prospect. Age looks back on the happiness of youth, and, instead of hopes, seeks its enjoyment in the recollections of hope.

2542 *Coleridge: Table Talk. Additional Table Talk. Youth and Age.*

Hope is a prodigal young heir, and Experience is his banker; but his drafts are seldom honored, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and, if he were, would *die.*

2543 *Colton: Lacon.*

Hope is the most treacherous of all human fancies.

2544 *James Fenimore Cooper: Homeward Bound.* Ch. 22.

Hope never spreads her golden wings but on unfathomable seas.

2545 *Emerson: Letters and Social Aims. Progress of Culture.*

Neither should a ship rely on one small anchor, nor should life rest on a single hope.

2546 *Epictetus: Fragments.* LXXXIX. (*Long, Trans.*)

When Thales was asked what is most universal, he answered, hope, for hope stays with those who have nothing else.

2547 *Epictetus: Fragments.* XCI. (*Long, Translator.*)

Human life has not a surer friend, nor oftentimes a greater enemy, than hope. It is the miserable man's god, which in the hardest gripe of calamity never fails to yield him beams of comfort. It is the presumptuous man's devil, which leads him a while in a smooth way, and then suddenly breaks his neck.

2548 *Owen Felltham: Resolves.* Pt. i. *Of Hope.*

He that lives upon hopes will die fasting.

2549 *Benjamin Franklin: Poor Richard's Almanac.*

When our hopes break, let our patience hold.

2550 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Expecting Preferment.*

Hope is the best possession. None are completely wretched but those who are without hope; and few are reduced so low as that.

2551 *Hazlitt: Characteristics.* No. 34.

He seldom lives frugally who lives by chance. Hope is always liberal; and they that trust her promises make little scruple of revelling to-day on the profits of the morrow.

2552 *Johnson: Works.* VII. '98. (Oxford edition, 1825.)

Hope is, indeed, very fallacious, and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty.

2553 *Johnson: The Rambler.* No. 67.

Hope is itself a species of happiness, and perhaps the chief happiness which this world affords; but, like all other pleasures immoderately enjoyed, the excesses of hope must be expiated by pain; and expectations improperly indulged must end in disappointment.

2554 *Johnson: Boswell's Life of Johnson.* I. 368. (*George Birkbeck Hill, Editor,* 1887.)

It is necessary to hope, though hope should always be deluded; for hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction.

2555 *Johnson: The Idler.* No. 58.

The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.

2556 *Johnson: The Rambler.* No. 2.

Where there is no hope there can be no endeavor.

2557 *Johnson: The Rambler.* No. 110.

Hope is the mother of faith.

2558 *Landor: Imaginary Conversations. William Penn and Lord Peterborough.*

However deceitful hope may be, yet she carries us on pleasantly to the end of life.

2559 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 168.

Hope is anticipation, with possibility of realization. It is an inherent feeling in mankind, and a divine provision for the sustentation of interest in life. Hope is a chord which strikes pleasant desires for the future; it is every one's sunshine, the rainbow in the storm, the silver lining to the present cloud, a star set in the firmament of our lives, to brighten, lighten, and cheer the way, and differs in magnitude and brightness according to occasion. Hope is an antidote to misery, a cordial for the desponding, and a chain with many links.

2560 *Nellie E. Mate (Mrs. J. Christie Mackenzie): Prize Definition at "The Bournemouth Wesleyan Mutual Improvement Association," Oct.* 30, 1876.

Take hope from the heart of man, and you make him a beast of prey.

2561 *Ouida: Wisdom, Wit, and Pathos. A Village Commune.*

Hope deceives, enjoyment undeceives.

2562 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune.* No. 9. (*Hapgood, Trans.*)

Hope is the child of penitence.

2563 *Sheridan: The Rivals.* Act v. Sc. 3.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

2564 *Samuel Smiles: Self-Help.* Ch. 3.

Francis. Hope is the nurse of life.

Bingley. And her cradle is the grave.

2565 *Thackeray: Pendennis.* Ch. 4.

Hope deals with the future; now and the past are but servants that wait on her with impulse and suggestive circumstances. . . . The wonder is, not that things so purely imaginative as the results she points us to can make us so happy, but that we can receive them as so real. They must be as gorgeous poppies under the influence of which, under the crimson and purple and gold, reason lies down the while and is not.

2566 *Lew Wallace: Ben-Hur.* Bk. iii. Ch. 4.

Our hopes, though they never happen, yet are some kind of happiness; as trees, whilst they are still growing, please in the prospect, though they bear no fruit.

2567 *Wycherley: Maxims and Reflections.*

HOSPITALITY.

In good company, you need not ask who is the master of the feast. The man who sits in the lowest place, and who is always industrious in helping every one, is certainly the man.

2568 *Hume: Essays. XIII. Of the Rise and Progress of the Arts and Sciences.*

HOUSE.

The house of every one is to him as his castle and fortress, as well for his defence against injury and violence, as for his repose.

2569 *Sir Edward Coke: Semaynes' Case.* 5 Rep. 91.

Houses are like the human beings that inhabit them.

2570 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. i. Ch. 2.

HUMANITY — *see* **Art, Christianity, Laziness, Pride.**

True men and women are all physicians to make us well.

2571 *C. A. Bartol: Radical Problems. Faith.*

Human life is God's outer church. Its needs and urgencies are priests and pastors.

2572 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

There is a book into which some of us are happily led to look, and to look again, and never tire of looking. It is the Book of Man. You may open that book whenever and wherever you find another human voice to answer yours, and another human hand to take in your own.

2573 *Walter Besant: Books which have Influenced Me.*

The great duty of God's children is to love one another This duty on earth takes the name and form of the law of humanity. We are to recognize all men as brethren, no matter where born, or under what sky, or institution or religion they may live. Every man belongs to the race, and owes a duty to mankind. Every nation belongs to the family of nations, and is to desire the good of all. Nations are to love one another. . . . Men cannot vote this out of the universal acclamation. . . . Men cannot, by combining themselves into narrower or larger societies, sever the sacred, blessed bond which joins them to their kind. . . . The law of humanity must reign over the assertion of all human rights.

2574 *William Ellery Channing: Works. The Duty of the Free States.* Pt. i. (*Boston, March* 26, 1842.)

Man is the will, and woman the sentiment. In this ship of humanity, Will is the rudder, and Sentiment the sail; when woman affects to steer, the rudder is only a masked sail.

2575 *Emerson: Miscellanies. Woman.*

The ingratitude of the world can never deprive us of the conscious happiness of having acted with humanity ourselves.

2576 *Goldsmith: The Good-Natured Man.* Act ii.

Christianity is the highest perfection of humanity.

2577 *Johnson: Boswell's Life of Johnson.* II. 27. (*George Birkbeck Hill, Editor,* 1887.)

The only humanity which, in the great affairs of men, claims their respect is that manly and expanded sentiment which fixes its steady eye on the means of general happiness. The sensibility which shrinks at present evil, without extending its view to future good, is not a virtue, for it is not a quality beneficial to mankind.

2578 *Sir James Mackintosh: Miscellaneous Essays. A Defence of the French Revolution.*

Humanity is about the same the world over; and while the earth has its uniformity, with slight differences in mountain and plain, so its products are very nearly alike.

2579 *Donn Piatt: The Lone Grave of the Shenandoah and Other Tales. Aunt Hetty.*

Humanity is one of the best fruits of refinement. It is only with increasing civilization that the legislator studies to economize human suffering, even for the guilty; to devise penalties not so much by way of punishment for the past, as of reformation for the future.

2580 *William H. Prescott: History of the Conquest of Mexico.* Bk. i. Ch. 6.

Humanity always becomes a conqueror.

2581 *Sheridan: Pizarro.* Act i. Sc. 1.

HUMAN NATURE — *see* **Constancy.**

In so complex a thing as human nature, we must consider it is hard to find rules without exception.

2582 *George Eliot: Adam Bede.* Ch. 33.

We should miss a great deal that is valuable in human nature if we confined our attention exclusively to important personages.

2583 *Hamerton: Modern Frenchmen. Henri Perreyve.*

The fact of our deriving constant pleasure from whatever is a type or semblance of divine attributes, and from nothing but that which is so, is the most glorious of all that can be demonstrated of human nature; it not only sets a great gulf of specific separation between us and the lower animals, but it seems a promise of a communion ultimately deep, close, and conscious, with the Being whose darkened manifestations we here feebly and unthinkingly delight in.

2584 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 11. § 4.

HUMILITY.

True humility is contentment.

2585 *Amiel: Journal*, Dec. 17, 1854. (*Mrs. Humphrey Ward, Translator.*)

True love is the parent of a noble humility.

2586 *William Ellery Channing: Note-Book. Love.*

He who comes up to his own idea of greatness must always have had a very low standard of it in his mind.

2587 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay IV. *Whether Genius is Conscious of its Powers.*

No really great man ever thought himself so. The idea of greatness in the mind answers but ill to our knowledge, or to our ignorance of ourselves.

2588 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay IV. *Whether Genius is Conscious of its Powers.*

Humility is the altar upon which God wishes that we should offer him his sacrifices.

2589 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. Third Supplement.* No. 79.

Humility is the true proof of Christian virtues; without it we retain all our faults, and they are only covered by pride to hide them from others, and often from ourselves.

2590 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 358.

Truly, this world can go on without us, if we would but think so.

2591 *Longfellow: Hyperion.* Bk. i. Ch. 5.

Humility is a virtue all preach, none practise, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

2592 *John Selden: Table Talk. Humility.*

A fault which humbles a man is of more use to him than a good action which puffs him up with pride.

2593 *Thomas Wilson: Maxims of Piety and of Christianity.*

HUMOR — *see* **Devil, The, Wit.**

Humor is properly the exponent of low things, — that which first renders them poetical to the mind.

2594 *Carlyle: Essays. Schiller.* (*Fraser's Magazine*, Vol. iv. No. XIX. 1831.)

The essence of humor is sensibility; warm, tender fellow-feeling with all forms of existence.

2595 *Carlyle: Essays. Richter.* (*Edinburgh Review*, No. XCI. 1827.)

True humor springs not more from the head than from the heart; it is not contempt, its essence is love; it issues not in laughter, but in still smiles, which lie far deeper. It is a sort of inverse sublimity, exalting, as it were, into our affections what is below us, while sublimity draws down into our affections what is above us

2596 *Carlyle: Essays. Richter.* (*Edinburgh Review*, No. XCI. 1827.)

A good understanding; indeed, without that there can be no true pleasantry.

2597 *Cervantes: Don Quixote.* Pt. ii. Ch. 44. (*Jarvis, Translator.*)

Humor is consistent with pathos, whilst wit is not.

2598 *Coleridge: Table Talk. Additional Table Talk. Humor.*

Men of humor are always in some degree men of genius; wits are rarely so, although a man of genius may, amongst other gifts, possess wit, as Shakespeare.

2599 *Coleridge: Table Talk. Aug.* 20, 1833.

What an ornament and safeguard is humor! Far better than wit for a poet and writer. It is a genius itself, and so defends from the insanities.

2600 *Walter Scott: Miscellanies. Emerson.*

It is meat and drink to me to see a clown.

2601 *Shakespeare: As You Like It.* Act v. Sc. 1.

The command of humor has distinguished men whose genius was both high and broad. If inessential to exalted poetic work, its absence is hurtful to the critical and polemic essay.

2602 *Stedman: Poets of America.* Ch. 7. *Edgar Allan Poe.*

Good humor may be said to be one of the very best articles of dress one can wear in society.

2603 *Thackeray: Miscellanies. Sketches and Travels in London. On Tailoring and Toilets in General.*

Humor is the mistress of tears.

2604 *Thackeray: Charity and Humor; a Lecture.*

Humor is gravity concealed behind the jest.

2605 *John Weiss: Wit, Humor, and Shakespeare.*

Humor implies a sure conception of the beautiful, the majestic, and the true, by whose light it surveys and shapes their opposites. It is an humane influence, softening with mirth the ragged inequalities of existence, prompting tolerant views of life, bridging over the spaces which separate the lofty from the lowly, the great from the humble.

2606 *E. P. Whipple: Literature and Life. Wit and Humor.*

Humor, warm and all-embracing as the sunshine, bathes its objects in a genial and abiding light.

2607 *E. P. Whipple: Literature and Life. Wit and Humor.*

HYPOCRISY — *see* **Hypocrites, Insincerity, Pretence, Vanity.**

A bad man is worse when he pretends to be a saint.

2608 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

It will not do to be saints at meeting and sinners everywhere else.

2609 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Hypocrisy, of course, delights in the most sublime speculations; for, never intending to go beyond speculation, it costs nothing to have it magnificent.

2610 *Burke: Reflections on the Revolution in France.* 1790.

To conceal resentment against a person and appear friendly with him, I am ashamed of it.

2611 *Confucius: Analects.* Bk. v. Ch. 24. (*Legge, Translator.*)

No small portion of that which struts about under the aspects of right and liberty and benevolence, is, in truth, derived from some of the most sneaking propensities of human nature.

2612 *James Fenimore Cooper: The Sea Lions.* Ch. 20.

A hypocrite despises those whom he deceives, but has no respect for himself. He would make a dupe of himself, too, if he could.

2613 *Hazlitt: Characteristics.* No. 398.

The only vice that cannot be forgiven is hypocrisy. The repentance of a hypocrite is itself hypocrisy.
2614 *Hazlitt: Characteristics.* No. 256.

I know of but one garment which the fashionable social life of this country borrows of Christianity; it is that ample garment of charity which covers a multitude of sins — particularly fashionable sins.
2615 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

Hypocrisy is nothing, in fact, but a horrible hopefulness.
2616 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. vi. Ch. 7.

To live a life which is a perpetual falsehood is to suffer unknown tortures.
2617 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. vi. Ch. 6.

Detestation, the just consequence of hypocrisy.
2618 *Johnson: The Rambler.* No. 20.

Hypocrisy is the necessary burthen of villany, affectation part of the chosen trappings of folly; the one completes a villain, the other only finishes a fop.
2619 *Johnson: The Rambler.* No. 20.

No man is a hypocrite in his pleasures.
2620 *Johnson: Boswell's Life of Johnson.* IV. 316. (*George Birkbeck Hill, Editor,* 1887.)

Hypocrisy is the homage vice pays to virtue.
2621 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 218.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.
2622 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 23.

I have heard of your paintings too, well enough; God has given you one face, and you make yourselves another.
2623 *Shakespeare: Hamlet.* Act iii. Sc. 1.

Every person who manages another is a hypocrite.
2624 *Thackeray: Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. i.

HYPOCRITES — *see* **Hypocrisy.**

Some hypocrites and seeming mortified men, that held down their heads like bulrushes, were like the little images that they place in the very bowing of the vaults of churches, that look as if they held up the church, but are but puppets.
2625 *Bacon: Apothegms.* No. 273.

A hypocrite is in himself both the archer and the mark, in all actions shooting at his own praise or profit.

2626 *Fuller: The Holy and Profane States. The Profane State. The Hypocrite.*

The greatest hypocrites are the greatest dupes. This is either because they think only of deceiving others, and are off their guard, or because they really know little about the feelings or characters of others from their want of sympathy and of consequent sagacity.

2627 *Hazlitt: Characteristics.* No. 103.

I.

IDEA — *see* **Art, Wit, Words.**

Ideas in the head set hands about their several tasks.

2628 *A. Bronson Alcott: Table Talk. II. Enterprise. Ideas.*

If the ancients left us ideas, to our credit be it spoken that we moderns are building houses for them.

2629 *A. Bronson Alcott: Table Talk. II. Enterprise. Hippogriffs.*

Time is but the measure of the difficulty of a conception. Pure thought has scarcely any need of time, since it perceives the two ends of an idea almost the same moment.

2630 *Amiel: Journal, Aug.* 13, 1865. (*Mrs. Humphrey Ward, Translator.*)

Ideas must work through the brains and the arms of good and brave men, or they are no better than dreams.

2631 *Emerson: Miscellanies. American Civilization.*

A fixed idea ends in madness or heroism.

2632 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. i. Ch. 6. (*Benedict, Translator.*)

Every idea must have a visible enfolding.

2633 *Victor Hugo: Ninety-Three.* Pt. ii. Bk. iii. Ch. 2. (*Benedict, Translator.*)

The persistence of an all-absorbing idea is terrible.

2634 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. i. Ch. 6. (*Benedict, Translator.*)

Ideas often flash across our minds more complete than we could make them after much labor.

2635 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 101.

Ideas strangle statutes.

2636 *Wendell Phillips: Orations, Speeches, Lectures and Letters. Lecture, Brooklyn, N. Y., Nov.* 1, 1859. *Harper's Ferry.*

IDEALS — *see* **Sorrow.**

Our ideals are our better selves.

2637 *A. Bronson Alcott: Table Talk. V. Habits. Friendship.*

Be true to your own highest convictions.

2638 *William Ellery Channing: Self-Culture.* (*Address, Boston, Mass., September,* 1838.)

It is the vain endeavor to make ourselves what we are not that has strewn history with so many broken purposes and lives left in the rough.

2639 *Lowell: Among My Books. Keats.*

Ideals we do not make. We discover, not invent, them.

2640 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Ideals are the world's masters.

2641 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. VI. The Ideal Christ.*

IDLENESS — *see* **Work.**

Idleness (the badge of gentry) or want of exercise, the bane of body and mind, the nurse of naughtiness, stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of this and many other maladies, the Devil's cushion, as Gualter calls it, his pillow and chief reposal.

2642 *Burton: Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 2, Subs. 6.

A lazy man is necessarily a bad man; an idle is necessarily a demoralized population.

2643 *John William Draper: Thoughts on the Future Civil Policy of America.*

Men must not be poor; idleness is the root of all evil; the world's wide enough, let 'em bustle.

2644 *Farquhar: The Beaux-Stratagem.* Act i. Sc. 1.

As we must account for every idle word, so we must for every idle silence.

2645 *Benjamin Franklin: Poor Richard's Almanac.*

Idleness is paralysis.

2646 *Roswell D. Hitchcock: Eternal Atonement. IX. The Law of Use.*

The idle man stands outside of God's plan, outside of the ordained scheme of things; and the truest self-respect, the noblest independence, and the most genuine dignity, are not to be found there.

2647 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

To do nothing is in every man's power.

2648 *Johnson: The Rambler.* No. 155.

Those who make the worst use of their time most complain of its shortness.

2649 *La Bruyère : Characters. Of Judgments.* (*Rowe, Translator.*)

Of all passions, that which is least known to us is idleness; she is the most ardent and evil of all, although her violence may be insensible, and the evils she causes are concealed. If we consider her power attentively, we shall find that in all encounters she makes herself mistress of our sentiments, our interests, and our pleasures; like the (fabled) Remora, she can stop the greatest vessels, she is a hidden rock, more dangerous in the most important matters than sudden squalls, and the most violent tempests. The repose of idleness is a magic charm which suddenly suspends the most ardent pursuits and the most obstinate resolutions. In fact, to give a true notion of this passion, we must add that idleness, like a beatitude of the soul, consoles us for all losses, and fills the vacancy of all our wants.

2650 *La Rochefoucauld : Reflections ; or, Sentences and Moral Maxims.* No. 290.

The frivolous work of polished idleness.

2651 *Sir James Mackintosh : Dissertation on Ethical Philosophy. Remarks on Thomas Brown.*

Give to the masses nothing to do, and they will topple down thrones and cut throats; give them the government here, and they will make pulpits useless, and colleges an impertinence.

2652 *Wendell Phillips : Orations, Speeches, Lectures and Letters. Speech, Boston, Mass., Oct.* 4, 1859. *Idols.*

A man who has nothing to do is the devil's playfellow. He has no choice in the matter. He can find no sympathy anywhere else. Good men find nothing in him congenial.

2653 *Timothy Titcomb* (*J. G. Holland*) *: Gold-Foil. XV. Indolence and Industry.*

Idleness is the sepulchre of a living man.

2654 *Timothy Titcomb* (*J. G. Holland*) *: Gold-Foil. XV. Indolence and Industry.*

There is really nothing left to a genuine idle man, who possesses any considerable degree of vital power, but sin.

2655 *Timothy Titcomb* (*J. G. Holland*) *: Gold-Foil. XV. Indolence and Industry.*

IDOLATRY.

God will put up with a great many things in the human heart, but there is one thing that he will not put up with in it, — a second place. He who offers God a second place, offers him no place.

2656 *Ruskin : Lectures on Architecture and Painting* Lecture iv.

Idolatry is in a man's own thought, not in the opinion of another.

2657 *John Selden: Table Talk. Idolatry.*

IGNORANCE — *see* **Prejudice, Responsibility, Slavery, Wisdom.**

The more one endeavors to sound the depths of his ignorance, the deeper the chasm appears.

2658 *A. Bronson Alcott: Table Talk. VI. Discourse. Socrates' Method.*

To be ignorant of one's ignorance is the malady of the ignorant.

2659 *A. Bronson Alcott: Table Talk. VI. Discourse. Conversation.*

The ignorant classes are the dangerous classes. Ignorance is the womb of monsters.

2660 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Man.*

Ignorance and superstition ever bear a close, and even a mathematical, relation to each other.

2661 *James Fenimore Cooper: Jack Tier.* Ch. 13.

Ignorance never settles a question.

2662 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, May* 14, 1866.

Mr. Kremlin was distinguished for ignorance; for he had only one idea, and that was wrong.

2663 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. iv. Ch. 5.

Ignorance gives us a large range of probabilities.

2664 *George Eliot: Daniel Deronda.* Bk. ii. Ch. 13.

Ignorance is the dominion of absurdity.

2665 *Froude: Short Studies on Great Subjects. Party Politics.*

There are as many strange truths of ignorance as of knowledge.

2666 *Leigh Hunt: Table Talk. A Fact.*

Ignorance is mere privation by which nothing can be produced: it is a vacuity in which the soul sits motionless and torpid for want of attraction; and, without knowing why, we always rejoice when we learn, and grieve when we forget.

2667 *Johnson: Rasselas.* Ch. 11.

I know no disease of the soul but ignorance; not of the arts and sciences, but of itself.

2668 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Accursed be he who sins in ignorance, if that ignorance be caused by sloth.

2669 *Ossoli (Sarah Margaret Fuller): Woman in the Nineteenth Century.*

Then I began to think that it is very true, which is commonly said, that one-half of the world knoweth not how the other half liveth.

2670 *Rabelais: Works.* Bk. ii. Ch. 32.

Nothing is so good for an ignorant man as silence; and if he be sensible of this he would not be ignorant.

2671 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 36.

Madam, thou errest: I say, there is no darkness, but ignorance; in which thou art more puzzled, than the Egyptians in their fog.

2672 *Shakespeare: Twelfth Night.* Act iv. Sc. 2.

The common curse of mankind, folly and ignorance.

2673 *Shakespeare: Troilus and Cressida.* Act ii. Sc. 3.

Ignorance, in the midst of the refinements of society, is the most hateful of all mixtures.

2674 *Mme. de Staël: Germany.* Pt. iii. Ch. 21. (Wight's revision of Murray's edition, 1814.)

Ignorance is the mother of devotion.

2675 *Jeremy Taylor: Letter to a Person Newly Converted.*[1]

Detraction is the sworn friend to ignorance.

2676 *John Webster: The White Devil. To the Reader.*

The mind that is unfed is also unstored.

2677 *E. P. Whipple: Success and its Conditions. Mental and Moral Pauperism.*

ILL-HUMOR.

Ill-humor arises from an inward consciousness of our own want of merit, from a discontent which ever accompanies that envy which foolish vanity engenders.

2678 *Goethe: Sorrows of Werther. July* 1. (*Baylon, Translator.*)

IMAGINATION — *see* **Curiosity, Opinion, Poetry, Reading, Science, Solitude.**

A man of a polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession.

2679 *Addison: The Spectator.* No. 411.

[1] *Dryden: The Maiden Queen.* Act i. Sc. 2. *Hume: Natural History of Religion.*

It is easier to carry the world in one's thought than on the shoulders.

2680 *A. Bronson Alcott: Table Talk. III. Pursuits. One's Star.*

Imagination is the mightiest despot.

2681 *Auerbach: On the Heights.* (*Bennett, Translator.*)

The imagination is the secret and marrow of civilization. It is the very eye of faith.

2682 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The imagination is the most active and the least susceptible of fatigue of all the faculties of the human mind; its more intense exercise is tremendous, and sometimes unsettles the reason; its repose is only a gentle sort of activity; nor am I certain that it is ever quite unemployed, for even in our sleep it is still awake and busy, and amuses itself with fabricating our dreams. To this restless faculty — which is unsatisfied when the whole of its work is done to its hands, and which is ever wandering from the combination of ideas directly presented to it to other combinations of its own — it is the office of poetry to furnish the exercise in which it delights.

2683 *Bryant: Prose Writings. Literary Essays. Lectures on Poetry. On the Nature of Poetry.*

Since the imagination is only the representation of the senses, it can only be pleased or displeased with the images, from the same principle on which the senses are pleased or displeased with the realities; and, consequently, there must be just as close an agreement in the imaginations as in the senses of men.

2684 *Burke: On the Sublime and Beautiful. On Taste. Introduction.*

On the human imagination events produce the effects of time.

2685 *James Fenimore Cooper: The Deerslayer.* Ch. 1.

Imagination is too often accompanied by somewhat irregular logic.

2686 *Disraeli (Earl of Beaconsfield): Speech, Guildhall, Nov.* 9, 1879.

A fine imagination, which is always based on a keen vision, a keen consciousness of what *is*, and carries the store of definite knowledge as material for the construction of its inward visions.

2687 *George Eliot: Theophrastus Such.* Ch. 13.

Keep the imagination sane, — that is one of the truest conditions of communion with heaven.

2688 *Hawthorne: American Note-Books, Sept.* 27, 1841.

It is the divine attribute of the imagination, that it is irrepressible, unconfinable.

2689 *Washington Irving: The Sketch-Book. A Royal Poet.*

He who has imagination without learning, has wings and no feet.

2690 *Joubert: Pensées.* No. 53. (*Attwell, Translator.*)

Imagination is the eye of the soul.

2691 *Joubert: Pensées.* No. 42. (*Attwell, Translator.*)

Fairy tales are made out of the dreams of the poor.

2692 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884. *Democracy.*

Imagination, where it is truly creative, is a faculty, and not a quality; it looks before and after, it gives the form that makes all the parts work together harmoniously toward a given end, its seat is in the higher reason, and it is efficient only as a servant of the will. Imagination, as it is too often misunderstood, is mere fantasy, the image-making power, common to all who have the gift of dreams.

2693 *Lowell: Among My Books. Shakespeare Once More.*

Solitude is as needful to the imagination as society is wholesome for the character.

2694 *Lowell: Among my Books. Dryden.*

The imaginations of men are in a great measure under the control of their opinions.

2695 *Macaulay: Essays. Milton.* (*Edinburgh Review, August,* 1825.)

Imagination without culture is crippled and moves slowly; but it can be pure imagination, and rich also, as folk-lore will tell the vainest.

2696 *Ouida: Wisdom, Wit, and Pathos. In Maremma.*

Strictly speaking, the imagination is never governed; it is always the ruling and divine power, and the rest of the man is to it only as an instrument which it sounds, or a tablet on which it writes: clearly and sublimely if the wax be smooth and the strings true, grotesquely and wildly if they are stained and broken.

2697 *Ruskin: The Stones of Venice. The Fall.* Ch. 3, Sec. 60.

Give me an ounce of civet, good apothecary, to sweeten my imagination.

2698 *Shakespeare: King Lear.* Act iv. Sc. 6.

The imagination never dies.

2699 *Stedman: Poets of America.* Ch. 1. *Early and Recent Conditions.*

In love and friendship the imagination is as much exercised as the heart, and if either is outraged the other will be estranged. It is commonly the imagination which is wounded first, rather than the heart, it is so much the more sensitive.

2700 *Henry D. Thoreau: Letters. To Mr. B. September*, 1852.

Men speak of dreaming as if it were a phenomenon of night and sleep. They should know better. All results achieved by us are self-promised, and all self-promises are made in dreams awake. Dreaming is the relief of labor, the wine that sustains us in act. We learn to love labor, not for itself but for the opportunity it furnishes us for dreaming, which is the great under-monotone of real life, unheard, unnoticed because of its constancy. Living is dreaming. Only in the grave are there no dreams.

2701 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 3.

IMBECILITY.

Babylon in all its desolation is a sight not so awful as that of the human mind in ruins.

2702 *Scrope Davies: Letter, May* 25, 1835. *To Thomas Raikes.*

IMMORTALITY — *see* **Soul.**

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end, which is the peculiar of that necessary essence that cannot destroy itself; and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself; all others have a dependent being, and within the reach of destruction.

2703 *Sir T. Browne: Hydriotaphia. Urn Burial.* Ch. 5.

Immortality is the glorious discovery of Christianity.

2704 *William Ellery Channing: Works. Immortality.*

If I am wrong in this, that I believe the souls of men to be immortal, I willingly delude myself; nor do I desire that this mistake in which I take pleasure should be wrested from me as long as I live. But if I, when dead, shall have no consciousness, as some narrow-minded philosophers imagine, I do not fear lest dead philosophers should ridicule this my delusion.

2705 *Cicero: Cato Major; An Essay on Old Age.* Ch. 23. (*Edmonds, Translator.*)

After the sleep of death we are to gather up our forces again with the incalculable results of this life, a crown of shame or glory upon our heads, and begin again on a new level of progress.

2706 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Immortality.* Sec. 275. *The Loss of Identity Denied.*

The desire for immortality is not selfish.

2707 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Immortality.* Sec. 276. *Desire for After-*

The under-tone of triumph cannot be got rid of out of humanity, the valley of the shadow of death grows bright; the very charnel house is full of melody, for "God hath created man to be immortal, and hath made him in the image of his own eternity."

2708 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Immortality.* Sec. 266. *Immortality Denied.*

Immortality — twin sister of Eternity.

2709 *Timothy Titcomb (J. G. Holland): Gold-Foil. IX. The Way to Grow Old.*

Work for immortality if you will: then wait for it.

2710 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

The monuments of the nations are all protests against nothingness after death; so are statues and inscriptions; so is history.

2711 *Lew Wallace: Ben-Hur.* Bk. vii. Ch. 3.

IMPATIENCE.

In that worthiest of all struggles — the struggle for self-mastery and goodness — we are far less patient with ourselves than God is with us.

2712 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

IMPERFECTIONS.

All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment Mercy.

2713 *Ruskin: The Stones of Venice. The Sea Stories.* Ch. 6. Sec. 25.

The finer the nature, the more flaws it will show through the clearness of it; and it is a law of this universe, that the best things shall be seldomest seen in their best form.

2714 *Ruskin: The Stones of Venice. The Sea Stories.* Ch. 6. Sec. 11.

IMPOSTURE.

All imposture weakens confidence and chills benevolence.

2715 *Johnson: Rasselas.* Ch. 44.

IMPOTENCE.

We get impatient, and there crops out our human weakness.

2716 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

IMPRESSIONS.

There is a great deal in the first impression.

2717 *Congreve: The Way of the World.* Act iv. Sc. 1.

IMPROBABILITY.

If this were played upon a stage now, I could condemn it as an improbable fiction.

2718 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

IMPROVEMENT.

Improvement is nature.

2719 *Leigh Hunt: Table Talk. Imaginary Conversations of Pope and Swift.*

IMPROVIDENCE.

Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.

2720 *Benjamin Franklin: Poor Richard's Almanac.*

INCLINATION.

Men's thoughts are much according to their inclination.

2721 *Bacon: Essays. Of Custom and Education.*

All men that are ruined are ruined on the side of their natural propensities.

2722 *Burke: Letters on a Regicide Peace.* Letter i.

INCOMPLETENESS.

The unfinished is nothing.

2723 *Amiel: Journal, Aug.* 13, 1865. (*Mrs. Humphrey Ward, Translator.*)

INDEPENDENCE — *see* **Liberty.**

Colonies do not cease to be colonies because they are independent.

2724 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Feb.* 5, 1863. *Address to Her Majesty on the Lords Commissioners' Speech.*

The king is the least independent man in his dominions; the beggar the most so.

2725 *J. C. and A. W. Hare: Guesses at Truth.*

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with unalienable rights; that among these are life, liberty, and the pursuit of happiness.

2726 *Thomas Jefferson: Declaration of Independence.*

The famous Fourth of July, and that Declaration which rendered reconcilement impossible.

2727 *Thackeray: The Virginians.* Ch. 89.

Independence now and independence forever.

2728 *Daniel Webster: Eulogy, Aug.* 2, 1826. *On Adams and Jefferson.*

INDEPENDENCE DAY.

The second day of July, 1776, will be the most memorable epocha in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated, as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore.

2729 *John Adams: Letter, July* 3, 1776. *To Mrs. Adams.*

INDEXES.

I certainly think that the best book in the world would owe the most to a good index, and the worst book, if it had but a single good thought in it, might be kept alive by it.

2730 *Horace Binney: Letter, April* 8, 1868. *To S. Austin Allibone.*

I have come to regard a good book as curtailed of half its value if it has not a pretty full index. It is almost impossible without such a guide to reproduce on demand the most striking thoughts or facts the book contains, whether for citation or further consideration.

2731 *Horace Binney: Letter, Feb.* 20, 1866. *To S. Austin Allibone.*

Most indexes are greatly impaired in usefulness by the modesty of the compiler. When a writer has made as many as two entries of one paragraph he generally thinks it a great stretch, and fears he will be accused of something like boasting if he puts it again under another and another heading. But it is a more profitable form of modesty to forget himself altogether, and consider only the reader's advantage, and how to make the matter at his disposal most available.

2732 *R. H. Busk: Notes and Queries.* Seventh series, I. *May* 1, 1886. *Indexing Monumental Inscriptions.*

Multitudes of desired items lie buried under one's hand, lost and useless, because the mind that indexed them thought of them under one category, and the mind that wants to unearth them searches for them under another category. But the searcher, occupied with his subject, ought to find his reference ready to hand, and not have to rack his brain over possible relations of it. It is the index-maker who should make it his business to do that, and hold the subject ready for all the various classes who are likely to want it. Complete indexing involves repetition. Indexing . . . is far from the easy task it is too often credited with being, and great is the havoc habitually resulting from delivering it over to inferior hands. It requires a great deal of information and a great deal of judgment, and will be complete and useful exactly in propor-

tion as the compiler is acquainted with the subject he is handling, and is well informed as to the needs of the various classes who will use the book he is indexing.

2733 *R. H. Busk: Notes and Queries.* Seventh series, I. *May* 1, 1886. *Indexing Monumental Inscriptions.*

Time is of more value than type, and the wear and tear of the temper than an extra page of index.

2734 *R. H. Busk: Notes and Queries.* Seventh series, I. *May* 1, 1886. *Indexing Monumental Inscriptions.*

So essential did I consider an index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright, and, moreover, to subject him for his offence to a pecuniary penalty.

2735 *Lord Campbell: Lives of the Chief Justices of England.* Vol. iii. *Preface.*

An index is a necessary *implement*, and no *impediment*, of a book, except in the same sense wherein the carriages of an army are termed *impediments*. Without this a large author is but a labyrinth without a clew to direct the reader therein. I confess there is a lazy kind of learning, which is only *indical;* where scholars (like adders which only bite the horse heels) nibble but at the tables, which are called *calces librorum*, neglecting the body of the book. But, though the idle deserve no crutches (let not a staff be used *by* them, but *on* them), pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an index, most used by those who most pretend to contemn it.

2736 *Thomas Fuller: History of the Worthies of England. Norfolk. Writers. Alan of Llyn.*

The value of an accurate index is well known to those who have frequent occasion to consult voluminous works in any science; and to construct a good one requires great patience, labor, and skill.

2737 *Joseph Story: Danes' Digest of American Law.* (*North American Review, July*, 1826.)

It is reckoned that there is not at this present a sufficient quantity of new matter left in nature to furnish and adorn any one particular subject to the extent of a volume. . . . What remains, therefore, but that our last recourse must be had to large indexes and little compendiums?

2738 *Swift: A Tale of a Tub. A Digression in Praise of Digressions.*

The most accomplished way of using books at present is twofold; either, first, to serve them as some men do lords, learn their titles exactly, and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder and

politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate requires an expense of time and forms, therefore men of much haste and little ceremony are content to get in by the back door. . . . For this great blessing we are wholly indebted to systems and abstracts, in which the modern fathers of learning, like prudent usurers, spent their sweat for the ease of us their children. For labor is the seed of idleness, and it is the peculiar happiness of our noble age to gather the fruit.

2739 *Swift: A Tale of a Tub. A Digression in Praise of Digressions.*

INDIAN SUMMER.

It is the Indian summer. The rising sun blazes through the misty air like a conflagration. A yellowish, smoky haze fills the atmosphere,

And a filmy mist
Lies like a silver lining on the sky.

The wind is soft and low. It wafts to us the odor of forest leaves, that hang wilted on the dripping branches, or drop into the stream. Their gorgeous tints are gone, as if the autumnal rains had washed them out. Orange, yellow, and scarlet, all are changed to one melancholy russet hue. The birds, too, have taken wing, and have left their roofless dwellings. Not the whistle of a robin, not the twitter of an eavesdropping swallow, not the carol of one sweet, familiar voice. All gone. Only the dismal cawing of a crow, as he sits and curses that the harvest is over; or the chit-chat of an idle squirrel, the noisy denizen of a hollow tree, the mendicant friar of a large parish, the absolute monarch of a dozen acorns.

2740 *Longfellow: Prose Works. Appendix II. The Blank-Book of a Country Schoolmaster.* XVII. *Autumn.*

INDIVIDUALITY.

God gave every man individuality of constitution, and a chance for achieving individuality of character. He puts special instruments into every man's hands by which to make himself and achieve his mission.

2741 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Individuality is everywhere to be spared and respected as the root of everything good.

2742 *Richter: Tytan. Cycle* 111. (*Brooks, Translator.*)

Every subject's duty is the king's; but every subject's soul is his own.

2743 *Shakespeare: King Henry V.* Act iv. Sc. 1.

The greatness of an artist or a writer does not depend on what he has in common with other artists and writers, but on what he has peculiar to himself.

2744 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

INDOLENCE.

Never suffer youth to be an excuse for inadequacy, nor age and fame to be an excuse for indolence.

2745 *B. R. Haydon: Table Talk.*

Nothing is difficult; it is only we who are indolent.

2746 *B. R. Haydon: Table Talk.*

No truly Christian man can be truly an indolent man.

2747 *Timothy Titcomb (J. G. Holland): Gold-Foil. XV. Indolence and Industry.*

INDULGENCE.

They fool me to the top of my bent.

2748 *Shakespeare: Hamlet.* Act iii. Sc. 2.

INDUSTRY — *see* **Debt, Labor, Slothfulness.**

In the ordinary business of life, industry can do anything which genius can do, and very many things which it cannot.

2749 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

At the workingman's house, hunger looks in but dares not enter.

2750 *Benjamin Franklin: Poor Richard's Almanac.*

Industry need not wish.

2751 *Benjamin Franklin: Poor Richard's Almanac.*

Sloth makes all things difficult, but industry all things easy.

2752 *Benjamin Franklin: Poor Richard's Almanac.*

Wherever a ship ploughs the sea, or a plough furrows the field; wherever a mine yields its treasure; wherever a ship or a railroad train carries freight to market; wherever the smoke of the furnace rises, or the clang of the loom resounds; even in the lonely garret where the seamstress plies her busy needle, — there is industry.

2753 *Garfield: Works of James Abram Garfield. Speech, House of Representatives, April 1, 1870. The Tariff Bill.*

The great end of all human industry, is the attainment of happiness.

2754 *Hume: Essays. XV. The Stoic; or, The Man of Action and Virtue.*

Few things are impossible to diligence and skill.

2755 *Johnson: Rasselas.* Ch. 12.

Genius begins great works, labor alone finishes them.

2756 *Joubert: Pensées.* No. 335. (*Atwell, Translator.*)

Genius is the father of a heavenly line, but the mortal mother, that is industry.

2757 *Theodore Parker: Ten Sermons of Religion. Of the Culture of the Religious Powers.*

God has connected the labor which is essential to the bodily sustenance with the pleasures which are healthiest for the heart; and while he made the ground stubborn, he made its herbage fragrant, and its blossoms fair.

2758 *Ruskin: The Stones of Venice. The Sea Stories.* Ch. 6, Sec. 71.

Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it.

2759 *Samuel Smiles: Self-Help.* Ch. 2.

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiencies.

2760 *Samuel Smiles: Self-Help.* Ch. 10.

INEQUALITY.

One half of the world must sweat and groan that the other half may dream.

2761 *Longfellow: Hyperion.* Bk. i. Ch. 4.

INEVITABLENESS.

Above the cloud which casts its shadow upon us is the star that sends toward us its light. We can no more escape from the light than from the shadow.

2762 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. v. Ch. 2. (*Benedict, Translator.*)

INFIDELITY.

Man may doubt here and there, but mankind does not doubt. The universal conscience is larger than the individual conscience, and that constantly comes in to correct and check our own infidelity.

2763 *Hugh R. Haweis: Speech in Season.* Bk. iii. *The Prodigal.* Sec. 328. *The Universal Conscience.*

INFINITY.

That which we foolishly call vastness is, rightly considered, not more wonderful, not more impressive, than that which we insolently call littleness; and the infinity of God is not mysterious, it is only unfathomable, not concealed, but incomprehensible: it is a clear infinity, the darkness of the pure, unsearchable sea.

2764 *Ruskin: Modern Painters.* Pt. iii. Sec. 1. Ch. 5, § 19.

INFLUENCE.

Your real influence is measured by your treatment of yourself.

2765 *A. Bronson Alcott: Table Talk. III. Pursuits. Nobility.*

Those who wish to lead a good life ought to have genuine friends or red-hot enemies; for the former deterred you from what was wrong by reproof, the latter, by abuse.

2766 *Antisthenes: Plutarch's Morals. How a Man may be Benefited by His Enemies.* Sec. 5. (*Shilleto, Translator.*)

He is greatest whose strength carries up the most hearts by the attraction of his own.

2767 *Henry Ward Beecher: Life Thoughts.*

Influence is to be measured not by the extent of surface it covers, but by its kind.

2768 *William Ellery Channing: Self-Culture.* (*Address, Boston, Mass., September,* 1838.)

Every thought which genius and piety throw into the world alters the world.

2769 *Emerson: Essays. Politics.*

The measure of a master is his success in bringing all men round to his opinion twenty years later.

2770 *Emerson: Conduct of Life. Culture.*

There is always room for a man of force, and he makes room for many.

2771 *Emerson: Conduct of Life. Power.*

Continual dropping wears away stones.

2772 *Benjamin Franklin: Address to Poor Richard's Almanac.*[1]

You can only make others better by being good yourself.

2773 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Hell.* Sec. 259. *The Prison.*

Whatever comes from the brain carries the hue of the place it came from; and whatever comes from the heart carries the heat and color of its birthplace.

2774 *Holmes: The Professor at the Breakfast-Table.* Ch. 6.

It is a beautiful thing to model a statue and give it life; to mould an intelligence and instill truth therein is still more beautiful.

2775 *Victor Hugo: Ninety-Three.* Pt. ii. Bk. i. Ch. 3. (*Benedict, Translator.*)

[1] From the Latin, *Gutta cavat lapidem non vi sed sæpe cadendo*: A drop hollows out a stone, not by its force, but by its frequent falling.

It is a maxim that no man was ever enslaved by influence while he was fit to be free.

2776 *Johnson: Boswell's Life of Johnson.* III. 205, n. 4. (*George Birkbeck Hill, Editor,* (1887.)

Neither our virtues nor vices are all our own.

2777 *Johnson: The Rambler.* No. 180.

It exalteth a man from earthly things to love those that are heavenly.

2778 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 54. (*Benham, Translator.*)

In this world a man must be either a hammer or an anvil.

2779 *Longfellow: Hyperion.* Bk. iv. Ch. 7.

Thou little thinkest what a little foolery governs the world.

2780 *John Selden: Table Talk. Pope.*

Well, I'll repent, and that suddenly, while I am in some liking; I shall be out of heart shortly, and then I shall have no strength to repent. An' I have not forgotten what the inside of a church is made of, I am a peppercorn, a brewer's horse: the inside of a church! Company, villanous company, hath been the spoil of me.

2781 *Shakespeare: King Henry IV.* Pt. i. Act iii. Sc. 3.

The career of a great man remains an enduring monument of human energy. The man dies and disappears, but his thoughts and acts survive, and leave an indelible stamp upon his race.

2782 *Samuel Smiles: Character.* Ch. 1.

Though her (Lady Elizabeth Hastings) mien carries much more invitation than command, to behold her is an immediate check to loose behavior; to love her was a liberal education.

2783 *Sir Richard Steele: The Tatler.* No. 49.

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre; every mind is at times no less sensitive to the most trifling words.

2784 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

They to whom a boy comes asking, Who am I, and what am I to be? have need of ever so much care. Each word in answer may prove to the after-life what each finger-touch of the artist is to the clay he is modelling.

2785 *Lew Wallace: Ben-Hur.* Bk. ii. Ch. 4.

INGENUOUSNESS.

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching.

2786 *Shakespeare: The Merchant of Venice.* Act i. Sc. 2.

INGRATITUDE.

The wicked are always ungrateful.

2787 *Cervantes: Don Quixote.* Pt. i. Bk. iii. Ch. 23. (*Jarvis, Translator.*)

The man is ungrateful who denies that he has received a benefit, who pretends that he has not received it, and who does not return it.

2788 *Cicero: On Benefits.* Bk. iii. Ch. 1. (*Stewart, Translator.*)

Ingratitude is monstrous; and for the multitude to be ingrateful were to make a monster of the multitude.

2789 *Shakespeare: Coriolanus.* Act ii. Sc. 3.

INNKEEPER — *see* **Inns.**

Though I am an innkeeper, thank Heaven I am a Christian.

2790 *Cervantes: Don Quixote.* Pt. i. Bk. iv. Ch. 32. (*Jarvis, Translator.*)

INNOCENCE.

Innocence is plain, direct, and simple; guilt is a crooked, intricate, inconstant, and various thing.

2791 *Burke: Speech, Feb.* 15, 1788. *Impeachment of Warren Hastings. Third Day.*

Innocence and bold truth are always ready for expression.

2792 *Congreve: The Double-Dealer.* Act iv. Sc. 17.

Innocence can return to all with repentance.

2793 *James Fenimore Cooper: Jack Tier.* Ch. 10.

O Innocence, how glorious and happy a portion art thou to the breast that possesses thee! thou fearest neither the eyes nor the tongues of men. Truth, the most powerful of all things, is thy strongest friend; and the brighter the light is in which thou art displayed, the more it discovers thy transcendent beauties.

2794 *Fielding: Amelia.* Bk. iv. Ch. 5.

To dread no eye, and to suspect no tongue, is the greatest prerogative of innocence: an exemption granted only to invariable virtue.

2795 *Johnson: The Rambler.* No. 68.

An innocent man needs no eloquence; his innocence is instead of it.

2796 *Ben Jonson: Timber: or, Discoveries made upon Men and Matter.*

To vice, innocence must always seem only a superior kind of chicanery.

2797 *Ouida: Wisdom, Wit, and Pathos. Two Little Wooden Shoes.*

INNS —*see* **Innkeeper, Taverns.**

There is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn.

2798 *Johnson: Boswell's Life of Johnson.* 1776. (Routledge edition, Vol. ii. Ch. 14.)

INSANITY.

All power of fancy over reason is a degree of insanity.

2799 *Johnson: Rasselas.* Ch. 44.

INSINCERITY.

Nothing is more disgraceful than insincerity.

2800 *Cicero: Offices.* Bk. i. Ch. 42. (*Edmonds, Trans.*)

Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation.

2801 *Hawthorne: American Note-Books. Dec.* 6, 1837.

It is a shameful and unseemly thing to think one thing and to speak another, but how odious to write one thing and to think another.

2802 *Seneca: Works. Epistles.* No. 23. (*Thomas Lodge, Editor.*)

INSPIRATION.

Inspiration must find answering inspiration.

2803 *A. Bronson Alcott: Table Talk. VI. Creeds. Scripture.*

INSTINCT.

A bird sings, a child prattles, but it is the same hymn; hymn indistinct, inarticulate, but full of profound meaning.

2804 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. ii. Ch. 1. (*Benedict, Translator.*)

Instinct is intelligence incapable of self-consciousness.

2805 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

INSTRUCTORS.

The teacher, like the poet, must be born, and then born again; for the spirit must quicken the spirit, and life inspire life, before knowledge can grow to wisdom; and wisdom, set on fire with love, can lift the world to Him who *is* "the truth and the life."

2806 *Alice E. Freeman: MS.*

Men in teaching others, learn themselves.

2807 *Seneca: Works. Epistles.* No. 7. (*Thomas Lodge, Editor.*)

INSULTS.

The way to procure insults is to submit to them. A man meets with no more respect than he exacts.

2808 *Hazlitt: Characteristics.* No. 402.

INTEGRITY.

Integrity without knowledge is weak and useless.

2809 *Johnson: Rasselas.* Ch. 41.

INTELLECT — *see* **Character, Mind, Woman.**

The march of the human mind is slow.

2810 *Burke: Speech, March* 22, 1775. *On Conciliation with America.*

Intellect really exists in its products; its kingdom is here.

2811 *Hartley Coleridge: Dramatic Works of Massinger and Ford. Introduction.*

Intellect annuls fate. So far as a man thinks, he is free.

2812 *Emerson: Conduct of Life. Fate.*

Nature is good, but intellect is better, as the law-giver is before the law-receiver.

2813 *Emerson: Representative Men. Plato.*

The intellect is like glass; it admits the light of heaven, and reflects it.

2814 *J. C. and A. W. Hare: Guesses at Truth.*

The human intellect is the great truth-organ; realities, as they exist, are the subjects of its study; and knowledge is the result of its acquaintance with the things which it investigates.

2815 *Moses Harvey: Lectures, Literary and Biographical. Knowledge is Power.*

Our brains are seventy year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hands of the angel of the resurrection.

2816 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 8.

Great minds do, indeed, re-act on the society which has made them what they are; but they only pay with interest what they have received.

2817 *Macaulay: Essays. John Dryden.* (*Edinburgh Review, January*, 1828.)

The march of intellect.

2818 *Southey: Colloquies on the Progress and Prospects of Society. The Doctor.* Ch., *Extraordinary.*

There is no creature so lonely as the dweller in the intellect.

2819 *William Winter: The Stage Life of Mary Anderson. Galatea and Clarice.*

INTELLIGENCE.

The intelligent have a right over the ignorant; namely, the right of instructing them.

2820 *Emerson: Representative Men. Plato. New Readings.*

To educate the intelligence is to enlarge the horizon of its desires and wants.

2821 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884. *Democracy.*

Every breeze wafts intelligence from country to country, every wave rolls it, all give it forth, and all in turn receive it. There is a vast commerce of ideas, there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age.

2822 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1825. *The Bunker Hill Monument.*

The characteristic of real intelligence is the capacity to discern objective facts and laws; but intelligence must feel the pressure of some moral impulse, in order to escape from the self-delusions which obstruct the clear view of objects which are independent of self.

2823 *E. P. Whipple: Outlooks on Society, Literature, and Politics. Panics and Investments.*

INTEMPERANCE.

There is more of turn than of truth in a saying of Seneca, "That drunkenness does not produce but discover faults." Common experience teaches the contrary. Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments.

2824 *Addison: The Spectator.* No. 569.

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.

2825 *Shakespeare: Othello.* Act ii. Sc. 3.

INTIMACY.

The worst way of being intimate is by scribbling.

2826 *Johnson: Boswell's Life of Johnson.* V. 93. (*George Birkbeck Hill, Editor,* 1887.)

INTUITION.

Who speaks to the instincts speaks to the deepest in man, and finds the readiest response.

2827 *A. Bronson Alcott: Table Talk. VI. Discourse. Christ's Method.*

INVENTION — *see* **Imagination, Inventors.**

A tool is but the extension of a man's hand, and a machine is but a complex tool. And he that invents a machine augments the power of a man and the well-being of mankind.

2828 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Business.*

Invention is totally independent of the will.

2829 *B. R. Haydon: Table Talk.*

Necessity, mother of invention.

2830 *Wycherley: Love in a Wood.* Act iii. Sc. 3.

INVENTORS — *see* **Discoveries, Invention.**

The golden hour of invention must terminate like other hours; and when the man of genius returns to the cares, the duties, the vexations, and the amusements of life, his companions behold him as one of themselves, — the creature of habits and infirmities.

2831 *Isaac Disraeli: Literary Character.* Ch. 16.

Only an inventor knows how to borrow, and every man is or should be an inventor.

2832 *Emerson: Letters and Social Aims. Quotation and Originality.*

Very learned women are to be found, in the same manner as female warriors; but they are seldom or never inventors.

2833 *Voltaire: A Philosophical Dictionary. Women.*

IRONY.

Irony is jesting hidden behind gravity.

2834 *John Weiss: Wit, Humor, and Shakespeare.*

Irony is an insult conveyed in the form of a compliment . . . placing its victim naked on a bed of briars and bristles, thinly covered with rose-leaves; adorning his brow with a crown of gold, which burns into his brain; teasing, and fretting, and riddling him through and through with incessant discharges of hot shot from a masked battery; laying bare the most sensitive and shrinking nerves of his mind, and then blandly touching them with ice, or smilingly pricking them with needles.

2835 *E. P. Whipple: Literature and Life. Wit and Humor.*

IRREVERENCE.

We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions.

2836 *Ruskin: The Seven Lamps of Architecture. Introductory.*

J.

JEALOUSY.

Jealousy is said to be the offspring of love. Yet, unless the parent makes haste to strangle the child, the child will not rest till it has poisoned the parent.

2837 *J. C. and A. W. Hare: Guesses at Truth.*

Jealousy is always born with love, but does not always die with it.

2838 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 361.

Jealousy lives upon doubt, and comes to an end or becomes a fury as soon as it passes from doubt to certainty.

2839 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 32.

There is more self-love than love in jealousy.

2840 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 324.

O jealousy! thou magnifier of trifles!

2841 *Schiller: Fiesco.* Act i. Sc. 1. (*Bohn, Translator.*)

Inquisitiveness as seldom cures jealousy, as drinking in a fever quenches the thirst.

2842 *Wycherley: Love in a Wood.* Act iv. Sc. 5.

JESTING — *see* **Friends, Irony.**

A jest loses its point when he who makes it is the first to laugh.

2843 *Schiller: Fiesco.* Act i. Sc. 7. (*Bohn, Translator.*)

A good jest forever.

2844 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

Sir And. But what's your jest?
Mar. A dry jest, sir.
Sir And. Are you full of them?
Mar. Ay, sir; I have them at my fingers' ends.

2845 *Shakespeare: Twelfth Night.* Act i. Sc. 4.

When a jest is so forward, and afoot too, I hate it.

2846 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

He that will lose his friend for a jest, deserves to die a beggar by the bargain.

2847 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Jesting.*

It is good to make a jest, but not to make a trade of jesting.

2848 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Jesting.*

If a habit of jesting lowers a man, it is to the level of humanity. Wit nourishes vanity; reason has a much stronger tincture of pride in it.

2849 *Hazlitt: Characteristics.* No. 71.

The playful fancy of a moment may innocently be expressed by the passing word; but he can hardly have learned the preciousness of life, who passes days in the elaboration of a jest.

2850 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 31.

JESUS CHRIST — *see* **Christianity, Cross, The, Death, Greatness, Heroes, Judges, Manhood, Righteousness, Self-Sacrifice, Slavery, Truth.**

You have not outgrown, you cannot outgrow, the need of a great and authoritative teacher. You may find him in Jesus Christ. However strange it may seem, it is true that after eighteen hundred years there is nothing obsolete in his teachings. There are many things which he did not say, did not even touch upon; but the things he said are of perennial value and universal application.

2851 *Joseph Anderson: MS. The Great Teacher.* (*Sermon, March* 3, 1889.)

Christ is presented to us in the comprehensible form of God. He is God translated.

2852 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Christ is the one great typical man; and all high manhood necessarily conforms to Christ.

2853 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Christ accomplished the impossible. Appearing in all the grandeur and majesty of a superhuman manhood, he is able still to unite the impression of innocence, with no apparent diminution of his sublimity. It is, in fact, the distinctive glory of his character, that it seems to be the natural unfolding of a divine innocence, a pure celestial childhood, amplified by growth.

2854 *Horace Bushnell: Nature and the Supernatural.* Ch. 10.

Christ, in the character given him, never acknowledges sin. It is the grand peculiarity of his piety, that he never regrets anything that he has done or been; expresses nowhere a single feeling of compunction, or the least sense of unworthiness.

2855 *Horace Bushnell: Nature and the Supernatural.* Ch. 10.

He never sinned. His sinlessness, even if he had done nothing else for our salvation, would stand out still for the most saving fact for man that the world ever saw. There is something very touching in the way in which the world of men, so full of sin and the consciousness of sin, has clung about that certainty of the one sinless man. Whatever else they believed or disbelieved about him, men could not let it go, this assurance that there had been once here a man like us who did not sin.

2856 *Phillips Brooks: Sermons. XX. The Positiveness of Divine Life.*

In Him was the perfect power of uttering God to men, and of being full of God, not for himself only but for mankind. His headship of our race, his mediatorship, his atonement, are various ways of stating this idea. Everything that he was and did, he was and did for us. He lived his life, he died his death, for us. He took sorrow for us. He took joy and comfort for us also.

2857 *Phillips Brooks: Sermons. I. The Purpose and Use of Comfort.*

The fall of the first Adam was the end of the beginning; the rise of the second Adam was the beginning of the end.

2858 *Samuel Willoughby Duffield: Fragments.*

Christ chose the poor to show the emptiness of wealth, power and station. He lifted one cheek when the other was struck, to show the absurdity of sensibility to insult. He washed feet to inculcate humility, and died in agony on the Cross to show the soundness of sacrifice and submission.

2859 *B. R. Haydon: Table Talk.*

Christ left us not a system of logic, but a few simple truths.

2860 *B. R. Haydon: Table Talk.*

Thou art my hope, thou art my trust, thou art my comforter, and most faithful in all things.

2861 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 59. (*Benham, Translator.*)

Thou hast need of Me, I have no need of thee.

2862 *Thomas à Kempis: Imitation of Christ.* Bk. iv. Ch. 12. (*Benham, Translator.*)

The People's Friend? Where will you find him but in Jesus Christ of Nazareth?

2863 *Charles Kingsley: Alton Locke.* Ch. 37.

Only a Christ could have conceived a Christ.

2864 *Joseph Parker: Ecce Deus.* Ch. 11. *Christ Adjusting Human Relations.*

Christ is the Son of man; the manliest of men; humane as a woman; pious and hopeful as a prayer, but brave as man's most daring thought. He has led the world in morals

and religion for eighteen hundred years, only because he was the manliest man in it; the humanest and bravest man in it, and hence the divinest.

2865 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. The True Idea of a Christian Church. Boston, Jan.* 4, 1846.

The idea of devotion is the ground-tone in the history of Jesus; for every act of his life was consecrated to the thought of his Heavenly Father.

2866 *Theodore Parker: Life of Jesus, by Strauss.*

The most just and stimulating ideas that we shall obtain of Christianity will be by contemplating Christ as he appears in the Gospel, and by coming close to men that are the best reproductions of him as they walk our streets, or meet us in our homes.

2867 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

I refuse to permit discussion this evening respecting the love which a Christian man bears to his Redeemer, — a love more delicate far than the love which was ever borne to sister, . . . a reverence more sacred than man ever bore to mother.

2868 *Frederick W. Robertson: Lectures and Addresses. Skeptical Publications. Lecture to Working Men, April* 18, 1850.

Two thousand years ago there was One here on this earth who lived the grandest life that ever has been lived yet, — a life that every thinking man, with deeper or shallower meaning, has agreed to call divine. I read little respecting his rights or his claims of rights, but I have read a great deal respecting his duties. Every act he did he called a duty. I read very little in that life respecting his rights, but I hear a vast deal respecting his wrongs, — wrongs infinite, wrongs borne with a majestic, Godlike silence. His reward? His reward was the reward that God gives to all his true and noble ones, — to be cast out in his day and generation, and a life-conferring death at last. These were his rights.

2869 *Frederick W. Robertson: Lectures and Addresses. Skeptical Publications. Lecture to Working Men, April* 18, 1850.

Christ is the centre of the universe, the Holy of Holies in history. Christ in the Gospels, Christ in the Church, Christ in the pulpit, Christ in the school, Christ in theology, Christ in poetry, Christ in art, Christ in the soul, Christ in holy lives of men and women devoted to the welfare of the race, — wherever we meet him, he appears as the purest, loveliest, highest object of contemplation, and commands above all human beings our affection and veneration.

2870 *Philip Schaff: Christ and Christianity. Christ in Theology.*

JEWS — *see* **Bible, The.**

I am a Jew else, an Ebrew Jew.
2871 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?
2872 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

If a Jew wrong a Christian, what is his humility? revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? why, revenge.
2873 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

JOKES.

It requires a surgical operation to get a joke well into a Scotch understanding.
2874 *Sydney Smith: A Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 2.

JOY — *see* **Companionship, Song, Words.**

We must dare to be happy, and dare to confess it, regarding ourselves always as the depositaries, not as the authors of our own joy.
2875 *Amiel: Journal, May* 14, 1852. (*Mrs. Humphrey Ward, Translator.*)

Joy is more divine than sorrow; for joy is bread and sorrow is medicine.
2876 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.
2877 *Phillips Brooks: Sermons. The Joy of Self-Sacrifice.*

Grief sharpens the understanding, and strengthens the soul, whereas joy seldom troubles itself about the former, and makes the latter either effeminate or frivolous.
2878 *Franz Schubert: Woman in Music, by Upton.* Pt. ii. (*Franz Schubert's Diary.*)

Silence is the perfectest herald of joy: I were but little happy if I could say how much.
2879 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

All great joys are serious; and emotion must be measured by its complexity and the deepness of its reach.
2880 *Alexander Smith: Dreamthorp. Death and Dying.*

JUDGES.

A king that setteth to sale seats of justice oppresseth the people; for he teacheth his judges to sell justice, and "*pretio parata pretio venditur justitia.*"

2881 *Bacon: Essays. Of a King.*

It is better that a judge should lean on the side of compassion than severity.

2882 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

Judges are but men, and are swayed like other men by vehement prejudices. This is corruption in reality, give it whatever other name you please.

2883 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Law Reform. Judicial Integrity.* (*Albany Law Journal, October*, 1872.)

There is no happiness, there is no liberty, there is no enjoyment of life, unless a man can say, when he rises in the morning, I shall be subject to the decision of no unwise judge to-day.

2884 *Daniel Webster: Speech, March* 10, 1831. *At Dinner in New York.*

A good judge should never boast of his power, because he can do nothing but what he can do justly: he is not the master, but the minister of the law. Authority without virtue is a very dangerous state.

2885 *Thomas Wilson: Maxims of Piety and of Christianity.*

JUDGMENT — *see* **Caution, Remorse, Zeal.**

Christ judges commerce as he judges everything else, only when commerce impinges upon the moral plane; as when a man cheats, or lies, or steals, then his conduct is judged, his conduct in or out of commerce.

2886 *Hugh R. Haweis: Speech in Season.* Bk. i. *Christ's Hard Sayings.* Sec. 83. *Sacrifice.*

Judgment is forced upon us by experience.

2887 *Johnson: Lives of the English Poets. Pope.*

Commonly, we say a judgment falls upon a man for something in him we cannot abide.

2888 *John Selden: Table Talk. Judgments.*

Human judgment is finite, and it ought always to be charitable.

2889 *William Winter: The Press and the Stage. Appendix III. The American Drama. Oration before the Goethe Society, New York City, Jan.* 28, 1889.

JUSTICE — *see* **God, Gratitude, Happiness, Praise, Revenge, Society.**

There is no virtue so truly great and godlike as justice.
2890 *Addison: The Guardian.* No. 99.

Liberty, equality, — bad principles! The only true principle for humanity is justice, and justice towards the feeble becomes necessarily protection or kindness,
2891 *Amiel: Journal, Dec.* 4, 1863. (*Mrs. Humphrey Ward, Translator.*)

Justice is itself the great standing policy of civil society; and any departure from it, under any circumstances, lies under the suspicion of being no policy at all.
2892 *Burke: Reflections on the Revolution in France.*

Whenever a separation is made between liberty and justice, neither is, in my opinion, safe.
2893 *Burke: Letter, October,* 1789. *To a French Gentleman.*

The great soul of this world is *just.*
2894 *Carlyle: Life in London, by Froude. Letter, June* 12, 1847. *To Thomas Erskine, Linlathen.*

Justice commands us to have mercy upon all men, to consult the interests of the whole human race, to give to every one his due, and to injure no sacred, public, or foreign rights, and to forbear touching what does not belong to us.
2895 *Cicero: Orations. On the Republic.* Bk. iii. Ch. 12. (*Yonge, Translator.*)

What I do not wish men to do to me, I also wish not to do to them.
2896 *Confucius: Analects.* Bk. v. Ch. 11. (*Legge, Translator.*)

Justice is always violent to the party offending, for every man is innocent in his own eyes.
2897 *Daniel De Foe: Shortest Way with Dissenters.*

Justice is truth in action.
2898 *Disraeli* (*Earl of Beaconsfield*)*: Speech, House of Commons, Feb.* 11, 1851.
Joubert: Pensées. No. 208. (*Attwell, Trans.*)

Justice satisfies everybody, and justice alone.
2899 *Emerson: Lecture, Boston, May* 30, 1878. *The Fortune of the Republic.*

Every place is safe to him who lives with justice.
2900 *Epictetus: Fragments.* CII. (*Long, Translator.*)

Above all other things is justice: success is a good thing; wealth is good also; honor is better; but justice excels them all.
2901 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Law Reform. Rights of Parties and Duties of Counsel. Address, March* 18, 1876.

Justice is the great end of civil society.

2902 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Reform in the Legal Profession and the Laws. Address to the Graduating Class of the Albany Law School. March*, 1885.

To have the power of forgetting, for the time, self, friends, interests, relationship; and to think of doing right toward another, a stranger, an enemy, perhaps, is to have that which man can share only with the angels, and with Him who is above men and angels.

2903 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Law Reform. Rights of Parties and Duties of Counsel. Address, March* 18, 1876.

Justice without wisdom is impossible.

2904 *Froude: Short Studies on Great Subjects. Party Politics.*

Justice is the virtue that innocence rejoiceth in.

2905 *Ben Jonson: Timber; or. Discoveries made upon Men and Matter.*

Justice is immortal, eternal, and immutable, like God himself; and the development of law is only then a progress when it is directed towards those principles which, like him, are eternal; and whenever prejudice or error succeeds in establishing in customary law any doctrine contrary to eternal justice.

2906 *Kossuth: Select Speeches. Public Piracy of Russia. New York to the Bar, Dec.* 19.

Delay of justice is injustice.

2907 *Landor: Imaginary Conversations. Peter Leopold and the President Du Paty.*

Exact justice is commonly more merciful in the long run than pity, for it tends to foster in men those stronger qualities which make them good citizens.

2908 *Lowell: Among My Books. Dante.*

Justice is what is established; and thus all our established laws will be regarded as just, without being examined, since they are established.

2909 *Pascal: Thoughts.* Ch. vii., vi. (*Wight, Translator.* Louandre edition.)

It is impossible to be just if one is not generous.

2910 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character.* No. 109. (*Hapgood, Trans.*)

We love justice greatly, and just men but little.

2911 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character.* No. 10. (*Hapgood, Trans.*)

A man may see how this world goes with no eyes. Look with thine ears: see how yond justice rails upon yond simple thief. Hark, in thine ear: change places; and, handy-dandy, which is the justice, which is the thief?

2912 *Shakespeare: King Lear.* Act iv. Sc. 6.

Truth is its handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train; it is the brightest emanation from the gospel, it is the attribute of God.

2913 *Sydney Smith: A Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 2.

While craving justice for ourselves, it is never wise to be unjust to others. To deny valor in the enemy we have conquered, is to underrate our victory; and if the enemy be strong enough to hold us at bay, much more to conquer us, . . . self-respect bids us seek some other explanation of our misfortunes than accusing him of qualities inferior to our own.

2914 *Lew Wallace: Ben-Hur.* Bk. ii. Ch. 4.

Justice, sir, is the great interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is duly honored, there is a foundation for general security, general happiness, and the improvement and progress of our race.

2915 *Daniel Webster: Discourse, Sept.* 12, 1845. *Funeral of Mr. Justice Story.*

K.

KINDNESS — *see* **Authority, Tact.**

A man is lord in his own family, and his guests are, in a manner, subject to his own authority; hence, he is always the lowest person in the company, attentive to the wants of every one, and giving himself all the trouble, in order to please, which may not betray too visible an affectation, or impose too much restraint on his guest.

2916 *Hume: Essays. XIII. Of the Rise and the Progress of the Arts and Sciences.*

Do good to thy friend to keep him, to thy enemy to gain him.

2917 *Benjamin Franklin: Poor Richard's Almanac.*

Getting money is not all a man's business; to cultivate kindness is a valuable part of the business of life.

2918 *Johnson: Boswell's Life of Johnson.* III. 182. (*George Birkbeck Hill, Editor,* 1887.)

Kindness in us is the honey that blunts the sting of unkindness in another.

2919 *Landor: Imaginary Conversations. Epicurus, Leontion, and Ternissa.*

One cannot help doing a good office when it comes in one's way.

2920 *Le Sage: Gil Blas.* Bk. iv. Ch. 9. (*Smollett, Translator.*)

KINGS — *see* **Individuality, Judges, Monarchy, Patriotism, Punctuality, Royalty, Tyrants.**

Whoever is king, is also the father of his country.

2921 *Congreve: Love for Love. Dedication.*

A good king is a public servant.

2922 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

In sovereignty it is a most happy thing not to be compelled; but so it is the most miserable thing not to be counselled.

2923 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

As tedious as a king.

2924 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 5.

KISSES — *see* **Friends.**

The sound of a kiss is not so loud as that of a cannon, but its echo lasts a deal longer.

2925 *Holmes: The Professor at the Breakfast-Table.* Ch. 11.

His kissing is as full of sanctity as the touch of holy bread.

2926 *Shakespeare: As You Like It.* Act iii. Sc. 4.

Kissing with inside lip? stopping the career of laughter with a sigh?

2927 *Shakespeare: A Winter's Tale.* Act i. Sc. 2.

KNAVERY — *see* **Revenge, Secrecy.**

A knavish speech sleeps in a foolish ear.

2928 *Shakespeare: Hamlet.* Act iv. Sc. 2.

A knave thinks himself a fool, all the time he is not making a fool of some other person.

2929 *Hazlitt: Characteristics.* No. 267.

Now will I show myself to have more of the serpent than the dove; that is, more knave than fool.

2930 *Marlowe: The Jew of Malta.* Act ii.

A slippery and subtle knave; a finder of occasions, that has an eye can stamp and counterfeit advantages, though true advantage never present itself: a devilish knave!

2931 *Shakespeare: Othello.* Act ii. Sc. 1.

2*d Watch.* How if a' will not stand ?

Dogb. Why, then, take no note of him, but let him go; and presently call the rest of the watch together, and thank God you are rid of a knave.

2932 *Shakespeare : Much Ado about Nothing.* Act iii. Sc. 3.

Three misbegotten knaves in Kendal green.

2933 *Shakespeare : King Henry IV.* Pt. i. Act ii. Sc. 4.

KNOWLEDGE—*see* **Art, Curiosity, Eloquence, Freedom, Love, Reading, Truth, Wisdom, Words, Zeal.**

Knowledge is, indeed, that which, next to virtue, truly and essentially raises one man above another.

2934 *Addison : The Guardian.* No. 3.

What is all our knowledge ? We do not even know what weather it will be to-morrow.

2935 *Auerbach : On the Heights.* (*Bennett, Translator.*)

Knowledge is power.

2936 *Bacon : Meditationes Sacræ. De Hæresibus.*

Pursuit of knowledge under difficulties.

2937 *Title given by Lord Brougham to a Book published under the Superintendence of the Society for the Diffusion of Useful Knowledge.*

Knowledge is the material with which Genius builds her fabrics. The greater its abundance, the more power is required to dispose it into order and beauty, but the more vast and magnificent will be the structure.

2938 *Bryant : Prose Writings. Lectures on Poetry. Relation of Poetry to Time and Place.*

Whatever our intellectual calling, no kind of knowledge is antagonistic to it. All varieties of knowledge blend with, harmonize, enrich the one kind of knowledge to which we attach our reputation.

2939 *Bulwer-Lytton : Caxtoniana. Essay X. Hints on Mental Culture.*

Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it when young, it will give us no shade when we grow old.

2940 *Chesterfield : Letters, Sentences, and Maxims. Dec.* 11, 1747.

Wear your learning, like your watch, in a private pocket; and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

2941 *Lord Chesterfield : Letters to His Son. Bath, Feb.* 22, 1748.

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it: this is knowledge.

2942 *Confucius: Analects.* Bk. ii. Ch. 17. (*Legge, Translator.*)

The more knowledge a man has, the better he'll do's work; and feeling's a sort o' knowledge.

2943 *George Eliot: Adam Bede.* Ch. 52.

Knowledge exists to be imparted.

2944 *Emerson: Letters and Social Aims. Progress of Culture.*

Knowledge is the knowing that we cannot know.

2945 *Emerson: Representative Men. Montaigne.*

Nothing, among animals, is so beautiful as a man adorned by learning (knowledge).

2946 *Epictetus: Fragments.* CLII. (*Long, Translator.*)

The value of education (knowledge), like that of gold, is valued in every place.

2947 *Epictetus: Fragments.* CL. (*Long, Translator.*)

Knowledge is the parent of love; wisdom, love itself.

2948 *J. C. and A. W. Hare: Guesses at Truth.*

Knowledge partakes of infinity; it widens with our capacities: the higher we mount in it, the vaster and more magnificent are the prospects it stretches out before us.

2949 *J. C. and A. W. Hare: Guesses at Truth.*

Knowledge is just like the sun in the heavens, inviting us to noble deeds, and lighting our path.

2950 *Moses Harvey: Lectures, Literary and Biographical. Knowledge is Power.*

Integrity without knowledge is weak and useless.

2951 *Johnson: Rasselas.* Ch. 41.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.

2952 *Johnson: Boswell's Life of Johnson.* 1775. (Routledge edition, Vol. ii. Ch. 11.)

Knowledge without integrity is dangerous and dreadful.

2953 *Johnson: Rasselas.* Ch. 41.

Man is not weak; knowledge is more than equivalent to force. The master of mechanics laughs at strength.

2954 *Johnson: Rasselas.* Ch. 13.

Knowledge is the action of the soul, and is perfect without the senses, as having the seeds of all science and virtue in itself, but not without the service of the senses; but these organs the soul works.

2955 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Learning needs rest: sovereignty gives it. Sovereignty needs council: learning affords it.

2956 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

The only jewel which will not decay is knowledge.

2957 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

The only wealth which will not decay is knowledge.

2958 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

Simple as it seems, it was a great discovery that the key of knowledge could turn both ways, that it could open, as well as lock, the door of power to the many.

2959 *Lowell: Among My Books. New England Two Centuries Ago.*

Knowledge advances by steps, and not by leaps.

2960 *Macaulay: Essays. History.* (*Edinburgh Review, May*, 1828.)

Diffused knowledge immortalizes itself.

2961 *Sir James Mackintosh. Vindiciæ Gallicæ.*

When a man hath been laboring the hardest labor in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please, only that he may try the matter by dint of argument; for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valor enough in soldiership, is but weakness and cowardice in the wars of truth.

2962 *Milton: Areopagitica.*

To know by rote is no knowledge; 'tis no more than only to retain what one has intrusted to his memory. That which a man rightly knows and understands, he is the free disposer of at his own full liberty, without any regard to the author from whom he had it, or fumbling over the leaves of his book.

2963 *Montaigne: Essays.* Bk. i. Ch. 25. (*Hazlitt, Trans.*)

And this is the state and virtue of wisdom, or temperance, and self-knowledge, which is just knowing what a man knows, and what he does not know.

2964 *Plato: Charmides.* (*Jowett, Translator.*)

Every kind of knowledge may be sought from ignoble motives, and for ignoble ends; and in those who so possess it, it is ignoble knowledge, while the very same knowledge is in another mind an attainment of the highest dignity, and conveying the greatest blessing.

2965 *Ruskin: Modern Painters. Preface.* Second edition.

Knowledge is like current coin. A man may have some right to be proud of possessing it, if he has worked for the gold of it, and assayed it, and stamped it, so that it may be received of all men as true, or earned it fairly, being already assayed; but if he has done none of these things, but only had it thrown on his face by a passer-by, what cause has he to be proud?

2966 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 34.

Knowledge is a perennial spring of wealth; and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches.

2967 *Saadi: The Gulistan. Of the Effects of Education. Tale* ii.

Whosoever acquires knowledge, and did not practise it, resembleth him who ploughed but did not sow.

2968 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 40.

Sweet food of sweetly uttered knowledge.

2969 *Sir Philip Sidney: The Defence of Poesy.*

A man with knowledge, but without energy, is a house furnished but not inhabited; a man with energy but no knowledge, a house dwelt in but unfurnished.

2970 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.*

It is an old discovery that man passes from knowledge to doubt, and thence again attains to knowledge. But it is a vulgar error to suppose that we return not only to the same knowledge, but in the same forms, and under the same limitations as before.

2971 *John Sterling: Essays and Tales. Thoughts, Sayings and Essayings.*

Knowledge, in truth, is the great sun of the firmament. Life and power are scattered with all its beams.

2972 *Daniel Webster: Speech, June* 17, 1825, *Charlestown, Mass. Bunker Hill Monument.*

L.

LABOR — *see* **Cheerfulness, Equity, Industry, Political Economy, Riches, Thoroughness, Wealth, Work.**

The best things are all too cheaply purchased by a lifetime's toil.

2973 *A. Bronson Alcott: Table Talk. III. Pursuits. Misfortune.*

Labor humanizes, exalts.

2974 *A. Bronson Alcott: Table Talk. III. Pursuits. Labor.*

Labor, wide as the earth, has its summit in heaven.

2975 *Carlyle: Essays. Work.*

Labor is a school of benevolence as well as justice.

2976 *William Ellery Channing: Self-Culture. (Address, Boston, Mass., September, 1838.)*

Our lot is labor.

2977 *Rufus Choate: Address and Orations. Dedication of the Peabody Institute.*

Labor is the curse of the world, and nobody can meddle with it without becoming proportionately brutified.

2978 *Hawthorne: American Note-Books, Aug. 12, 1841.*

Nothing is so envied as genius, nothing so hopeless of attainment by labor alone. Though labor always accompanies the greatest genius, without the intellectual gift, labor alone will do little.

2979 *B. R. Haydon: Table Talk.*

I should not like to be rich. It makes you too forgetful of your Creator. Struggle, struggle.

2980 *B. R. Haydon: Table Talk.*

Labor — the expenditure of vital effort in some form — is the measure, nay, it is the maker, of values.

2981 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

To labor rightly and earnestly is to walk in the golden track that leads to God. It is to adopt the regimen of manhood and womanhood. It is to come into sympathy with the great struggle of humanity toward perfection. It is to adopt the fellowship of all the great and good the world has ever known.

2982 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Everything useful to the life of man arises from the ground; but few things arise in that condition which is requisite to render them useful.

2983 *Hume: Essays. XXVI. Of Interest.*

Labor is exercise continued to fatigue; exercise is labor used only while it produces pleasure.

2984 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London, 1788. II. 54. (George Birkbeck Hill, Editor.)*

Labor for labor's sake is against nature.

2985 *John Locke: The Conduct of the Understanding. Sec. 16. Haste.*

Labor is grand offices in the palace of Art.
2986 *George MacDonald: Weighed and Wanting.* Ch. 11

Labor was appointed at the creation.
2987 *Horace Mann: Annual Reports on Education. Report*, 1842.

Taxation reaches down to the base; but the base is labor, and labor pays all.
2988 *Donn Piatt: Memories of the Men who Saved the Union. Salmon P. Chase.*

Labor has an agreeable end in the result we gain; but the means are also agreeable, for there are pleasures in the work itself.
2989 *Theodore Parker: Critical and Miscellaneous Writings. V. Thoughts on Labor.*

Labor has a reflective action, and gives the working-man a blessing over and above the natural result which he looked for.
2990 *Theodore Parker: Critical and Miscellaneous Writings. V. Thoughts on Labor.*

The duty of labor is written on a man's body: in the stout muscle of the arm, and the delicate machinery of the hand.
2991 *Theodore Parker: Critical and Miscellaneous Writings. V. Thoughts on Labor.*

Labor is the handmaid of religion.
2992 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

No labor is hopeless.
2993 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character.* No. 23. (*Hapgood, Translator.*)

The hand of little employment hath the daintier sense.
2994 *Shakespeare: Hamlet.* Act v. Sc. 1.

Labor is the best test of the energies of men, and furnishes an admirable training for practical wisdom.
2995 *Samuel Smiles: Self-Help.* Ch. 2.

Genius can never despise labor.
2996 *Abel Stevens: Life of Mme de Staël.* Ch. 38.

Labor is the law of happiness.
2997 *Abel Stevens: Life of Mme de Staël.* Ch. 16.

Labor in all its variety, corporeal and mental, is the instituted means for the methodical development of all our powers under the direction and control of will.
2998 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. XV. Indolence and Industry.*

Love makes labor light.

2999 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

Constancy in labor will conquer all difficulties.

3000 *Trollope: Autobiography.* Ch. 19.

Labor in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labor.

3001 *Daniel Webster: Speech, House of Representatives, April 2, 1824. The Tariff.*

Labor is the great producer of wealth: it moves all other causes.

3002 *Daniel Webster: Speech, House of Representatives, April 2, 1824. The Tariff.*

Labor, therefore, is a duty from which no man living is exempt, without forfeiting his right to his daily bread.

3003 *Thomas Wilson: Maxims of Piety and of Christianity.*

LADY.

A fine lady; by which term I wish to express the result of that perfect education in taste and manner, down to every gesture, which heaven forbid that I, professing to be a poet, should undervalue. It is beautiful, and therefore I welcome it in the name of the author of all beauty. I value it so highly that I would fain see it extend not merely from Belgravia to the tradesman's villa, but thence, as I believe it one day will, to the laborer's hovel and the needlewoman's garret.

3004 *Charles Kingsley: Alton Locke.* Ch. 13.

LANDSCAPE — *see* **Artists.**

This is grand! 'tis solemn! 'tis an edication of itself to look upon!

3005 *James Fenimore Cooper: The Deerslayer.* Ch. 2.

Not every casual idea caught from the flight of a shower or the fall of a sunbeam, not every glowing fragment of harvest light, nor every flickering dream of copsewood coolness, is to be given to the world as it came, unconsidered, incomplete, and forgotten by the artist as soon as it has left his easel.

3006 *Ruskin: Modern Painters. Preface.* Third edition.

The true ideal of landscape is precisely the same as that of the human form; it is the expression of the specific — not the individual, but the specific — characters of every object in their perfection; there is an ideal form of every herb, flower, and tree: it is that form to which every individual of the species has a tendency to arrive, freed from the influence of accident or disease.

3007 *Ruskin: Modern Painters. Preface.* Second edition.

LANGUAGE — *see* **Gesture, Money, Music, Poetry, Sympathy, Thought, Wit.**

Language, the great machine with which her miracles are wrought, is contrived to have an application to all possible things; and wonderful as this contrivance is, and numerous and varied as are its combinations, it is still limited and imperfect, and, in point of comprehensiveness, distinctiveness, and variety, falls infinitely short of the mighty and diversified world of matter and mind of which it professes to be the representatives. It is, however, to the very limitation of this power of language, as it seems to me, that poetry owes her magic. The most detailed of her descriptions, which, by the way, are not always the most striking, are composed of a few touches; they are glimpses of things thrown into the mind; here and there a trace of the outline, here a gleam of light, and there a dash of shade. But these very touches act like a spell upon the imagination, and awaken it to greater activity, and fill it, perhaps, with greater delight than the best refined objects could do.

3008 *Bryant: Prose Writings. Literary Essays. Lectures on Poetry. On the Nature of Poetry.*

The natural language of gesture is God's language.

3009 *Joseph Cook: Boston Monday Lectures. The Physical Lectures. Tangibleness of the Moral Law.*

Language is a city to the building of which every human being brought a stone.

3010 *Emerson: Letters and Social Aims. Quotation and Originality.*

Language is always wise.

3011 *Emerson: Lectures and Biographical Sketches. Education.*

Language is fossil poetry.

3012 *Emerson: Essays. The Poet.*

The language of nature is the universal language.

3013 *Glück: Music and Morals, by Haweis.* Bk. ii. *Glück.* Sec. 85. *Letter to Marie Antoinette.*

Languages are the barometers of national thought and character.

3014 *J. C. and A. W. Hare: Guesses at Truth.*

Language, — human language, — after all, is but little better than the croak and cackle of fowls, and other utterances of brute nature, — sometimes not so adequate.

3015 *Hawthorne: American Note-Books, July* 14, 1850.

Language is a solemn thing, it grows out of life, — out of its agonies and ecstasies, its wants and its weariness. Every language is a temple, in which the soul of those who speak it is enshrined.

3016 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

Language! the blood of the soul, sir, into which our thoughts run, and out of which they grow.

3017 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

Language is the picture and counterpart of thought.

3018 *Mark Hopkins: Address, Dec.* 1, 1841. *Dedication of Williston Seminary.*

Language is the dress of thought.

3019 *Johnson: Works.* VII. 51. (Oxford edition, 1825.)

Poetry, indeed, cannot be translated; and, therefore, it is the poets that preserve the languages; for we would not be at the trouble to learn a language if we could have all that is written in it just as well in a translation. But as the beauties of poetry cannot be preserved in any language except that in which it was originally written, we learn the language.

3020 *Johnson: Boswell's Life of Johnson.* 1776. (Routledge edition, Vol. iii. Ch. 1.)

There is no tracing the connection of ancient nations but by language; and, therefore, I am always sorry when any language is lost, because languages are the pedigree of nations.

3021 *Johnson: Boswell's Life of Johnson.* V. 225. No. 3. (*George Birkbeck Hill, Editor*, 1887.)

Languages are no more than the keys of sciences. He who despises one, slights the other.

3022 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 12.

Written language is like a mirror which it is necessary to have in order that man may know himself and be sure that he exists.

3023 *Lamartine: Graziella.* Pt. iii. Ch. 15. (*Runnion, Translator.*)

Language is part of a man's character.

3024 *Landor: Imaginary Conversations. Demosthenes, and Eubulides.*

A language grows, and is not made.

3025 *Lowell: Among my Books. Dryden. Note.*

Language alone illumes the vast monotonously colored chart of the universe.

3026 *Richter: Levana. Seventh Fragment.* Ch. 2. *Speech and Writing.*

Language is only clear when it is sympathetic.

3027 *Ruskin: Lectures in Art.* Lecture iii. Sec. 68.

Language is the memory of the human race. It is as a thread of nerve of life running through all the ages, connecting them into one common, prolonged and advancing existence.

3028 *William Smith: Thorndale.* Pt. i. *The Development of the Individual Consciousness.* Sec. xi. *Progressive Development; New Knowledge, New Sentiments.*

A change of language invariably betokens a change in the social constitution of a country.

3029 *Madame de Staël: Germany. Appendix A.* (Wight's rendering of Murray's edition, 1814.)

A language whose glory is that even corruptions serve to speed its growth, and whose fine achievement long has been to make the neologism, even the solecism, of one generation the classicism of the next.

3030 *Stedman: Poets of America.* Ch. 12. *The Outlook.*

Language. By this we build pyramids, fight battles, ordain and administer laws, shape and teach religion, are knit man to man, cultivate each other, and ourselves.

3031 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern. II.*

Language, as well as the faculty of speech, was the immediate gift of God.

3032 *Noah Webster: Preface to Dictionary.*

LAUGHTER — *see* **Cheerfulness, Friends, Satire, Wit.**

Laughter, while it lasts, slackens and unbraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to depress the mind and damp our spirits with transient unexpected gleams of joy, one would take care not to grow too wise for so great a pleasure of life.

3033 *Addison: The Spectator.* No. 249.

How much lies in laughter: the cipher-key, wherewith we decipher the whole man.

3034 *Carlyle: Sartor Resartus.* Bk. I. Ch. 4.

The man who cannot laugh is not only fit for treasons, stratagems, and spoils, but his whole life is already a treason and a strategem.

3035 *Carlyle: Sartor Resartus.* Bk i. Ch. 4.

Having mentioned laughing, I must particularly warn you against it; and I could heartily wish that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things, and they call it being merry In my mind there is nothing so illiberal and so ill-bred as audible laughter.

3036 *Lord Chesterfield: Letters to His Son. Bath, March 9,* 1748.

Take my word for it, it is no laughing matter.
3037 *Cicero: The Life of Cicero, by Middleton.* Sec. 4. *Letter. Cicero to Atticus.*

The laughter of the soul at itself is a laughter from which it cannot flee.
3038 *Joseph Cook: Boston Monday Lectures. Conscience. The Laughter of the Soul at Itself.*

The foolish man often laughs when there is nothing to laugh at. Whatever touches him, his inner nature comes to the surface.
3039 *Goethe: Elective Affinities.* Pt. ii. Ch. 4. (Bohn edition.)

Nobody who is afraid of laughing, and heartily too, at his friend, can be said to have a true and thorough love for him; and, on the other hand, it would betray a sorry want of faith to distrust a friend because he laughs at you. Few men, I believe, are much worth loving in whom there is not something well worth laughing at.
3040 *J. C. and A. W. Hare: Guesses at Truth.*

Laughter and tears are meant to turn the wheels of the same sensibility; one is wind-power and the other water-power, that is all.
3041 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 4.

Men have been wise in very different modes; but they have always laughed the same way.
3042 *Johnson: Works.* VII, 257. (Oxford edition, 1825.)

We must laugh before we are happy, or else we may die before we ever laugh at all.
3043 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

To offend, we should always be unwilling; and the inclination to lose a friend rather than a joke should be far from us.
3044 *Quintilian: Institutes of Oratory.* Bk. vi. Ch. 3. (*Watson, Translator.*)

No one is more profoundly sad than he who laughs too much.
3045 *Richter: Hesperus*, 19. (*Bohn, Translator.*)

They laugh that win.
3046 *Shakespeare: Othello.* Act iv. Sc. 1.

Oh, you shall see him laugh till his face be like a wet cloak ill laid up.
3047 *Shakespeare: King Henry IV.* Pt. ii. Act v. Sc. 1.

Laughter almost ever cometh of things most disproportioned to ourselves and nature; delight hath a joy in it either permanent or present; laughter hath only a scornful tickling.
3048 *Sir Philip Sidney: The Defence of Poesy.*

A good laugh is sunshine in a house.

3049 *Thackeray : Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. iii.

A woman without a laugh in her . . . is the greatest bore in existence.

3050 *Thackeray : Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. iii.

Life without laughing is a dreary blank.

3051 *Thackeray : Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. iii.

People who do not know how to laugh, are always pompous and self-conceited.

3052 *Thackeray : Miscellanies. Sketches and Travels in London. On Love, Marriage, Men, and Women.* Pt. iii.

The laughter of man is the contentment of God.

3053 *John Weiss : Wit, Humor, and Shakespeare.*

LAW — *see* **Government, Lawyers, Liberty, Providence, Tyranny.**

O stranger, the laws of man are different, and one thing is honorable to one man, and to others another; but it is honorable for all to honor and observe their own laws.

3054 *Artabanus : Plutarch's Lives. Themistocles.*

Laws are not masters but servants, and he rules them who obeys them.

3055 *Henry Ward Beecher : Proverbs from Plymouth Pulpit. Political.*

People, crushed by law, have no hopes but from power. If laws are their enemies, they will be enemies to laws; and those who have much to hope and nothing to lose, will always be dangerous, more or less.

3056 *Burke : Letter, Oct.* 8, 1777. *To Hon. Charles James Fox.*

There is but one law for all; namely, that law which governs all law, — the law of our Creator, the law of humanity, justice, equity; the law of nature and of nations.

3057 *Burke : Speech, May* 28, 1794. *Impeachment of Warren Hastings. First Day.*

Law is not law, if it violates the principles of eternal justice.

3058 *Lydia Maria Child :* 1861.

The absolute justice of the State, enlightened by the perfect reason of the State. That is law.

3059 *Rufus Choate : Addresses and Orations. Conservative Force of the American Bar*

I am moved by that argument which Atticus uses when he says that it is a scandalous thing that, if a senator should procure a wrongful conviction of any one, he should be made liable to the laws, but that if a Roman knight does the same, he should not. Although I should grant to you that it would be a scandalous thing (and the fact I will examine into presently), still you must inevitably grant to me that it is a much more scandalous thing that the laws should be departed from in that State which is entirely held together by the laws; for this is the bond of this dignity which we enjoy in the republic, this is the foundation of our liberty, this is the source of justice.

3060 *Cicero: Orations. For A. Cluentius.* Sec. 53. (*Yonge, Translator.*)

Law is nothing but a correct principle drawn from the inspiration of the gods, commanding what is honest, and forbidding the contrary.

3061 *Cicero: Orations. The Eleventh Philippic.* Sec. 12. (*Yonge, Translator.*)

Laws are silent when arms are raised.

3062 *Cicero: Orations. For T. A. Milo.* Sec. 4. (*Yonge, Translator.*)

Reason is the life of law; nay, the common law itself is nothing else but reason. . . . The law, which is perfection of reason.

3063 *Sir Edward Coke: First Institute.*

The gladsome light of jurisprudence.

3064 *Sir Edward Coke: First Institute.*

When men are pure, laws are useless; when men are corrupt, laws are broken.

3065 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. vi. Ch. 3.

The justest laws are those which are the truest.

3066 *Epictetus: Fragments.* CXXIV. (*Long, Trans.*)

A man of honor wears his law by his side.

3067 *Fielding: Amelia.* Bk. ix. Ch. 3.

I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.

3068 *Andrew Fletcher: Letter to the Marquis of Montrose, the Earl of Rothes.*

Just laws are no restraint upon the freedom of the good, for the good man desires nothing which a just law will interfere with.

3069 *Froude: Short Studies on Great Subjects. Reciprocal Duties of State and Subject.*

Our human laws are but the copies, more or less imperfect, of the eternal laws, so far as we can read them.

3070 *Froude: Short Studies on Great Subjects. Calvinism.*

Whenever the offence inspires less horror than the punishment, the rigor of penal law is obliged to give way to the common feelings of mankind.

3071 *Gibbon: The Decline and Fall of the Roman Empire.* Ch. 14.

I know no method to secure the repeal of bad or obnoxious laws so effectual as their strict construction.

3072 *Grant: Inaugural Address, March* 4, 1869.

Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power.

3073 *Richard Hooker: Ecclesiastical Polity.* Bk. i. Ch. 16. [8]

The law always limits every power which it bestows.

3074 *Hume: Essays. XXXII. Of Some Remarkable Customs.*

As manners make laws, manners likewise repel them.

3075 *Johnson: Boswell's Life of Johnson.* II. 419. (*George Birkbeck Hill, Editor*, 1887.)

Laws are not made for particular cases, but for men in general.

3076 *Johnson: Boswell's Life of Johnson.* 1776. (Routledge edition, Vol. iii. Ch. 1.)

It is only when love is not that law must go.

3077 *George MacDonald: Weighed and Wanting.* Ch. 26.

Men of most renowned virtue have sometimes by transgressing most truly kept the law.

3078 *Milton: Tetrachordon.*

Laws, in their most general signification, are the necessary relations arising from the nature of things. In this sense all beings have their laws; the Deity his laws, the material world its laws, the intelligences superior to man their laws, beasts their laws, man his laws.

3079 *Montesquieu: Spirit of Laws.* Bk. i. Ch. 1. (*Nugent, Translator.*)

Petty laws breed great crimes.

3080 *Ouida: Wisdom, Wit, and Pathos. Pipistrello.*

The best use of good laws is to teach men to trample bad laws under their feet.

3081 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Speech, April* 12, 1852. *Sims Anniversary.*

Laws must look to possibilities, if the maker designs to punish few in order to their amendment, and not many to no purpose.
3082 *Plutarch: Lives. Solon.*

Let us consider the reason of the case. For nothing is law that is not reason.
3083 *Sir John Powell: Coggs* vs. *Bernard*, 2 *Ld. Raym.* 911.

There is a higher law than the Constitution.
3084 *William H. Seward: Speech, March* 11, 1850.

2*d Clo.* But is this "law"?
1*st Clo.* Ay, marry is't; crowner's-quest law.
3085 *Shakespeare: Hamlet.* Act v. Sc. 1.

Still you keep o' the windy side of the law.
3086 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

Old father antic the law.
3087 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

The laws are with us, and God is on our side.
3088 *Southey: Essays. Moral and Political.* Essay viii. *On the Rise and Progress of Popular Disaffection.* 1817.

It is only rogues who feel the restraints of law.
3089 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

Laws are the very bulwarks of liberty. They define every man's rights, and stand between and defend the individual liberties of all men.
3090 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

The moment that law is destroyed, liberty is lost, and men, left free to enter upon the domains of each other, destroy each other's rights, and invade the field of each other's liberty.
3091 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

The law, — it has honored us, may we honor it.
3092 *Daniel Webster: Speech, May* 10, 1847. *Dinner of the Charleston* (S. C.) *Bar.*

LAWYERS — *see* **Law.**

It is unjust, sir, to censure lawyers for multiplying words when they argue; it is often *necessary* for them to multiply words.
3093 *Johnson: Boswell's Life of Johnson.* 1781. (Routledge edition, Vol. iv. Ch. 3.)

Is not this a lamentable thing, that of the skin of an innocent lamb should be made parchment? that parchment, being scribbled o'er, should undo a man?

3094 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

The first thing we do, lets kill all the lawyers.

3095 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

'Tis like the breath of an unfee'd lawyer; you gave me nothing for 't.

3096 *Shakespeare: King Lear.* Act i. Sc. 4.

An eminent lawyer cannot be a dishonest man. Tell me a man is dishonest, and I will answer he is no lawyer. He cannot be, because he is careless and reckless of justice; the law is not in his heart, is not the standard and rule of his conduct.

3097 *Daniel Webster: Speech, May* 10, 1847. *Dinner of the Charleston* (S. C.) *Bar.*

LAXITY.

The most contemptible character in the world is the one which, without energy to be vicious, sophisticates in favor of vice.

3098 *B. R. Haydon: Table Talk.*

LAZINESS — *see* **Idleness.**

A life of leisure and a life of laziness are two things. Many, without labor, would live by their wits only, but they break for want of stock.

3099 *Benjamin Franklin: Poor Richard's Almanac.*

Laziness travels so slowly that poverty soon overtakes him.

3100 *Benjamin Franklin: Poor Richard's Almanac.*

There are lazy minds as well as lazy bodies.

3101 *Benjamin Franklin: Poor Richard's Almanac.*

A lazy hand is no argument of a contented heart.

3102 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Contentment.*

Humanity is constitutionally lazy.

3103 *Timothy Titcomb* (*J. G. Holland*)*: Gold-Foil. XV. Indolence and Industry.*

LEARNING — *see* **Ability, Books, Knowledge, Virtue.**

Learning hath its infancy when it is but beginning and almost childish; then its youth, when it is luxuriant and juvenile; then its strength of years, when it is solid and reduced; and, lastly, its old age, when it waxeth dry and exhaust.

3104 *Bacon: Essays. Of Vicissitudes of Things.*

Learning, to be of much use, must have a tendency to spread itself among the common people.

3105 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Learning hath gained most by those books by which the printers have lost.

3106 *Thomas Fuller: The Holy and the Profane State. The Holy State. Of Books.*

Learning, in the truest sense of the word, is not merely something acquired. Mere knowledge, in great abundance and variety, may, to be sure, be taken up by the mind, as a sponge takes up water; but learning, which deserves the name, is quite a different achievement.

3107 *Roswell D. Hitchcock: Eternal Atonement.* VII. *The Law of Service.*

If you want learning, you must work for it.

3108 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

It will, I believe, be found invariably true, that learning was never decried by any learned man.

3109 *Johnson: The Adventurer.* No. 85.

A learned man without temperance is a blind man carrying a link: he showeth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing anything.

3110 *Saadi: The Gulistan.* Ch. VIII. *Rules for Conduct in Life.* No. 5.

I would by no means wish a daughter of mine to be a progeny of learning.

3111 *Sheridan: The Rivals.* Act i. Sc. 2.

LEISURE.

Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.

3112 *Benjamin Franklin: Poor Richard's Almanac.*

Leisure is time for doing something useful; this leisure the diligent man will obtain; but the lazy man, never.

3113 *Benjamin Franklin: Poor Richard's Almanac.*

Sickness of leisure. Rather to do nothing than to do good is the lowest state of a degraded mind.

3114 *Johnson: Boswell's Life of Johnson.* IV. 352. (*George Birkbeck Hill, Editor*, 1887.)

LETHARGY.

Most men do not know what is in them till they receive this summons from their fellows; their hearts die within them, sleep settles upon them, — the lethargy of the world's miasmata; there is nothing for which they are so thankful as for that cry, "Awake, thou that sleepest."

3115 *Ruskin: The Stones of Venice. The Fall.* Ch. 4, Sec. 21.

LETTERS.

'Tis coming to the confessional leaving nothing in reserve that falls gracefully into words.

3116 *A. Bronson Alcott: Concord Days. June. Letters.*

A friendly letter is, by its nature, a thing without pretension. The one merit of it which compensates for every defect, is to carry the living writer into the reader's presence, such as he really is, not such as by study and art he might make himself out to be.

3117 *Hamerton: Human Intercourse. Letters of Friendship.*

A letter is a conversation between the absent and the present; its destiny is fleeting, and it should pass away like the sound of the voice.

3118 *Wilhelm Von Humboldt: Letters to a Female Friend.* Vol. i. No. 9. (*Catharine M. A. Couper, Translator.*)

A stray volume of real life in the daily packet of the postman. Eternal love and instant payment.

3119 *Douglas Jerrold: Specimens of Jerrold's Wit. The Postman's Budget.*

A letter may be always made out of the books of the morning or talk of the evening.

3120 *Johnson: Letters to and from the late Samuel Johnson. From Original MS. by Hester Lynch Piozzi, London,* 1788. II. 290. (*George Birkbeck Hill, Editor.*)

What! have I 'scaped love-letters in the holy-day time of my beauty, and am I now a subject for them?

3121 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 1.

Moreover, their preciousness in absence is proved by the desire of their presence.

3122 *Tupper: Proverbial Philosophy. Of Writing.*

The post is the grand connecting link of all transactions, of all negotiations. Those who are absent, by its means become present; it is the consolation of life.

3123 *Voltaire: A Philosophical Dictionary. Post.*

LIBELS.

Though some make light of libels, yet you may see by them how the wind sits. As, take a straw, and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not show the complexion of the time so well as ballads and libels.

3124 *John Selden: Table Talk. Libels.*

LIBERTY — *see* **Christianity, Equality, Honor, Justice, Law, Peace, Religion, Slavery, Society, Truth, Union, The, Virtue.**

The tree of liberty only grows when watered by the blood of tyrants.

3125 *Barère Bertrand: Speech in the Convention Nationale*, 1792.

The tidal wave of God's providence is carrying liberty throughout the globe.

3126 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

In those few places where men enjoy what they call liberty, it is continually in a tottering situation, and makes greater and greater strides to that gulf of despotism which at last swallows up every species of government.

3127 *Burke: A Vindication of Natural Society*, 1756.

Liberty . . . must be limited in order to be possessed.

3128 *Burke: Letter to the Sheriffs of Bristol, on the Affairs of America.* 1777.

My rigor relents: I pardon something to the spirit of liberty.

3129 *Burke: Speech, March* 22, 1775. *On Conciliation with America.*

What is liberty without wisdom and without virtue? It is the greatest of all possible evils, for it is folly, vice, and madness, without tuition or restraint.

3130 *Burke: Reflections on the Revolution in France.*

Liberty . . . is one of the choicest gifts that heaven hath bestowed upon man, and exceeds in value all the treasures which the earth contains within its bosom, or the sea covers. Liberty, as well as honor, man ought to preserve at the hazard of his life, for without it life is insupportable.

3131 *Cervantes: Don Quixote.* Pt. ii. Ch. 58. (*Jarvis, Translator.*)

With these men for our advisers and leaders, with the gods assisting us, with ourselves using all vigilance and taking great precautions for the future, and with the Roman people acting with unanimity, we shall indeed be free in a short time, and the recollection of our present slavery will make liberty sweeter.

3132 *Cicero: Orations. The Third Philippic.* Sec. 14. (*Yonge, Translator.*)

Liberty in itself is but the power of doing what we please; a power which, for all human beings, has its natural limits. We may easily, indeed, have too much or too little of it; we can only have it in degree, but without some degree of it we cannot exist.

3133 *Arthur Hugh Clough: Prose Remains. Considerations on Some Recent Social Theories.*

Honor, justice, and humanity call upon us to hold and to transmit to our posterity that liberty which we received from our ancestors. It is not our duty to leave wealth to our children, but it is our duty to leave liberty to them.

3134 *John Dickinson: Political Writings.*

Liberty is a slow fruit.

3135 *Emerson: Miscellanies. The Emancipation Proclamation.*

Liberty is never cheap. It is made difficult, because freedom is the accomplishment and perfectness of man.

3136 *Emerson: Miscellanies. The Fugitive Slave Law.*

Man's liberty ends, and it ought to end, when that liberty becomes the curse of his neighbors.

3137 *Farrar: Sermons and Addresses Delivered in America. Ideals of Nations.*

The sun of liberty is set; you must light up the candle of industry and economy.

3138 *Benjamin Franklin: In Correspondence.*

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

3139 *Benjamin Franklin: Historical Review of Pennsylvania.*

Liberty is no negation. It is a substantive, tangible reality.

3140 *Garfield: The Works of James Abram Garfield. Speech, House of Representatives, Jan. 13, 1865. The Constitutional Amendment Abolishing Slavery.*

Give me hardship, pain, toil, but with them give me liberty and I shall not complain; but sooner, a thousand times, than I should wear the garment of a slave, let me be stiff in the shroud of a freeman.

3141 *Henry Giles: Lectures and Essays. The Worth of Liberty.*

Liberty, and liberty alone, gives me all for which existence is greatly valuable; mind, speech, education, law, security, social station, and social claims; kindred, home, country.

3142 *Henry Giles: Lectures and Essays. The Worth of Liberty.*

Liberty is worth whatever country is worth. It is by liberty that a man has a country; it is by liberty he has rights.

3143 *Henry Giles: Lectures and Essays. The Worth of Liberty.*

Liberty is worth whatever the best civilization is worth.

3144 *Henry Giles: Lectures and Essays. The Worth of Liberty.*

The highest liberty is in harmony with the highest laws.

3145 *Henry Giles: Lectures and Essays. The Worth of Liberty.*

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty! I know not what course others may take; but as for me, give me liberty or give me death!

3146 *Patrick Henry: Speech, March, 1775. In the Virginia Convention.*

The God who gave us life gave us liberty at the same time.

3147 *Thomas Jefferson: Summary Views of the Rights of British America.*

Liberty in the lowest rank of every nation is little more than the choice of working or starving; and this choice is, I suppose, equally allowed in every country.

3148 *Johnson: Works.* VI. 151. (Oxford edition, 1825.)

Liberty is not idleness; it is free use of time; it is to choose our labor and our relaxation; in one word, to be free is not to do nothing, but to be the sole arbiter of what we do, and what we leave undone. In this sense, how great a good is liberty!

3149 *La Bruyère: Characters. Of Judgments. (Rowe, Translator.)*

Unless that liberty which is of such a kind as arms can neither procure nor take away, which alone is the fruit of piety, of justice, of temperance, and unadulterated virtue, shall have taken deep root in your minds and hearts, there will not long be wanting one who will snatch from you by treachery what you have acquired by arms.

3150 *Milton: The Second Defence of the People of England.*

In moderate governments there is an indemnity for the weight of the taxes, which is liberty. In despotic countries there is an equivalent for liberty, which is the lightness of the taxes.

3151 *Montesquieu: Spirit of Laws.* Bk. xiii. Ch. 12. *(Nugent, Translator.)*

Liberty is a right of doing whatever the laws permit; and if a citizen could do what they forbid, he would be no longer possessed of liberty, because all his fellow-citizens would have the same power.

3152 *Montesquieu: Spirit of Laws.* Bk. xi. Ch. 3. *(Nugent, Translator.)*

Political liberty is to be found only in moderate governments.

3153 *Montesquieu: Spirit of Laws.* Bk. xi. Ch. 4. *(Nugent, Translator.)*

Whether in chains or in laurels, LIBERTY knows nothing but victories.

3154 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Lecture, Brooklyn, N.Y., Nov.* 1, 1859. *Harper's Ferry. Speech,* April 12, 1852. *Sims Anniversary.*

Blandishments will not fascinate us, nor will threats of a "halter" intimidate; for, under God, we are determined that, wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.

3155 *Josiah Quincy: Observations on the Boston Port Bill,* 1774.

O Liberty! Liberty! how many crimes are committed in thy name! (1793.)

3156 *Madame Roland: Macaulay's Mirabeau. (Edinburgh Review, July,* 1832.)

Whether we can win liberty, fate must determine; but that we will be worthy of it, we must ourselves determine; and the sorrowfulest fate of all that we can suffer, is to have it without deserving it.

3157 *Ruskin: The Queen of the Air.* Pt. iii. Sec. 150.

Civil liberty requires for its support religious liberty, and cannot prosper without it. Religious liberty is not an empty sound, but an orderly exercise of religious duties and enjoyment of all its privileges.

3158 *Philip Schaff: Church and State in the United States. II. The American System Compared with Other Systems.* Sec. 5.

This is a fundamental article of the American creed, without distinction of sect or party. Liberty, both civil and religious, is an American instinct. All natives suck it with the mother's milk; all immigrants accept it as a happy boon, especially those who flee from oppression and persecution abroad. Even those who reject the modern theory of liberty enjoy the practice, and would defend it in their own interest against any attempt to overthrow it.

3159 *Philip Schaff: Church and State in the United States. I. The American Theory of the Relation of Church and State.*

True liberty is a positive force, regulated by law; false liberty is a negative force, a release from restraint. True liberty is the moral power of self-government; the liberty of infidels and anarchists is carnal licentiousness.

3160 *Philip Schaff: Church and State in the United States. II. The American System Compared with Other Systems.* Sec. 5.

Liberty, with all its drawbacks, is everywhere vastly more attractive to a noble soul than good social order without it, than society like a flock of sheep, or a machine working like a watch. This mechanism makes of man only a product; liberty makes him the citizen of a better world.

3161 *Schiller: Essays, Æsthetical and Philosophical. On the Sublime.*

Thou askest me what liberty is. To serve nothing, — no necessity, no fortunes; to keep Fortune at staff's end.

3162 *Seneca: Works, Epistles.* No. 51. (*Thomas Lodge, Editor.*)

Liberty is quite as much a moral as a political growth, — the result of free individual action, energy, and independence.

3163 *Samuel Smiles: Self-Help.* Ch. 1.

Liberty is essential to our happiness, and they who resign life itself rather than part with it do only a prudent action; but those who lay it down, and voluntarily expose themselves to death in behalf of their friends and country, do an heroic one.

3164 *Sir Richard Steele: The Crisis.*

Where Liberty is, there Slavery cannot be.

3165 *Charles Sumner: Speech before the New York Young Men's Republican Union. Slavery and the Rebellion.*

No man ever feels the restraint of law so long as he remains in the sphere of his liberty, — a sphere, by the way, always large enough for the full exercise of his powers, and the supply of all his legitimate wants.

3166 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

Perfect love holds the secret of the world's perfect liberty.

3167 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

There is no state of society under heaven, and there can be none, where perfect liberty exists, without an obedience to law so glad and so entire that the restraints of the law are unfelt.

3168 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

Liberty, when it begins to take root, is a plant of rapid growth.

3169 *George Washington: Political Maxims.*

God grants liberty only to those who love it, and are always ready to guard and defend it.

3170 *Daniel Webster: Speech, United States Senate, 1833–34. The Removal of the Deposits.*

If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or other, in some place or other, the volcano will break out and flame up to heaven.

3171 *Daniel Webster: Address, Charlestown, Mass., June 17, 1825. The Bunker Hill Monument.*

Liberty exists in proportion to wholesome restraint; the more restraint on others to keep off from us, the more liberty we have.

3172 *Daniel Webster: Speech, May 10, 1847. Dinner of the Charleston (S. C.) Bar.*

The spirit of liberty is, indeed, a bold and fearless spirit; but it is also a sharp-sighted spirit; it is a cautious, sagacious, discriminating, far-seeing intelligence. It is jealous of encroachment, jealous of power, jealous of man; it demands checks; it seeks for guards; it insists on securities; it entrenches itself behind strong defences, and fortifies itself with all possible care against the assaults of ambition and passion; it does not trust the amiable weaknesses of human nature, and therefore it will not permit power to overstep its prescribed limits, though benevolence, good intent, and patriotic purpose come along with it. Neither does it satisfy itself with flashy and temporary resistance to illegal authority. Far otherwise; it seeks for duration and permanence; it looks before and after, and, building on the experience of ages which are past, it labors diligently for the benefit of ages to come.

3173 *Daniel Webster: Speech, United States Senate, May 7, 1834. On the President's Protest.*

We sell our birthright whenever we sell our liberty for any price of gold or honor.

3174 *E. P. Whipple: Outlooks on Society. Literature and Politics. American Principles.*

Eternal vigilance is the price of liberty.

3175 *Ascribed to Thomas Jefferson: Quoted by Wendell Phillips in his Speech, "Public Opinion," Jan. 28, 1852.*[1]

LIBRARIES — *see* **Bibliophilism, Reading.**

The richest minds need not large libraries.

3176 *A. Bronson Alcott: Table Talk. I. Learning. Books.*

[1] In a letter dated April 14, 1879, Mr. Phillips wrote: "Miss Ward asks a question which no scholar has yet been able to answer. 'Eternal vigilance is the price of liberty,' has been attributed to Jefferson; but no one has yet found it in his works or elsewhere."

A library is but the soul's burial-ground. It is the land of shadows.

3177 *Henry Ward Beecher: Star Papers. Oxford, Bodleian Library.*

The true university of these days is a collection of books.

3178 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

3179 *William Ellery Channing: Self-Culture.* (*Address, Boston, Mass., September,* 1838.)

A great library contains the diary of the human race.

3180 *George Dawson: Inaugural Address, Oct.* 26, 1866. *Opening Birmingham Free Library.*

A library is the strengthener of all that is great in life, and the repeller of what is petty and mean: and half the gossip of society would perish if the books that are truly worth reading were but read.

3181 *George Dawson: Inaugural Address, Oct.* 26, 1866. *Opening of Birmingham Free Reference Library.*

The great consulting-room of a wise man is a library.

3182 *George Dawson: Inaugural Address, Oct.* 26, 1866. *Opening of Birmingham Free Reference Library.*

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.

3183 *Emerson: Society and Solitude. Books.*

He that revels in a well-chosen library, has innumerable dishes, and all of admirable flavor.

3184 *William Godwin: The Enquirer. Of an Early Taste for Reading.*

Every library should try to be complete on something, if it were only the history of pin-heads.

3185 *Holmes: The Poet at the Breakfast-Table.* Ch. 8.

I look upon a library as a kind of mental chemist's shop, filled with the crystals of all forms and hues which have come from the union of individual thought with local circumstances or universal principles.

3186 *Holmes: The Professor at the Breakfast-Table.* Ch. 1.

What a place to be in is an old library. It seems as though all the souls of all the writers, that have bequeathed their labors to these Bodleians, were reposing here, as in some dormitory, or middle state. I do not want to handle, to profane the leaves, their winding-sheets. I could as soon dislodge a shade. I seem to inhale learning, walking amid their foliage, and the odor of their old moth-scented coverings is fragrant as the first bloom of those sciential apples which grew amid the happy orchard.

3187 *Charles Lamb: Essays of Elia. Oxford in the Vacation.*

We enter our studies, and enjoy a society which we alone can bring together. We raise no jealousy by conversing with one in preference to another; we give no offence to the most illustrious by questioning him as long as we will, and leaving him as abruptly. Diversity of opinion raises no tumult in our presence: each interlocutor stands before us, speaks or is silent, and we adjourn or decide the business at our leisure.

3188 *Landor: Imaginary Conversations. Milton and Andrew Marvell.*

No possession can surpass, or even equal, a good library to the lover of books. Here are treasured up for his daily use and delectation, riches which increase by being consumed, and pleasures which never cloy.

3189 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

A circulating library in a town is an evergreen tree of diabolical knowledge.

3190 *Sheridan: The Rivals.* Act i. Sc. 2.

LIFE — *see* **Art, Bread, Care, Fruitlessness, Purpose, Religion, Time, Wealth.**

One must have lived greatly whose record would bear the full light of day from beginning to its close.

3191 *A. Bronson Alcott: Table Talk. I. Learning. Biography.*

The best of a true life is its private part.

3192 *A. Bronson Alcott: Table Talk. I. Learning. Diaries.*

The less of routine, the more of life.

3193 *A. Bronson Alcott: Table Talk. V. Habits. Exercise.*

With temperance, health, cheerfulness, friends, a chosen task, one pays the cheapest fees for living, and may well dispense with other physicians.

3194 *A. Bronson Alcott: Table Talk. V. Habits. Rations.*

Knowledge, love, power, — there is the complete life.

3195 *Amiel: Journal, April* 7, 1851. (*Mrs. Humphrey Ward, Translator.*)

Life passes through us; we do not possess it.

3196 *Amiel: Journal, June* 23, 1869. (*Mrs. Humphrey Ward, Translator.*)

When life ceases to be a promise it does not cease to be a task; its true name even is trial.

3197 *Amiel: Journal, Jan.* 29, 1866. (*Mrs. Humphrey Ward, Translator.*)

Our life is twofold.

3198 *Auerbach: On the Heights.* (*Bennett, Translator.*)

O Life! an age to the miserable, a moment to the happy.

3199 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how.*

3200 *Henry Ward Beecher: Life Thoughts.*

Life is a plant that grows out of death.

3201 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Man.*

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.

3202 *Henry Ward Beecher: Life Thoughts.*

Generations are as the days of toilsome mankind; death and birth are the vesper and the matin bells, that summon mankind to sleep, and to rise refreshed for new advancement.

3203 *Carlyle: Sartor Resartus. Organic Filaments.*

One life, — a little gleam of time between two eternities.

3204 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illumine it is by extent of view.

3205 *William Ellery Channing: Note-Book. Life.*

Uncertainty and expectation are the joys of life. Security is an insipid thing, and the overtaking and possessing of a wish discovers the folly of the chase.

3206 *Congreve: Love for Love.* Act iv. Sc. 20.

Life is a rich strain of music suggesting a realm too fair to be.

3207 *George William Curtis: Lotus-Eating. Newport.*

Life is the best thing we can possibly make of it. It is dull and dismal and heavy if a man loses his temper; it is glowing with promise and satisfaction if he is not ashamed of his emotions.

3208 *George William Curtis: Lotus-Eating. Saratoga.*

Life's a tumble-about thing of ups and downs.
3209 *Disraeli (Earl of Beaconsfield) : Sybil.* Bk. i. Ch. 8.

One should never think of death. One should think of life. That is real piety.
3210 *Disraeli (Earl of Beaconsfield) : Endymion.* Ch. 27.

Happy will it be for us all if the old mansion which we call life, receiving thus the full tribute of its earlier and lustier days, can make its summer serve its winter, and in its ripe October can be sure that all is well.
3211 *Samuel Willoughby Duffield : Essay. Apple-Tree Window and Out of Doors.*

Life expresses. A statue has no tongue, and needs none.
3212 *Emerson : Conduct of Life. Behavior.*

Life is not long enough for art, not long enough for friendship.
3213 *Emerson : Newspaper Report of a Lecture delivered before the Parker Fraternity, Dec. 6, 1870.*

Choose the best life, for custom (habit) will make it pleasant.
3214 *Epictetus : Fragments.* CXLIV. (*Long, Trans.*)

Life may as properly be called an art as any other, and the great incidents in it are no more to be considered as mere accidents than the severest members of a fine statue or a noble poem.
3215 *Fielding : Amelia.* Bk. i. Ch. 1.

Dost thou love life, then do not squander time, for that is the stuff life is made of.
3216 *Benjamin Franklin : Poor Richard's Almanac.*

Life at the greatest and best is but a froward child, that must be humored and coaxed a little till it falls asleep, and then all the care is over.
3217 *Oliver Goldsmith : The Good-Natured Man.* Act i.

Life is the offspring of death.
3218 *Moses Harvey : Lectures on the Harmony of Science and Revelation.*

What is life but the choice of that good which contains the least of evil !
3219 *B. R. Haydon : Table Talk.*

Life is but another name for action; and he who is without opportunity exists, but does not live.
3220 *George S. Hillard : Six Months in Italy.* Ch. 31. *Concluding Remarks.*

Life is not victory, but battle.
3221 *Roswell D. Hitchcock : Eternal Atonement. II. Who Can Forgive Sins ?*

And the life of man solitary, poor, nasty, brutish, and short.

3222 *Thomas Hobbes: The Leviathan.* Pt. i. Ch. 13.

A social life which worships God, and pursues the good of men, is a Christian social life.

3223 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings.

3224 *Holmes: The Professor at the Breakfast-Table.* Ch. 5.

Life is a voyage.

3225 *Victor Hugo: The Toilers of the Sea.* Pt. iii. Bk. i. Ch. 1.

A life of pleasure cannot support itself so long as one of business, but is much more subject to satiety and disgust.

3226 *Hume: Essays. XVII. The Sceptic.*

Life, upon the whole, is far more pleasurable than painful, otherwise we should not feel pain so impatiently when it comes.

3227 *Leigh Hunt: Table Talk. Eating.*

Human life is everywhere a state in which much is to be endured, and little to be enjoyed.

3228 *Johnson: Rasselas.* Ch. 11.

The whole of life is but keeping away the thoughts of death.

3229 *Johnson: Boswell's Life of Johnson.* II. 93. (*George Birkbeck Hill, Editor*, 1887.)

To him that lives well every form of life is good.

3230 *Johnson: Rasselas.* Ch. 21.

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow; attend to the history of Rasselas, Prince of Abyssinia.

3231 *Johnson: Rasselas.* Ch. 1.

There is nothing of which men are so fond, and withal so careless, as life.

3232 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

The blanks as well as the prizes must be drawn in the cheating lottery of life.

3233 *Le Sage. Gil Blas.* Bk. iv. Ch. 2. (*Smollett, Translator.*)

Where one man shapes his life by precept and example, there are a thousand who have it shaped for them by impulse and by circumstances.

3234 *Lowell: Among My Books. Shakespeare Once More.*

Life in itself is neither good nor evil: it is the scene of good or evil, as you make it; and if you have lived a long day, you have seen all. One day is equal and like all other days; there is no other light, no other night. This very sun, this moon, these very stars, this very order and revolution of things, are all the same your ancestors enjoyed, and that shall also entertain your posterity.

3235 *Montaigne: Essays.* Bk. i. Ch. 19. (*Hazlitt, Translator.*)

In a life which has a meaning in it, past and future sustain each other.

3236 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

The problem of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at its base.

3237 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Between us and hell or heaven there is nothing but life, which of all things is the frailest.

3238 *Pascal: Thoughts.* Ch. 1. (*Wight, Translator.* Louandre edition.)

Life is a campaign, not a battle, and has its defeats as well as its victories.

3239 *Donn Piatt: The Lone Grave of the Shenandoah, and Other Tales. Mr. Bardolph Bottles.*

Life is a stream upon which drift flowers in spring, and blocks of ice in winter.

3240 *Joseph Roux: Meditations of a Parish Priest. Time, Life, Death. The Future.* No. 6. (*Hapgood, Translator.*)

To live is not merely to breathe, it is to act.

3241 *Rousseau: Emile.* (*Eleanor Worthington, Trans.*)

Born for a very brief space of time, we regard this life as an inn which we are soon to quit that it may be made ready for the coming guest.

3242 *Seneca: Minor Dialogues.* Bk. vi. *Of Consolation.* Ch. 21. (*Stewart, Translator.*)

Life is a warfare.

3243 *Seneca: Works. Epistles.* No. 96. (*Thomas Lodge, Editor.*)

Life, it is thanks to death that I hold thee so dear.

3244 *Seneca: Minor Dialogues.* Bk. vi. *Of Consolation.* Ch. 20. (*Stewart, Translator.*)

Life is a shuttle.

3245 *Shakespeare: The Merry Wives of Windsor.* Act v. Sc. 1.

O excellent! I love long life better than figs.
3246 *Shakespeare: Antony and Cleopatra.* Act i. Sc. 2.

The web of our life is of a mingled yarn, good and ill together: our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.
3247 *Shakespeare: All's Well that Ends Well.* Act iv. Sc. 3.

They only have lived long who have lived virtuously.
3248 *Sheridan: Pizarro.* Act iv. Sc. 1.

If we were to live here always, with no other care than how to feed, clothe, and house ourselves, life would be a very sorry business. It is immeasurably heightened by the solemnity of death.
3249 *Alexander Smith: Dreamthorp. Death and Dying.*

God is the giver, life a partnership, humanity a brotherhood.
3250 *Timothy Titcomb (J. G. Holland): Gold-Foil. X. Almsgiving.*

Only those live who do good.
3251 *Tolstoï: My Confession.* Ch. 5.

Life is not a sport.
3252 *George P. Upton: Memories.* (*Translated from the German.*)

LIGHT.

Light is the first of painters. There is no object so foul that intense light will not make it beautiful.
3253 *Emerson: Essays. Nature.*

Light, — God's eldest daughter.
3254 *Thomas Fuller: The Holy and Profane States. The Holy State. Building.*

Light is, perhaps, the most wonderful of all visible things.
3255 *Leigh Hunt: Table Talk. Light and Colors.*

LISTENERS — *see* **Listening.**

Nature has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.
3256 *Epictetus: Fragments.* CXLII. (*Long, Trans.*)

It takes a great man to make a good listener.
3257 *Sir Arthur Helps: Brevia.*

Take care what you say before a wall, as you cannot tell who may be behind it.
3258 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 12.

LISTENING — *see* **Listeners, Talk.**

Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

3259 *Colton: Lacon.*

LITERATURE — *see* **Bible, The, Taste.**

The finer essences of life find choicest expression in letters.

3260 *A. Bronson Alcott: Table Talk. I. Learning. Letters.*

Writing is not literature unless it gives to the reader a pleasure which arises not only from the things said, but from the way in which they are said; and that pleasure is only given when the words are carefully or curiously or beautifully put together into sentences.

3261 *Stopford Brooke: Primer of English Literature.*

Literature is the thought of thinking souls.

3262 *Carlyle: Essays. Memoirs of the Life of Scott.* (*London and Westminster Review, Nos.* xii. *and* lv., 1838.)

There is, first, the literature of knowledge, and secondly, the literature of power. The function of the first is to teach, the function of the second is to move; the first is a rudder, the second an oar or a sail. The first speaks to the mere discursive understanding, the second speaks ultimately, it may happen, to the higher understanding or reason, but always through affections of pleasure and sympathy.

3263 *Thomas De Quincey: Essays on the Poets. Alexander Pope.*

I may say of our literature that it has one characteristic which distinguishes it from almost all the other literatures of modern Europe, and that is its exuberant reproductiveness.

3264 *Disraeli* (*Earl of Beaconsfield*): *Speech, May* 6, 1868. *Royal Literary Fund Dinner.*

Our high respect for a well-read man is praise enough of literature.

3265 *Emerson: Letters and Social Aims. Quotation and Originality.*

Literature, taken in all its bearings, forms the grand line of demarcation between the human and the animal kingdoms.

3266 *William Godwin: The Enquirer. Of an Early Taste for Reading.*

Literature, like nobility, runs in the blood.

3267 *Hazlitt: Table Talk.* Second Series. **Pt. ii.** Essay xxiv. *On the Aristocracy of Letters.*

Literary history is the great *morgue* where all seek the dead ones whom they love, or to whom they are related.

3268 *Heine: Scintillations. Excerpts. Art, Literature, Criticism.*

Literature, like a gypsy, to be picturesque, should be a little ragged.

3269 *Douglas Jerrold: Specimens of Jerrold's Wit. Literary Men.*

No literature is complete until the language in which it is written is dead.

3270 *Longfellow: Kavanagh.* Ch. 30.

Literature, properly so called, draws its sap from the deep soil of human nature's common and everlasting sympathies, the gathered leaf-mould of countless generations (οὔη περὶ φύλλων γενέη), and not from any top-dressing capriciously scattered over the surface at some master's bidding.

3271 *Lowell: Among My Books. Spenser.*

The riches of scholarship, the benignities of literature, defy fortune and outlive calamity. They are beyond the reach of thief or moth or rust. As they cannot be inherited, so they cannot be alienated.

3272 *Lowell: Address, Chelsea, Mass., Dec. 22, 1885. Books and Libraries.*

A nation's literature is always the biography of its humanity.

3273 *Robert Lord Lytton: Speeches of Edward Lord Lytton. Prefatory Memoir.*

Literature is, no doubt, a fine art, the finest of the arts; but it is also a practical art, and it is deplorable to think how much stout, instructive work might and ought to be done by people who, in dreaming of ideas in prose and verse beyond their attainment, end, like the poor Casaubon of fiction, in a little pamphlet on a particle, or else in mediocre poetry, or else in nothing.

3274 *John Morley: Critical Miscellanies. Harriet Martineau.*

The history of literature is the history of the human mind. It is, as compared with other histories, the intellectual as distinguished from the material, the informing spirit as compared with the outward and visible.

3275 *William H. Prescott: Biographical and Critical Miscellanies. Chateaubriand's English Literature.*

The essay should be pure literature as the poem is pure literature.

3276 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

We cultivate literature on a little oatmeal.

3277 *Sydney Smith: A Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 2.

Literature is the daughter of heaven, who has descended upon earth to soften and charm all human ills.

3278 *Bernardin St. Pierre: Paul and Virginia. (Helen Maria Williams, Translator.)*

It is the life in literature that acts upon life.

3279 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

Literature becomes free institutions. It is the graceful ornament of civil liberty, and a happy restraint on the asperities which political controversies sometimes occasion.

3280 *Daniel Webster: Discourse, Plymouth, Dec.* 22, 1820. *First Settlement of New England.*

LONDON.

London is the epitome of our times, and the Rome of to-day.

3281 *Emerson: English Traits. Result.*

LONELINESS.

The best loneliness is when no human eye has rested on our face for a whole day.

3282 *Auerbach: On the Heights. (Bennett, Translator.)*

LOSS.

No man can lose what he never had.

3283 *Izaak Walton: The Complete Angler.* Pt. i. Ch. 5.

LOVE—*see* **Amiability, Character, Companionship, Cupid, Curiosity, Death, Education, Flirtation, Friendship, Imagination, Jealousy, Knowledge, Liberty, Lovers, Music, Reason, Self-forgetfulness, Smiles, Sympathy, Time, Venus, Wisdom, Woman.**

Love you none? Then you are lost to love.

3284 *A. Bronson Alcott: Table Talk. V. Habits The Mysteries.*

The more a man loves, the more he suffers. The sum of possible grief for each soul is in proportion to its degree of perfection.

3285 *Amiel: Journal. Dec.* 26, 1868. *(Mrs. Humphrey Ward, Translator.)*

True love is that which ennobles the personality, fortifies the heart, and sanctifies the existence. And the being we love must not be mysterious and sphinx-like, but clear and limpid as a diamond; so that admiration and attachment may grow with knowledge.

3286 *Amiel: Journal. Dec.* 28, 1880. *(Mrs. Humphrey Ward, Translator.)*

Love cannot endure indifference. It needs to be wanted. Like a lamp, it needs to be fed out of the oil of another's heart, or its flame burns low.

3287 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Love is just.

3288 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Love is more just than justice.

3289 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Love is ownership.

3290 *Henry Ward Beecher: Life Thoughts.*

Love is the medicine of all moral evil. By it the world is to be cured of sin.

3291 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths, — not until then can you know what love is.

3292 *Henry Ward Beecher: Sermons. Plymouth Pulpit.* Second Series. *The Right and the Wrong Way of Giving Pleasure.*

Love is the wine of existence.

3293 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

No man can afford to invest his being in anything lower than faith, hope, love, — these three, the greatest of which is love.

3294 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Love is ever the beginning of knowledge.

3295 *Carlyle: Essays. Death of Goethe.* (*New Monthly Magazine, No.* cxxxviii., 1832.)

He who loves so far serves.

3296 *William Ellery Channing: Note-Book. Love.*

Love is the life of the soul. It is the harmony of the universe.

3297 *William Ellery Channing: Note-Book. Love.*

Love is the parent of thought.

3298 *William Ellery Channing: Note-Book. Love.*

Love will ever play a great part in human life to the end of time. It will be an immense element in its happiness, perhaps a still greater one in its sorrows, its disasters, its tragedies. It is still an immense power in shaping and coloring it, both in fiction and in reality; in the family, in the romance, in the fatalities and the prosaic ruin of vulgar fact.

3299 *R. W. Church: Edmund Spenser.* Ch. 5. (*English Men of Letters.*)

Love, like death, a universal leveller of mankind.

3300 *Congreve: The Double-Dealer.* Act ii. Sc. 8.

Words are the weak support of cold indifference; love has no language to be heard.

3301 *Congreve: The Double-Dealer.* Act iv. Sc. 17.

Men love at first, and most warmly; women love last and longest. This is natural enough, for nature makes women to be won, and men to win. Men are the active, positive force, and therefore they are more ardent and demonstrative.

3302 *George William Curtis: Prue and I. VII. Our Cousin, the Curate.*

Love, however, must not (as often imagined) pass for the sole emotion which evinces heart.

3303 *George Darley: Works of Beaumont and Fletcher. Introduction.*

We are all born for love. It is the principle of existence and its only end.

3304 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. v. Ch. 4.

Our love is inwrought in our enthusiasm as electricity is inwrought in the air, exalting its power by a subtle presence.

3305 *George Eliot: Adam Bede.* Ch. 33.

Love, which is the essence of God, is not for levity, but for the total worth of man.

3306 *Emerson: Essays. Of Friendship.*

Perhaps love is only the highest symbol of friendship, as all other things seem symbols of love.

3307 *Emerson: Society and Solitude. Domestic Life.*

Let no man think he is loved by any man when he loves no man.

3308 *Epictetus: Fragments.* CLVI. (*Long, Trans.*)

I will take heed both of a speedy friend and a slow enemy. Love is never lasting which flames before it burns; and hate, like wetted coals, throws a fiercer heat when fire gets the mastery. As quick wits have seldom sound judgments, which should make them continue, so friendship kindled suddenly is rarely found to consist with the durability of affection. Enduring love is ever built on virtue, which no man can see

in another at once. He that fixes upon her shall find a beauty which will every day take him with some new grace or other. I like that love which, by a soft ascension, does agree itself into the soul. As for an enemy who is long a-making, he is much the worse for being ill no sooner. He hates not without cause who is unwilling to hate at all.

3309 *Owen Fellltham: Resolves.* Pt. i. *A Friend and Enemy, when most Dangerous.*

As for murmurs, mother, we grumble a little now and then, to be sure. But there's no love lost between us.

3310 *Goldsmith: She Stoops to Conquer.* Act iv.

Knowledge is the parent of love; wisdom, love itself.

3311 *J. C. and A. W. Hare: Guesses at Truth.*

Love is many-sided sacrifice. It means thoughtfulness for others; it means putting their good before self-gratification. Love is impulse, no doubt, *but true love is impulse wisely directed.*

3312 *Hugh R. Haweis: Speech in Season.* Bk. iii. *Almsgiving.* Sec. 347. *Charity Defined.*

Though love is such an eternal passion, there is no passion less sympathized with by others who are free from its influence.

3313 *B. R. Haydon: Table Talk.*

Diffidence and awkwardness are the two antidotes to love.

3314 *Hazlitt: Sketches and Essays. On Disagreeable People.*

Love is the most powerful of spells, every other species of sorcery must yield to it. There is but one power against which it is helpless. What is that? It is not fire, it is not water, it is not air, it is not the earth with all its metals; it is time.

3315 *Heine: Wit, Wisdom, and Pathos. Elementary Spirits.*

To be wholly loved with the whole heart, one must be suffering. Pity is the last consecration of love, is, perhaps, love itself.

3316 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. Italy.*

The love of home is strong, and the love of country is strong; but the love of God is supreme, and fertilizes and vitalizes all other loves.

3317 *J. G. Holland: Plain Talks on Familiar Subjects. VI. The National Heart.*

Love is sparingly soluble in the words of men, therefore they speak much of it; but one syllable of woman's speech can dissolve more of it than a man's heart can hold.

3318 *Holmes: The Autocrat of the Breakfast-Table* Ch. 11.

Entire love is a worship, and cannot be angry.

3319 *Leigh Hunt: A Day by the Fire. The Bull Fight.*

Love is a perpetual proof that something good and earnest and eternal is meant us, such a bribe and foretaste of bliss being given us to keep us in the lists of time and progression; and, when the world has realized what love urges it to obtain, perhaps death will cease, and all the souls which love has created crowd back at its summons to inhabit their perfected world.

3320 *Leigh Hunt: The Seer. Sunday in London.* No. 2.

To love, even if not beloved, is to have the sweetest of faiths, and riches fineless, which nothing can take from us but our own unworthiness.

3321 *Leigh Hunt: The Seer. Sunday in London.* No. 2.

The sentiment of love may be, and is, in a great measure, a fostered growth of poetry and romance, and balderdashed with false sentiment; but with all its vitiations, it is the beauty and the charm, the flavor and the fragrance, of all intercourse between man and woman; it is the rosy cloud in the morning of life; and if it does too often resolve itself into the shower, yet, to my mind, it only makes our nature more fruitful in what is excellent and amiable.

3322 *Washington Irving: Washington Irving, by Charles Dudley Warner.* Ch. 6. *Letter to Mrs. Foster when at Herrnhuthers.* (*American Men of Letters.*)

There shall be no love lost, sir, I'll assure you.

3323 *Ben Jonson: Every Man out of his Humor.* Act ii. Sc. 1.

Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly, and never seeking her own; for wheresoever a man seeketh his own, there he falleth from love.

3324 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 5. (*Benham, Translator.*)

It is a weakness to love; it is sometimes another weakness to attempt the cure of it.

3325 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

It is no more in our power to love always, than it was not to love.

3326 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

Sudden love is the latest cured.

3327 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

We never love heartily but once, and that is the first time we love.

3328 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

Women exceed the generality of men in love.

3329 *La Bruyère: Characters. Of Women.* (*Rowe, Translator.*)

To love for the sake of being loved is human, but to love for the sake of loving is angelic.

3330 *Lamartine: Graziella.* Pt. iv. Ch. 5. (*Runnion, Translator.*)

True love is the ripe fruit of a lifetime.

3331 *Lamartine: Graziella.* Pt. iv. Ch. 30. (*Runnion, Translator.*)

Love is a secondary passion in those who love most, a primary in those who love least.

3332 *Landor: Imaginary Conversations. Roger Ascham and Lady Jane Grey.*

As in friendship so in love, we are often happier from ignorance than from knowledge.

3333 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 441.

Not to love is in love an infallible means of being beloved.

3334 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 60.

The greatest miracle of love is to eradicate flirtation.

3335 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 349.

The pleasure of love is in loving. We are happier in the passion we feel than in that we inspire.

3336 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 259.

A man who does not love sincerely sets his face against the distinguishing mark between a friend and a flatterer.

3337 *Le Sage: Gil Blas.* Bk. vii. Ch. 4. (*Smollett, Translator.*)

It is difficult to know at what moment love begins; it is less difficult to know that it has begun.

3338 *Longfellow: Kavanagh.* Ch. 21.

There is nothing holier in this life of ours than the first consciousness of love, the first fluttering of its silken wings.

3339 *Longfellow: Hyperion.* Bk. iii. Ch. 6.

Love is the business of the idle, but the idleness of the busy.

3340 *Bulwer Lytton: Rienzi.* Ch. 4.

If any one should importune me to give a reason why I loved him, I feel it could no otherwise be expressed than by making answer, "Because it was he; because it was I." There is, beyond what I am able to say, I know not what inexplicable and inevitable power that brought on this union.

3341 *Montaigne: Essays.* Bk. i. Ch. 27. (*Hazlitt, Trans.*)

What is it that love does to a woman? Without it she only sleeps; with it, alone, she lives.

3342 *Ouida: Wisdom, Wit, and Pathos. Ariadne.*

Love is the eldest and noblest and mightiest of the gods, and the chiefest author and giver of virtue in life and of happiness after death.

3343 *Plato: The Symposium.* I. 475. (*Jowett, Trans.*)

Love will make men dare to die for their beloved — love alone; and women as well as men.

3344 *Plato: The Symposium.* I. 473. (*Jowett, Trans.*)

A heart can only be held by a heart, the fairest setting of the loveliest jewel.

3345 *Richter: Levana. Sixth Fragment.* Ch. 3. *Education of the Affections.*

Pure love cannot merely *do* all, but *is* all.

3346 *Richter: Levana. Sixth Fragment.* Ch. 1. *On the Moral Education of Boys.*

Since in possessing you we possess all if we had nothing else, and in not possessing you we have nothing if we had all the rest, oh, my God, I will love you that I may possess you upon earth, and I will possess you that I may love you one day in heaven.

3347 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends.* No. 46. (*Hapgood, Trans.*)

To love to know is human, to know how to love is divine.

3348 *Joseph Roux: Meditations of a Parish Priest.* Pt. x., lxxxix. (*Hapgood, Translator.*)

What is love? Two souls and one flesh.

3349 *Joseph Roux: Meditations of a Parish Priest. Love, Friendship, Friends.* No. 31. (*Hapgood, Trans.*)

Egotism erects its centre in itself: love places it out of itself in the axis of the universal whole. Love aims at unity, egotism at solitude. Love is the citizen ruler of a flourishing republic, egotism is a despot in a devastated creation. Egotism sows for gratitude, love for the ungrateful. Love gives, egotism lends; and love does this before the throne of judicial truth, indifferent if for the enjoyment of the following moment, or with the view to a martyr's crown, — indifferent whether the reward is in this life or in the next.

3350 *Schiller: Essays, Æsthetical and Philosophical. Philosophical Letters. IV. Sacrifice.*

Love is at the same time the most generous and the most egotistical thing in nature; the most generous, because it receives nothing and gives all, — pure mind being only able to give and not receive; the most egotistical, for that which he seeks in the subject, that which he enjoys in it, is himself and never anything else.

3351 *Schiller: Essays, Æsthetical and Philosophical. On Grace and Dignity. On Dignity.*

Ros. But are you so much in love as your rhymes speak?
Orl. Neither rhyme nor reason can express how much.

3352 *Shakespeare: As You Like It.* Act iii. Sc. 2.

By heaven, I do love; and it hath taught me to rhyme, and to be melancholy.

3353 *Shakespeare: Love's Labor's Lost.* Act iv. Sc. 3.

He is far gone, far gone; and truly in my youth I suffered much extremity for love; very near this.

3354 *Shakespeare: Hamlet.* Act ii. Sc. 2.

If he be not in love with some woman, there is no believing old signs. He brushes his hat o' mornings; what should that bode?

3355 *Shakespeare: Much Ado About Nothing.* Act iii. Sc. 2.

I will not be sworn, but Love may transform me to an oyster; but I'll take my oath on it, till he have made an oyster of me, he shall never make me such a fool.

3356 *Shakespeare: Much Ado About Nothing.* Act ii. Sc. 3.

Love is a familiar. Love is a devil. There is no evil angel but love.

3357 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 2.

Love is merely a madness; and, I tell you, deserves as well a dark house and whip as madmen do; and the reason why they are not so punished and cured, is that the lunacy is so ordinary that the whippers are in love too.

3358 *Shakespeare: As You Like It.* Act iii. Sc. 2.

No sooner met but they looked, no sooner looked but they loved, no sooner loved but they sighed, no sooner sighed but they asked one another the reason, no sooner knew the reason but they sought the remedy.

3359 *Shakespeare: As You Like It.* Act v. Sc. 2.

Fal. Of what quality was your love then?
Ford. Like a fair house built on another man's ground; so that I have lost my edifice by mistaking the place where I erected it.

3360 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

O hell! to choose love by another's eyes.
3361 *Shakespeare: A Midsummer Night's Dream.* Act i. Sc. 1.

Speak low if you speak love.
3362 *Shakespeare: Much Ado About Nothing.* Act ii. Sc. 1.

The brains of my Cupid's knock'd out; and I begin to love, as an old man loves money, with no stomach.
3363 *Shakespeare: All's Well that Ends Well.* Act iii. Sc. 2.

The greatest note of it is his melancholy.
3364 *Shakespeare: Much Ado About Nothing.* Act iii. Sc. 2.

There is more owing her than is paid; and more shall be paid her than she'll demand.
3365 *Shakespeare: All's Well that Ends Well.* Act i. Sc. 3.

There's beggary in the love that can be reckoned.
3366 *Shakespeare: Antony and Cleopatra.* Act i. Sc. 1.

Is not music the food of love?
3367 *Sheridan: The Rivals.* Act ii. Sc. 1.

There is no happiness in the world in which love does not enter; and love is but the discovery of ourselves in others, and the delight in the recognition.
3368 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

Nothing in love can be premeditated; it is as a power divine, that thinks and feels within us, unswayed by our control.
3369 *Madame de Staël: Corinne.* Bk. xv. Ch. 3. (*Isabel Hill, Translator.*)

With love come life and hope.
3370 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* I.

Only those who love with the heart can animate the love of others.
3371 *Abel Stevens: Life of Mme. de Staël.* Ch. 43.

A woman despises a man for loving her, unless she happens to return his love.
3372 *Elizabeth Stoddard: Two Men.* Ch. 32.

It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.
3373 *Thackeray: Pendennis.* Ch. 6.

Love is master of the wisest. It is only fools who defy him.
3374 *Thackeray: Miscellanies. Men's Wives. Dennis Haggarty's Wife.*

Love makes fools of us all, big and little.
3375 *Thackeray: Pendennis.* Ch. 4.

Love seems to survive life, and to reach beyond it.
3376 *Thackeray: The Virginians.* Ch. 21.

True love is better than glory.
3377 *Thackeray: The Virginians.* Ch. 24.

Love is a severe critic. Hate can pardon more than love. They who aspire to live worthily subject themselves to an ordeal more rigid than any other.
3378 *Henry D. Thoreau: Letters. To Mr. B., September*, 1852.

Love must be as much a light as a flame.
3379 *Henry D. Thoreau: Letters. To Mr. B., September*, 1852.

The choicest thing this world has for a man is affection.
3380 *Timothy Titcomb (J. G. Holland): Lessons in Life. Bodily Imperfections and Impediments.*

The most precious possession that ever comes to a man in this world is a woman's heart.
3381 *Timothy Titcomb (J. G. Holland): Lessons in Life. Perverseness.*

There is no release in this world, or the next, from the restraints of law and the constraints of duty, save in love.
3382 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

A flower cannot blossom without sunshine, and a man cannot live without love.
3383 *George P. Upton: Memories. (Translated from the German.)*

Ask the child why it is born; ask the flower why it blossoms; ask the sun why it shines. I love you because I must love you.
3384 *George P. Upton: Memories. (Translated from the German.)*

The old immeasurable love; a deep well which no plummet has ever sounded; a fountain of perennial richness.
3385 *George P. Upton: Memories. (Translated from the German.)*

Love, like fortune, turns upon a wheel, and is very much given to rising and falling.
3386 *Vanbrugh: The False Friend.* Act i. Sc. 1.

Love's like virtue, its own reward.
3387 *Vanbrugh: The Provoked Wife.* Act ii. Sc. 1.

Riches take wings, comforts vanish, hope withers away, but love stays with us. Love is God.
3388 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

The happiness of love is in action; its test is what one is willing to do for others.
3389 *Lew Wallace: Ben-Hur.* Bk. i. Ch. 4.

The principle of life, the element of religion, the link between the soul and God, — Love.
3390 *Lew Wallace: Ben-Hur.* Bk. i. Ch. 4.

A great ideal love must destroy either itself or the being who feels it.
3391 *William Winter: The Stage Life of Mary Anderson. Galatea and Clarice.*

Love is better known by liberality than by jealousy.
3392 *Wycherley: The Country Wife.* Act v. Sc. 4.

Love proceeds from esteem.
3393 *Wycherley: The Country Wife.* Act ii. Sc. 1.

LOVERS.

We, that are true lovers, run into strange capers; but as all is mortal in nature, so is all nature in love mortal in folly.
3394 *Shakespeare: As You Like It.* Act ii. Sc. 4.

All mankind love a lover.
3395 *Emerson: Essays. Of Love.*

Lovers are never tired of each other, — they always speak of themselves.
3396 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 312.

It is a beautiful trait in the lover's character, that he thinks no evil of the object loved.
3397 *Longfellow: Hyperion.* Bk. iv. Ch. 2.

Assist me some extemporal god of rhyme, for, I am sure, I shall turn sonnet. Devise, wit; write, pen; for, I am for whole volumes in folio.
3398 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 2.

Ros. I pray you, what is't o'clock?
Orl. You should ask me what time o' day; there's no clock in the forest.
Ros. Then there is no true lover in the forest; else sighing every minute, and groaning every hour, would detect the lazy foot of time as well as a clock.
3399 *Shakespeare: As You Like It.* Act iii. Sc. 2.

It is as easy to count atomies as to resolve the propositions of a lover.
3400 *Shakespeare: As You Like It.* Act iii. Sc. 2.

They say all lovers swear more performance than they are able, and yet reserve an ability that they never perform.
3401 *Shakespeare: Troilus and Cressida.* Act iii. Sc. 2.

When a man is in love with one woman in a family, it is astonishing how fond he becomes of every person connected with it. He ingratiates himself with the maids; he is bland with the butler; he interests himself about the footman; he runs on errands for the daughters; he gives advice and lends money to the young son at college; he pats little dogs which he would kick otherwise; he smiles at old stories which would make him break out in yawns, were they uttered by any one but papa; he drinks sweet port wine, for which he would curse the steward and the whole committee of a club; he bears even with the cantankerous old maiden aunt; he beats time when darling little Fanny performs her piece on the piano; smiles when wicked, lively little Bobby upsets the coffee over his shirt.

3402 *Thackeray: The Virginians.* Ch. 20.

LOYALTY — *see* **Patriotism.**

We join ourselves to no party that does not carry the American flag, and keep step to the music of the Union.

3403 *Rufus Choate: Letter, Oct.* 1, 1855. *To the Whig Convention, Worcester, Mass.*

Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong.

3404 *Stephen Decatur: Toast, Norfolk, Va., April,* 1846.

We mutually pledge to each other our lives, our fortunes, and our sacred honor.

3405 *Thomas Jefferson: Declaration of Independence.*

With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right.

3406 *Abraham Lincoln: Second Inaugural Address. March* 4, 1865.

Our country is wherever we are well off.

3407 *Milton: Letter, Aug.* 15, 1666. *To P. Heinbach.*

A plague upon 't, when thieves cannot be true one to another.

3408 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

Every subject's duty is the king's; but every subject's soul is his own.

3409 *Shakespeare: King Henry V.* Act iv. Sc. 1.

When I forget my sovereign, may my God forget me.

3410 *Lord Thurlow:* 27 *Parl. Hist.* 680; *Ann. Reg.* 1789.

A true friend of his country loves her friends and benefactors, and thinks it no degradation to commend and commemorate them.

3411 *Daniel Webster: Speech, Washington, Feb.* 22, 1832. *Centennial Birthday of Washington.*

LUCK —*see* **Diligence, Fate.**

Luck, mere luck, may make even madness wisdom.
3412 *Douglas Jerrold: Specimens of Jerrold's Wit. Luck.*

Good luck is the willing handmaid of upright, energetic character, and conscientious observance of duty.
3413 *Lowell: Among My Books. Wordsworth.*

As good luck would have it.
3414 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 5.

Good luck lies in odd numbers . . . they say, there is divinity in odd numbers, either in nativity, chance, or death.
3415 *Shakespeare: The Merry Wives of Windsor.* Act v. Sc. 1.

'Tis a lucky day, boy.
3416 *Shakespeare: A Winter's Tale.* Act iii. Sc. 3.

What, what, what? ill luck, ill luck?
3417 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

Fal. What wind blew you hither, Pistol?
Pis. Not the ill wind which blows no man to good.
3418 *Shakespeare: King Henry IV.* Pt. ii. Act v. Sc. 3.

LUXURY —*see* **Avarice.**

Truly, one gets easier accustomed to a silken bed, than to a sack of leaves.
3419 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Luxury is a word of uncertain signification, and may be taken in a good as in a bad sense.
3420 *Hume: Essays. XXIV. Of Refinement in the Arts.*

Wherever luxury ceases to be innocent, it also ceases to be beneficial.
3421 *Hume: Essays. XXIV. Of Refinement in the Arts.*

Luxury, so far as it reaches the people, will do good to the race of people; it will strengthen and multiply them. Sir, no nation was ever hurt by luxury; for, as I said before, it can reach but a very few.
3422 *Johnson: Boswell's Life of Johnson.* 1773. (Routledge edition, Vol. ii. Ch. 6.)

LYING —*see* **Falsehood, Gossip, Slander.**

A lie always needs a truth for a handle to it. The worst lies are those whose blade is false, but whose handle is true.
3423 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A lie is a very short wick in a very small lamp. The oil of reputation is very soon sucked up and gone. And just as soon as a man is known to lie, he is like a two-foot pump in a hundred-foot well. He cannot touch bottom at all.

3424 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Character.*

Even a liar tells a hundred truths to one lie; he has to, to make the lie good for anything.

3425 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The most mischievous liars are those who keep sliding on the verge of truth.

3426 *J. C. and A. W. Hare: Guesses at Truth.*

Lying is the strongest acknowledgment of the force of truth.

3427 *Hazlitt: Table Talk.* Second Series. Pt. ii. Essay xxxi. *On Patronage and Puffing.*

Our opinions are not our own, but in the power of sympathy. If a person tells us a palpable falsehood, we not only dare not contradict him, but we dare hardly disbelieve him *to his face.* A lie boldly uttered has the effect of truth for the instant.

3428 *Hazlitt: Characteristics.* No. 193.

Sin has many tools, but a lie is the handle which fits them all.

3429 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 6.

Goldsmith. There are people who tell a hundred political lies every day, and are not hurt by it. Surely, then, one may tell truth with safety.

Johnson. Why, sir, in the first place, he who tells a hundred lies has disarmed the force of his lies. But, besides, a man had rather have a hundred lies told of him, than one truth which he does not wish should be told.

Goldsmith. For my part, I'd tell truth, and shame the devil.

Johnson. Yes, sir, but the devil will be angry. I wish to shame the devil as much as you do, but I should choose to be out of the reach of his claws.

Goldsmith. His claws can do you no harm, when you have the shield of truth.

3430 *Johnson: Boswell's Life of Johnson.* 1773. (Routledge edition, Vol. ii. Ch. 6.)

The aversion to lying is often a hidden ambition to render our words credible and weighty, and to attach a religious aspect to our conversation.

3431 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 63.

An excuse is worse and more terrible than a lie; for an excuse is a lie guarded.

3432 *Alexander Pope: Thoughts on Various Subjects.*

He who tells a lie, is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

3433 *Alexander Pope: Thoughts on Various Subjects.*

Hal, if I tell thee a lie, spit in my face, call me horse.

3434 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

How subject we old men are to this vice of lying!

3435 *Shakespeare: King Henry IV.* Pt. ii. Act iii. Sc. 2.

Let me have no lying; it becomes none but tradesmen.

3436 *Shakespeare: A Winter's Tale.* Act iv. Sc. 3.

Lord, Lord, how the world is given to lying! I grant you I was down, and out of breath; and so was he: but we rose both at an instant, and fought a long hour by Shrewsbury clock.

3437 *Shakespeare: King Henry IV.* Pt. i. Act v. Sc. 4.

These lies are like the father that begets them; gross as a mountain, open, palpable.

3438 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

'Tis as easy as lying.

3439 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Lies are the ghosts of truths, the masks of faces.

3440 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

There is no lie that many men will not believe; there is no man who does not believe many lies; and there is no man who believes only lies.

3441 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.* II.

M.

MADNESS.

This is very midsummer madness.

3442 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

MAGNANIMITY.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

3443 *Alexander Pope: Thoughts on Various Subjects.*

MAGNIFICENCE.

Magnificence cannot be cheap, for what is cheap cannot be magnificent.

3444 *Johnson: Works.* V. 458. (Oxford edition, 1825.)

MALICIOUSNESS.

Publish not men's secret faults, for by disgracing them you make yourself of no repute.

3445 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 39.

MALIGNITY.

The venom that chills and curdles the warm current of life in man is secreted only in creeping and cold-blooded creatures; and the inveterate malignity that never forgets or forgives is found only in base and ignoble natures, whose aims are selfish, whose means are indirect, cowardly, and treacherous.

3446 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 13.

MAN — *see* **Character, Chivalry, Decay, Love, Manhood, Manliness, Secrecy, Self-Esteem, Self-Restraint, Virtue, Woman, Work.**

Man is nothing but contradiction: the less he knows it the more dupe he is.

3447 *Amiel: Journal, May* 3, 1860. (*Mrs. Humphrey Ward, Translator.*)

God's men are better than the devil's men, and they ought to act as though they thought they were.

3448 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

God never made anything else so beautiful as man.

3449 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Man is that name of power which rises above them all, and gives to every one the right to be that which God meant he should be.

3450 *Henry Ward Beecher: Life Thoughts.*

Religion would frame a just man; Christ would make a whole man. Religion would save a man; Christ would make him worth saving.

3451 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Man is a noble animal, splendid in ashes and pompous in the grave.

3452 *Sir Thomas Browne: Urn Burial.* Ch. 5.

In one completed man there are the forces of many men. Self-control is self-completion.

3453 *Bulwer-Lytton: Caxtoniana.* Essay xx. *On Self-Control.*

There never was a *bad man* that had ability for *good service.*

3454 *Burke: Speech, Feb.* 17, 1788. *Impeachment of Warren Hastings. Fifth Day.*

The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

3455 *Confucius: Analects.* Bk. xiv. Ch. 30. (*Legge, Translator.*)

He was what a man should be to woman ever; gentle, and yet a guide.

3456 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. v. Ch. 4.

Man is neither the vile nor the excellent being which he sometimes imagines himself to be.

3457 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. iii. Ch. 8.

A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man.

3458 *Emerson: Essays. History.*

Every man is not so much a workman in the world, as he is a suggestion of that he should be. Men walk as prophecies of the next age.

3459 *Emerson: Essays. Circles.*

Men are made by nature unequal. It is vain, therefore, to treat them as if they were equal.

3460 *Froude: Short Studies on Great Subjects. Party Politics.*

Mankind are earthen jugs with spirits in them.

3461 *Hawthorne: American Note-Books,* 1842.

Man, — the aristocrat amongst the animals.

3462 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. Italy.*

It is better to be a self-made man, — filled up according to God's original pattern, — than to be half a man, made after some other man's pattern.

3463 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired, and how he has been trained, but of what he is, and what he can do.

3464 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

The world has produced but few Miltons and Newtons, but a number sufficient to show us what a noble creature man is when he consents to drink at all those fountains which have been opened for the satisfaction of his higher nature.

3465 *J. G. Holland: Plain Talks on Familiar Subjects. V. High Life and Low Life.*

The true man is that which exists under what is called man.

3466 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 1.

Art may make a suit of clothes; but nature must produce a man.

3467 *Hume: Essays. XIV. The Epicurean; or, The Man of Elegance and Pleasure.*

Man is the creature of interest and imagination. His nature leads him forth into the struggle and bustle of the world. Love is but the embellishment of his early life, or a song piped in the intervals of the acts. He seeks for fame, for fortune, for space in the world's thought, and dominion over his fellow-men.

3468 *Washington Irving: The Sketch-Book. The Broken Heart.*

God's creature is one. He makes MAN, not men. His true creature is unitary and infinite, revealing himself, indeed, in every finite form, but compromised by none.

3469 *Henry James: Lectures and Miscellanies. The Laws of Creation.*

There are but three general events which happen to mankind: birth, life, and death. Of their birth they are insensible, they suffer when they die, and neglect to live.

3470 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

Man is like a tree which is shaken that its fruit may drop to the ground: you can never move the man that the tears do not fall.

3471 *Lamartine: Graziella.* Pt. ii. Ch. 16. (*Runnion, Translator.*)

The hearts of men are their books, events are their tutors, great actions are their eloquence.

3472 *Macaulay: Essays. A Conversation between Mr. Abraham Cowley and Mr. John Milton touching the Great Civil War.* (*Knight's Quarterly Magazine, August*, 1824.)

Man, in sooth, marvellous, vain, fickle, and unstable subject.

3473 *Montaigne: Essays.* Bk. i. Ch. 1. (*Hazlitt, Trans.*)

If man is not made for God, why is he happy only in God? If man is made for God, why is he opposed to God?

3474 *Pascal: Thoughts.* Ch. x. iv. (*Wight, Translator.* Louandre edition.)

Our self-made men are the glory of our institutions.

3475 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Speech, Boston, Mass., Dec. 21, 1850. Mobs and Education.*

Of all the things which a man has, next to the gods his soul is the most divine and most truly his own.

3476 *Plato: Laws.* IV. 252. (*Jowett, Translator.*)

Man the peasant is a being of more marked national character than man the educated and refined.

3477 *Ruskin: The Poetry of Architecture. The Villa. The Mountain Villa. Lago di Como.*

The whole difference between a man of genius and other men, it has been said a thousand times, and most truly, is that the first remains in great part a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge, — conscious, rather, of infinite ignorance, and yet infinite power; a fountain of eternal admiration, delight, and creative force within him meeting the ocean of visible and governable things about him.

3478 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 28.

A proper man as one shall see in a summer's day.

3479 *Shakespeare: A Midsummer Night's Dream.* Act i. Sc. 2.

Are you good men and true?

3480 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 3.

God made him, and therefore let him pass for a man.

3481 *Shakespeare: The Merchant of Venice.* Act i. Sc 2.

My meaning in saying he is a good man is to have you understand me that he is sufficient.

3482 *Shakespeare: The Merchant of Venice.* Act i. Sc. 3.

This goodly frame, the earth, seems to me a sterile promontory, this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors. What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!

3483 *Shakespeare: Hamlet.* Act ii. Sc. 2.

The most senseless and fit man.

3484 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 3.

Every man as an individual is secondary to what he is as a worker for the progress of his kind and the glory of the gift allotted to him.

3485 *Stedman: Poets of America.* Ch. 7. *Edgar Allan Poe.*

Man is a substance clad in shadows.

3486 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

When I beheld this I sighed, and said within myself, Surely mortal man is a broomstick.

3487 *Swift: A Meditation upon a Broomstick, according to the Style of Hon. Robt. Boyle's Meditations.*

If God ever put anything majestic and noble into a man, and gave him a fitting frame for it, he never intended that it should be hidden in a meal-bag, or permanently quenched under a smock-frock.

3488 *Timothy Titcomb (J. G. Holland): Lessons in Life. Mistakes of Penance.*

MANHOOD.

The perfect manhood of the race in Christ Jesus is the errand of Christianity.

3489 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Trouble teaches men how much there is in manhood.

3490 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Every man's powers have relation to some kind of work; and whenever he finds that kind of work which he can do best — that to which his powers are best adapted — he finds that which will give him the best development, and that by which he can best build up, or make, his manhood.

3491 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Power, in its quality and degree, is the measure of manhood.

3492 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

MANKIND.

The history of mankind is little else than a narrative of designs which have failed, and hopes that have been disappointed.

3493 *Johnson: Works.* IX. 398. (Oxford edition, 1825.)

MANLINESS.

The manly part is to do with might and main what you can do.

3494 *Emerson: Conduct of Life. Wealth.*

All true manliness grows around a core of divineness.

3495 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

MANNERS.

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals; they supply them or they totally destroy them.

3496 *Burke: Letters on a Regicide Peace.* Letter i.

Manners must adorn knowledge and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value.

3497 *Lord Chesterfield: Letter to His Son, July* 1, 1748.

Intercourse with women is the element of good manners.

3498 *Goethe: Elective Affinities.* II. 5. (Bohn edition.)

Manners, — the final and perfect flower of noble character.

3499 *William Winter: The Actor and His Duty to His Time. Address, New York, June* 4, 1889. *Before Actors' Fund Society.*

MARCH.

Cæs. The ides of March are come.
Sooth. Ay, Cæsar; but not gone.

3500 *Shakespeare; Julius Cæsar.* Act iii. Sc. 1.

MARRIAGE — *see* **Matrimony.**

Marriage must be a relation either of sympathy or of conquest.

3501 *George Eliot: Romola.* Ch. 48.

Of all actions of a man's life, his marriage does least concern other people; yet of all actions of our life, 'tis most meddled with by other people.

3502 *John Selden: Table Talk. Marriage.*

I will marry her, sir, at your request; but if there be no great love in the beginning, yet Heaven may decrease it upon better acquaintance. I hope, upon familiarity will grow more contempt; I will marry her, that I am freely dissolved, and dissolutely.

3503 *Shakespeare: The Merry Wives of Windsor.* Act i. Sc. 1.

The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.

3504 *Swift: Thoughts on Various Subjects.*

MARVELLOUSNESS.

O wonderful, wonderful, and most wonderful wonderful; and yet again wonderful.

3505 *Shakespeare: As You Like It.* Act iii. Sc. 2.

MATRIMONY — *see* **Marriage.**

Marriage enlarges the scene of our happiness and miseries. A marriage of love is pleasant; a marriage of interest, easy; and a marriage where both meet, happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and, indeed, all the sweets of life.

3506 *Addison: The Spectator.* No. 261.

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.

3507 *Bacon: Essays. Of Marriage and Single Life.*

Well-married, a man is winged: ill-matched, he is shackled.

3508 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

When men enter into the state of marriage, they stand nearest to God.

3509 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

To this burden women are born: they must obey their husbands if they are ever such blockheads.

3510 *Cervantes: Don Quixote.* Pt. ii. Ch. 5. (*Jarvis, Translator.*)

Matrimony has made you eloquent in love.

3511 *Congreve: The Way of the World.* Act ii. Sc. 8.

Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?

3512 *Emerson: Representative Men. Montaigne.*

They that marry ancient people, merely in expectation to bury them, hang themselves, in hope that one will come out and cut the halter.

3513 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Marriage.*

Matrimony, — the high sea for which no compass has yet been invented.

3514 *Heine: Wit, Wisdom, and Pathos. Musical Notes from Paris.*

If a man really loves a woman, of course he wouldn't marry her for the world if he were not quite sure that he was the best person she could by any possibility marry.

3515 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 10.

Men are April when they woo, December when they wed; maids are May when they are maids, but the sky changes when they are wives.

3516 *Shakespeare: As You Like It.* Act iv. Sc. 1.

Thou wilt needs thrust thy neck into a yoke, wear the print of it, and sigh away Sundays.

3517 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

When I said, I would die a bachelor, I did not think I should live till I were married.

3518 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 3.

Why, give him gold enough and marry him to a puppet, or an aglet-baby; or an old trot with ne'er a tooth in her head, though she have as many diseases as two and fifty horses! why, nothing comes amiss, so money comes withal.

3519 *Shakespeare: The Taming of the Shrew.* Act i. Sc. 2.

Would it not grieve a woman to be overmaster'd with a piece of valiant dust? to make an account of her life to a clod of wayward marl?

3520 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. . . . Marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.

3521 *Jeremy Taylor: Twenty-five Sermons Preached at Golden Grove. XVII. The Marriage Ring.*

Marriage is the nursery of heaven. The virgin sends prayers to God, but she carries but one soul to him; but the state of marriage fills up the number of the elect, and hath in it the labor of love and the delicacies of friendship, the blessing of society, and the union of hands and heart. It hath in it less of beauty, but more of safety than the single life; it hath more ease, but less danger; it is more merry and more sad; is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful.

3522 *Jeremy Taylor: Twenty-five Sermons Preached at Golden Grove. XVII. The Marriage Ring.*

MAXIMS.

Good maxims are the germs of all excellence.

3523 *Joubert: Pensées.* No. 137. (*Attwell, Translator.*)

Maxims are to the intellect what laws are to actions; they do not enlighten, but they guide and direct, and, although themselves blind, are protective.

3524 *Joubert: Pensées.* No. 138. (*Attwell, Translator.*)

MEANNESS.

An infallible characteristic of meanness is cruelty.

3525 *Johnson: Works.* VI. 176. (Oxford edition, 1825.)

MEDITATION.

The art of meditation may be exercised at all hours, and in all places; and men of genius, in their walks, at table, and amidst assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amidst a crowd, calm amidst distraction, and wise amidst folly.

3526 *Isaac Disraeli: Literary Character.* Ch. 11.

MELANCHOLY — *see* **Mirth, Trifles.**

Fear and sorrow are the true characters and inseparable companions of most melancholy.

3527 *Burton: Anatomy of Melancholy.* Pt. i. Sec. 1. Mem. 3, Subs. 2.

Melancholy is the pleasure of being sad.

3528 *Victor Hugo: The Toilers of the Sea.* Pt. iii. Bk. i. Ch. 1.

Employment and hardships prevent melancholy.

3529 *Johnson: Boswell's Life of Johnson.* 1777. (Routledge edition, Vol. iii. Ch. 6.)

It is a melancholy of mine own, compounded of many simples, extracted from many objects, and indeed the sundry contemplation of my travels, in which my often rumination wraps me in a most humorous sadness.

3530 *Shakespeare: As You Like It.* Act iv. Sc. 1.

I can suck melancholy out of a song.

3531 *Shakespeare: As You Like It.* Act ii. Sc. 5.

MEMORY.

Oblivion is the dark page whereon memory writes her light-beam characters, and makes them legible; were it all light, nothing could be read there, any more than if it were all darkness.

3532 *Carlyle: Essays. On History Again.* (*Fraser's Magazine.* Vol. vii. No. xli. 1833.)

It is the treasure-house of the mind, wherein the monuments thereof are kept and preserved.

3533 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Memory.*

Memory, like a purse, if it be over-full that it cannot shut, all will drop out of it; take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof.

3534 *Thomas Fuller: The Holy and Profane States. The Holy State. Of Memory.*

The true art of memory is the art of attention.

3535 *Johnson: The Idler.* No. 74.

To endeavor to forget any one is the certain way to think of nothing else.

3536 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

A strong memory is commonly coupled with infirm judgment.

3537 *Montaigne: Essays.* Bk. i. Ch. 9. (*Hazlitt, Trans.*)

Memory is not so brilliant as hope, but it is more beautiful, and a thousand times more true.

3538 *George D. Prentice: Prenticeana.*

There's hope a great man's memory may outlive his life half a year.

3539 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Our memories are independent of our wills.

3540 *Sheridan: The Rivals.* Act i. Sc. 2.

A man's real possession is his memory. In nothing else is he rich, in nothing else is he poor.

3541 *Alexander Smith: Dreamthorp. Death and Dying.*

You can't order remembrance out of a man's mind.

3542 *Thackeray: The Virginians.* Ch. 10.

Grant but memory to us, and we can lose nothing by death.

3543 *Whittier: My Summer with Dr. Singleton.* Ch. 5.

MERCY.

Sweet mercy is nobility's true badge.

3544 *Shakespeare: Titus Andronicus.* Act i. Sc. 2.

Lenity will operate with greater force, in some instances, than rigor. It is, therefore, my first wish to have my whole conduct distinguished by it.

3545 *George Washington: Moral Maxims. Punishments.*

MERIT.

We love any forms, however ugly, from which great qualities shine.

3546 *Emerson: Conduct of Life. Beauty.*

The assumption of merit is easier, less embarrassing, and more effectual than the positive attainment of it.

3547 *Hazlitt: Characteristics.* No. 21.

If it is a happiness to be nobly descended, it is not a less to have so much merit that nobody inquires whether we are so or no.

3548 *La Bruyère: Characters. Of Personal Merit.* (*Rowe, Translator.*)

MERRIMENT.

Nothing is more hopeless than a scheme of merriment.

3549 *Johnson: The Idler.* No. 58.

As merry as the day is long.

3550 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

Hostess, clap to the doors; watch to-night, pray to-morrow. Gallants, lads, boys, hearts of gold, all the titles of good fellowship come to you! What, shall we be merry? Shall we have a play extempore?

3551 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

I had rather have a fool to make me merry than experience to make me sad.

3552 *Shakespeare: As You Like It.* Act iv. Sc. 1.

METHOD.

Dispatch is the soul of business; and nothing contributes more to dispatch than method. Lay down a method for everything, and stick to it inviolably, as far as unexpected incidents may allow.

3553 *Lord Chesterfield: Letters to his Son. London, Feb.* 5, 1750.

There are more ways to the woods than one.

3554 *Vanbrugh: Æsop.* Act v. Sc. 1.

MILLENNIUM.

It is, indeed, right that we should look for, and hasten, so far as in us lies, the coming of the day of God; but not that we should check any human effort by anticipations of its approach. We shall hasten it best by endeavoring to work out the tasks that are appointed for us here; and, therefore, reasoning as if the world were to continue under its existing dispensation, and the powers which have just been granted to us were to be continued through myriads of future ages.

3555 *Ruskin: The Stones of Venice. The Fall.* Ch. 4. Sec. 2.

MIND — *see* **Ambition, Imagination, Intellect, Memory, Occupation, Shadows, Thought.**

Distinction is the consequence, never the object, of a great mind.

3556 *Washington Allston: Lectures on Art, and Poems. Aphorisms Written on the Walls of his Studio.*

The mind is a casket containing the seven counters corresponding to your talents, and you play a round game only with him who has as many at command as yourself.

3557 *A. Bronson Alcott: Table Talk. III. Pursuits. Gifts.*

Who knows the mind has the key to all things else.

3558 *A. Bronson Alcott: Table Talk. I. Learning. Ideal Methods.*

The march of the human mind is slow.

3559 *Burke: Speech, March 22, 1775. On Conciliation with America.*

It is mind, after all, which does the work of the world, so that the more there is of mind, the more work will be accomplished.

3560 *William Ellery Channing: Self-Culture. (Address, Boston, Mass., September, 1838.)*

All but the mind either perishes in time, or vanishes out of time into eternity. Mind alone lives on with time, and keeps pace with the march of ages.

3561 *Hartley Coleridge: Introduction to Dramatic Works of Massinger and Ford.*

Each mind has its own method.

3562 *Emerson: Essays. Intellect.*

What a fortune is a mind! What a gift, what a blessing!

3563 *B. R. Haydon: Table Talk.*

The mind of man is like a clock that is always running down, and requires to be as constantly wound up.

3564 *Hazlitt: Sketches and Essays. On Cant and Hypocrisy.*

The true and strong and sound mind is the mind that can embrace equally great things and small.

3565 *Johnson: Boswell's Life of Johnson.* III. 334. *(George Birkbeck Hill, Editor,* 1887.)

The mind is the atmosphere of the soul.

3566 *Joubert: Pensées.* No. 40. *(Attwell, Translator.)*

Little minds are too much wounded by little things; great minds see all, and are not even hurt.

3567 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 357.

The mind can weave itself warmly in the cocoon of its own thoughts, and dwell a hermit anywhere.

3568 *Lowell: My Study Windows. On a Certain Condescension in Foreigners.*

The mind of an educated man is greater than the knowledge it possesses: it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it; but the mind of an educated and learned man is like a caoutchouc band, with an everlasting spirit of contraction in it, fastening together papers which it cannot open, and keeps others from opening.

3569 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 13.

The ruler and director of the life of man is the mind, which, when it pursues glory in the path of true merit, is sufficiently powerful, sufficient, and worthy of honor, and needs no assistance from Fortune, who can neither bestow integrity, industry, or other good qualities, nor can take them away.

3570 *Sallust: The Jugurthine War.* Sec. 1. (*Watson, Translator.*)

Mind is the great lever of all things.

3571 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1825. *The Bunker Hill Monument.*

MIRACLES.

We must not sit down, and look for miracles. Up, and be doing, and the Lord will be with thee. Prayer and pains, through faith in Christ Jesus, will do anything.

3572 *John Eliot: The Indian Grammar Begun. Postscript.* (*Reprint from Collections of the Massachusetts Historical Society.* Vol. ix. Second Series, 1822.)

Miracles do not serve to convert, but to condemn.

3573 *Pascal: Thoughts.* Ch. xxv., xli. (*Wight, Trans.* Louandre edition.)

MIRTH.

Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

3574 *Addison: The Spectator.* No. 381.

Blessed be mirthfulness! It is one of the renovators of the world. Men will let you abuse them if only you will make them laugh.

3575 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Mirth is God's medicine.

3576 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Mirth is the sweet wine of human life. It should be offered sparkling with zestful life unto God.

3577 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Mirth itself is too often but melancholy in disguise.

3578 *Leigh Hunt: Wit and Humor, Selected from the English Poets. An Illustrative Essay on Wit and Humor.*

I had rather than forty shillings, I had my book of songs and sonnets here.

3579 *Shakespeare: The Merry Wives of Windsor.* Act i. Sc. 1.

From the crown of his head to the sole of his foot, he is all mirth; he hath twice or thrice cut Cupid's bow string, and the little hangman dare not shoot at him; he hath a heart as sound as a bell, and his tongue is the clapper, for what his heart thinks, his tongue speaks.

3580 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 2.

Mirth is a Proteus, changing its shape and manner with the thousand diversities of individual character, from the most superfluous gayety to the deepest, most earnest humor.

3581 *E. P. Whipple: Literature and Life. The Ludicrous Side of Life.*

MISERS — *see* **Avarice.**

A mere madness, to live like a wretch, and die rich.

3582 *Burton: Anatomy of Melancholy.* Pt. i. Sec. 2. Mem. 3, Subs. 13.

He is of a wearish, dry, pale constitution, and cannot sleep for cares and worldly business; his riches, saith Solomon, will not let him sleep, and unnecessary business which he heapeth on himself; or, if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep, with his bags in his arms,

"Congestis undique saccis
Indormit inhians."

And though he be at a banquet, or at some merry feast, "he sighs for the grief of his heart" (as Cyprian hath it), and cannot sleep though he be upon a down bed; his wearish body takes no rest, troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come.

3583 *Burton: Anatomy of Melancholy.* Pt. i. Sec. 2. Mem. 3, Subs. 12.

Punishment of a miser, — to pay the drafts of his heir in his tomb.

3584 *Hawthorne: American Note-Books. July* 10, 1838.

MISERY.

Misery acquaints a man with strange bed-fellows.
3585 *Shakespeare: The Tempest.* Act ii. Sc. 2.

MISFORTUNE — *see* **Anxiety, Vanity.**

Our bravest lessons are not learned through success, but misadventure.
3586 *A. Bronson Alcott: Table Talk. III. Pursuits. Misfortune.*

We ought to call in reason, like a good physician, as a help in misfortune.
3587 *Epictetus: Fragments.* CLXII. (*Long, Trans.*)

Misfortune, when we look upon it with our eyes, is smaller than when our imagination sinks the evil down into the recesses of the soul.
3588 *Goethe: Wilhelm Meister.* VIII. 5. (*Carlyle, Trans.*)

Misfortunes have their dignity and their redeeming power.
3589 *George S. Hillard: Six Months in Italy.* Ch. 8. *Rome. Monuments.*

Little minds are tamed and subdued by misfortune, but great minds rise above it.
3590 *Washington Irving: The Sketch-Book. Philip of Pokanoket.*

Misfortunes should always be expected.
3591 *Johnson: Rasselas.* Ch. 38.

Our greatest misfortunes come to us from ourselves.
3592 *Rousseau: Emile.* (*Eleanor Worthington, Trans.*)

We increase our losses ourselves, and club with Fortune to undo us, when with them we lose our patience too.
3593 *Wycherley: Maxims and Reflections.*

MODERATION — *see* **Success.**

Health, longevity, beauty, are other names for personal purity; and temperance is the regimen for all.
3594 *A. Bronson Alcott: Table Talk. V. Habits. Temperance.*

Industry, temperance, and piety are the only means of present enjoyment, and the only true sources of future happiness.
3595 *B. R. Haydon: Table Talk.*

Education and study, and the favors of the muses, confer no greater benefit on those that seek them than these humanizing and civilizing lessons, which teach our natural qualities to submit to the limitations prescribed by reason, and to avoid the wildness of extremes.
3596 *Plutarch: Lives. Coriolanus.*

MODESTY — *see* **Vanity.**

Modesty is the only sure bait when you angle for praise.
3597 *Lord Chesterfield: Letters to His Son, May* 17, 1750.

Modesty seldom resides in a breast that is not enriched with nobler virtues.
3598 *Goldsmith: She Stoops to Conquer.* Act i.

A modest man never talks of himself.
3599 *La Bruyère: Characters. Of Man.* (*Rowe, Trans.*)

If a young lady has that discretion and modesty without which all knowledge is little worth, she will never make an ostentatious parade of it, because she will rather be intent on acquiring more, than on displaying what she has.
3600 *Hannah More: Essays on Various Subjects. Thoughts on Conversation.*

Everything that is exquisite hides itself.
3601 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune.* No. 50. (*Hapgood, Trans.*)

MONARCHY.

The people once belonged to the kings: now the kings belong to the people.
3602 *Heine: Wit, Wisdom, and Pathos. The Citizen Monarchy.*

The trappings of a monarchy would set up an ordinary commonwealth.
3603 *Johnson: Lives of the Poets. Milton.*

MONEY — *see* **Avarice, Benevolence, Borrowing, Burdens, Civilization, Riches, Time.**

Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible.
3604 *Addison: The Spectator.* No. 239.

Character is money; and according as the man earns or spends the money, money in turn becomes character. As money is the most evident power in the world's uses, so the use that he makes of money is often all that the world knows about a man.
3605 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

Money is character; money also is power. I have power not in proportion to the money I spend on myself, but in proportion to the money I can, if I please, give away to another.
3606 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

What's money without happiness?
3607 *Bulwer-Lytton: Money.* Act v. Sc. 5.

Money, in truth, can do much, but it cannot do all. We must know the province of it, and confine it there, and even spurn it back when it wishes to get farther.

3608 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

Money, Paul, can do anything.

3609 *Dickens: Dombey and Son.* Ch. 8.

The use of money is all the advantage there is in having money.

3610 *Benjamin Franklin: Necessary Hints to Those That Would Be Rich.*

Money as luxury is valuable only as a passport to respect. It is one instrument of power.

3611 *Hazlitt: Table Talk.* Second series. Pt. i. Essay ii. *On the Want of Money.*

Money is the god of our time, and Rothschild is his prophet.

3612 *Heine: Wit, Wisdom, and Pathos. Lutetia.*

The Almighty Dollar, that great object of universal devotion throughout our land, seems to have no genuine devotees in these peculiar villages.

3613 *Washington Irving: The Creole Village.*

Genius scorns the power of gold: it is wrong. Gold is the war-scythe on its chariot, which mows down the millions of its foes, and gives free passage to the sun-coursers with which it leaves those heavenly fields of light for the gross battle-fields of earth.

3614 *Ouida: Wisdom, Wit, and Pathos. Folle-Farine.*

Money makes a man laugh.

3615 *John Selden: Table Talk. Money.*

A mere hoard of gold, kept by a devil; till sack commences it, and sets it in act and use.

3616 *Shakespeare: King Henry IV.* Pt. ii. Act iv. Sc. 3.

For they say, if money go before, all ways do lie open.

3617 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

Money is a good soldier, sir, and will on.

3618 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

Put but money in thy purse. . . . Fill thy purse with money.

3619 *Shakespeare: Othello.* Act i. Sc. 3.

Money makes up in a measure all other wants in men.

3620 *Wycherley: The Country Wife.* Act ii. Sc. 1

MONOTONY.

The monotony of sunshine is like any other monotony: it tends to lull the mind into a condition of fixed routine, in which activity is still possible, yet repeats itself as the days do.

3621 *Hamerton: The Sylvan Year, July.* XXXIX.

MONUMENTS — *see* **Cemeteries, Epitaphs, Grave, The, Immortality, Trees.**

To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations in the advent of the last day, were a contradiction to our belief.

3622 *Sir Thomas Browne: Hydriotaphia.* Ch. 5.

Tombs are the clothes of the dead: a grave is but a plain suit, and a rich monument is one embroidered.

3623 *Thomas Fuller: The Holy and Profane States. The Holy State. Tombs.*

Monuments may be builded to express the affection or pride of friends, or to display their wealth, but they are only valuable for the characters which they perpetuate.

3624 *Garfield: The Works of James Abram Garfield. Address, Jefferson, O., July* 25, 1870. *Dedication of the Giddings Monument.*

The monument means a world of memories, a world of deeds, a world of tears, and a world of glories. . . . By the subtle chemistry that no man knows, all the blood that was shed by our brethren, all the lives that were devoted, all the grief that was felt, at last crystallized itself into granite, rendering immortal the great truth for which they died, and it stands there to-day.

3625 *Garfield: Oration, Painesville, O.*, 1880. *Dedication of a Soldiers' Monument.*

When we see the many grave-stones which have fallen in, which have been defaced by the footsteps of the congregation, which lie buried under the ruins of the churches, that have themselves crumbled together over them; we may fancy the life after death to be as a second life, into which man enters in the figure, or the picture, or the inscription, and lives longer there than when he was really alive. But this figure also, this second existence, dies out too, sooner or later. Time will not allow himself to be cheated of his rights with the monuments of men or with themselves.

3626 *Goethe: Elective Affinities.* II. 2. (Bohn edition.)

The marble keeps merely a cold and sad memory of a man who would else be forgotten. No man who needs a monument ever ought to have one.

3627 *Hawthorne: English Note-Books. London. Nov.* 12, 1857.

Those only deserve a monument who do not need one; that is, who have raised themselves a monument in the minds and memories of men.

3628 *Hazlitt: Characteristics.* No. 388.

If a man do not erect in this age his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps. . . . An hour in clamor, and a quarter in rheum.

3629 *Shakespeare: Much Ado about Nothing.* Act v. Sc. 2.

Tombs decked by the arts can scarcely represent death as a formidable enemy; we do not, indeed, like the ancients, carve sports and dances on the sarcophagus, but thought is diverted from the bier by works that tell of immortality, even from the altar of death.

3630 *Mme. de Staël: Corinne.* Bk. vi. Ch. 3. (*Isabel Hill, Translator.*)

Monuments and eulogy belong to the dead.

3631 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1825. *The Bunker Hill Monument.*

Our poor work may perish; but thine shall endure! This monument may moulder away, the solid ground it rests upon may sink down to a level of the sea, but thy memory shall not fail! Wheresoever among men a heart shall be found that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit.

3632 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1825. *The Bunker Hill Monument.*

To-day it speaks to us. Its future auditors will be the successive generations of men, as they rise up before it and gather around it. Its speech will be of patriotism and courage, of civil and religious liberty, of free government, of the moral improvement and elevation of mankind, and of the immortal memory of those who, with heroic devotion, have sacrificed their lives for their country. . . . When honored and decrepit age shall lean against the base of this monument, and troops of ingenuous youth shall be gathered round it, and when the one shall speak to the other of its objects, the purposes of its construction, and the great and glorious events with which it is connected, there shall rise from every youthful breast the ejaculation, "Thank God, I — I also — AM AN AMERICAN!"

3633 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1843. *Completion of the Bunker Hill Monument.*

We wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of

dependence and gratitude. We wish, finally, that the last object to the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country. Let it rise! let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and the parting day linger and play on its summit.

3634 *Daniel Webster: Address, Charlestown, Mass., June* 17, 1825. *The Bunker Hill Monument.*

MOODS.

Nature has no moods. They belong to man alone.

3635 *Auerbach: On the Heights.* (*Bennett, Translator.*)

I will maintain the humor to the last.

3636 *Abraham Cowley: Essays. Of Myself.*

MOONLIGHT.

Moonlight is sculpture.

3637 *Hawthorne: American Note-Books,* 1838.

MORALITY — *see* **Remedy.**

Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit, and some at the mainmast, but never touch the helm.

3638 *Henry Ward Beecher: Life Thoughts.*

Morality is character and conduct, such as is required by the circle or community in which the man's life happens to be placed.

3639 *Henry Ward Beecher: Life Thoughts.*

Morality is good, and is accepted of God, as far as it goes; but the difficulty is, it does not go far enough.

3640 *Henry Ward Beecher: Life Thoughts.*

Morality must always precede and accompany religion, and yet religion is much more than morality.

3641 *Henry Ward Beecher: Life Thoughts.*

Morality will be very difficult for the man who does not pray.

3642 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Instinct of Worship and Praise.* Sec. 3. *Isolation.*

Everywhere the tendency has been to separate religion from morality, to set them in opposition even. But a religion without morality is a superstition and a curse; and anything like an adequate and complete morality without religion is impossible. The only salvation for man is in the union of the two as Christianity unites them.

3643 *Mark Hopkins: Lecture, Boston, Mass., April* 9, 1871. (*In the Evangelical Course.*)

Morality without religion is only a kind of dead reckoning, — an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

3644 *Longfellow: Kavanagh.* Ch. 12.

True morality scorns morality; that is, the morality of the judgment scorns the morality of the mind, which is without rules.

3645 *Pascal: Thoughts.* Ch. ix., xxxv. (*Wight, Translator.* Louandre edition.)

In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, . . . and everything seems wrapped in hideous uncertainty, I know but one way in which a man may come forth from his agony scathless: it is by holding fast to those things which are certain still — the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks.

3646 *Frederick W. Robertson: Lectures and Addresses. Skeptical Publications. Lecture to Workingmen, April* 18, 1850.

Morality is the fruit of religion: to desire the former without the latter, is to desire an orange without an orange-tree.

3647 *Joseph Roux: Meditations of a Parish Priest. God, Religion.* No. 13. (*Hapgood, Trans.*)

There are many religions, but there is only one morality.

3648 *Ruskin: Lectures in Art.* Lecture ii. Sec. 37.

MORNING — *see* **Dawn.**

The first hour of the morning is the rudder of the day. It is a blessed baptism which gives the first waking thoughts into the bosom of God.

3649 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

MOTHER.

Where there is a mother in the house, matters speed well.

3650 *A. Bronson Alcott: Table Talk. IV. Nurture. Mothers.*

A mother has, perhaps, the hardest earthly lot; and yet no mother worthy of the name ever gave herself thoroughly for her child who did not feel that, after all, she reaped what she had sown.

3651 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A mother is as different from anything else that God ever thought of, as can possibly be. She is a distinct and individual creation.

3652 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.

3653 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The mother's heart is the child's schoolroom.

3654 *Henry Ward Beecher: Life Thoughts.*

When God thought of *Mother*, he must have laughed with satisfaction, and framed it quickly, — so rich, so deep, so divine, so full of soul, power, and beauty, was the conception!

3655 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.

3656 *Charlotte Cushman: Letters and Memories of her Life. Letter.* Ch. 8. (*Emma Stebbins, Editor.*)

Never, never has one forgotten his pure, right-educating mother! On the blue mountains of our dim childhood, towards which we ever turn and look, stand the mothers who marked out to us from thence our life; the most blessed age must be forgotten ere we can forget the warmest heart. You wish, O woman, to be ardently loved, and forever, even till death. Be, then, the mothers of your children.

3657 *Richter: Levana. Fourth Fragment.* Ch. 2. Sec. 78. (*A. H., Translator.* Bohn edition.)

Mother-love . . . hath this unlikeness to any other love: tender to the object, it can be infinitely tyrannical to itself, and thence all its power of self-sacrifice.

3658 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 4.

MOTIVE — *see* **Character.**

In a promise, what you thought, and not what you said, is always to be considered.

3659 *Cicero: Offices.* Bk. i. Ch. 13. (*Edmonds, Trans.*)

What makes life dreary is the want of motive.

3660 *George Eliot: Daniel Deronda.* Bk. viii. Ch. 65.

A good intention clothes itself with sudden power.

3661 *Emerson: Conduct of Life. Fate.*

It is a matter of infinite difficulty, but fortunately of comparative indifference, to determine what a man's motive may have been for this or that particular action. Rather seek to learn what his objects in general are, — what does he habitu-

ally wish, habitually pursue? — and thence deduce his impulses, which are commonly the true efficient causes of men's conduct, and without which the motive itself would not have become a motive.

3662 *Coleridge: Omniana. Motives and Impulses.*

All merit ceases the moment we perform an act for the sake of its consequences. Truly, in this respect "we have our reward."

3663 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 31. (*Catharine M. A. Couper, Translator.*)

However brilliant an action, it should not be esteemed great unless the result of a great motive.

3664 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 160.

There is nothing either good or bad, but thinking makes it so: to me it is a prison.

3665 *Shakespeare: Hamlet.* Act ii. Sc. 2.

MOUNTAINS.

Mountains never shake hands. Their roots may touch; they may keep together some way up; but at length they part company, and rise into individual, insulated peaks. So is it with great men.

3666 *J. C. and A. W. Hare: Guesses at Truth.*

MURDER.

Murder, like talent, seems occasionally to run in families.

3667 *George Henry Lewes: Physiology of Common Life.* Ch. 12.

I will kill thee a hundred and fifty ways.

3668 *Shakespeare: As You Like It.* Act v. Sc. 1.

Yet who would have thought the old man to have had so much blood in him?

3669 *Shakespeare: Macbeth.* Act v. Sc. 1.

Every unpunished murder takes away something from the security of every man's life.

3670 *Daniel Webster: Argument, Salem, Mass., Aug. 3, 1830. The Murder of Capt. Joseph White.*

MUSIC — *see* **Bells, Cities, Life, Love, Musicians, Singing, Song, War, Wind.**

Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself.

3671 *Henry Ward Beecher: Sermons. Plymouth Pulpit.* Second Series. *The Right and the Wrong Way of Giving Pleasure.*

Music, . . . so long as it preserves its purity, may consecrate all the forms of art by raising them into its own atmosphere, — govern them as the soul the body. But when music is itself degraded, its very type defaced, its worship rendered ridiculous, its nature mere name : by its own master the rest falls.

3672 *Berger (Elizabeth S. Sheppard) : Charles Auchester.* Pt. ii. Ch. 6.

Much of the effect of music, I am satisfied, is owing to the association of ideas. That air which constantly and irresistibly excites in the Swiss, when in a foreign land, the *maladie du pays* has, I am told, no intrinsic power of sound. And I know from my own experience, that Scotch reels, though brisk, make me melancholy, because I used to hear them in my early years, at the time when Mr. Pitt called for soldiers "from the mountains of the north," and numbers of brave Highlanders were going abroad, never to return. Whereas the airs in "The Beggar's Opera," many of which are very soft, never fail to render me gay, because they are associated with the warm sensations and high spirits of London.

3673 *Boswell: Boswell's Life of Johnson.* 1777. (Routledge edition, Vol. iii. Ch. 7.)

Almost all occupations are cheered and lightened by music.

3674 *Bryant: Prose Writings. II. Occasional Addresses. Music in the Public Schools.*

Music is not merely a study, it is an entertainment; wherever there is music there is a throng of listeners.

3675 *Bryant: Prose Writings. II. Occasional Addresses. Music in the Public Schools.*

All inmost things, we may say, are melodious, naturally utter themselves in song. The meaning of song goes deep. Who is there that in logical words can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for moments gaze into that.

3676 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

See deep enough, and you see musically; the heart of nature being everywhere music, if you can only reach it.

3677 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

The best sort of music is what it should be, — sacred; the next best, the military, has fallen to the lot of the devil.

3678 *Coleridge: Table Talk. July 6,* 1833.

The greatest advantage that a writer can derive from music is, that it teaches most exquisitely the art of development.

3679 *Disraeli (Earl of Beaconsfield) : Contarini Fleming.* Pt. iii. Ch. 8.

Is it any weakness, pray, to be wrought on by exquisite music? to feel its wondrous harmonies searching the subtlest windings of your soul, the delicate fibres of life where no memory can penetrate, and binding together your whole being, past and present, in one unspeakable vibration; melting you in one moment with all the tenderness, all the love, that has been scattered through the toilsome years, concentrating in one emotion of heroic courage or resignation all the hard-learned lessons of self-renouncing sympathy, blending your present joy with past sorrow, and your present sorrow with all your past joy?

3680 *George Eliot: Adam Bede.* Ch. 33.

There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music, — that does not make a man sing or play the better.

3681 *George Eliot: The Mill on the Floss.* Bk. vi. Ch. 7.

Music is the poor man's Parnassus.

3682 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Music is nothing else but wild sounds civilized into time and tune.

3683 *Thomas Fuller: History of the Worthies of England.* Ch. 10. *Writers. Musicians.*

The sole contents of music are moving, sounding forms.

3684 *Dr. Hanslick: Quoted by Albert R. Parsons in Beethoven, by Richard Wagner. Translator's Preface.*

Emotion, not thought, is the sphere of music; and emotion quite as often precedes as follows thought.

3685 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Schubert. His Compositions.*

The cause of freedom, in music as elsewhere, is now very nearly triumphant; but at a time when its adversaries were many and powerful, we can hardly imagine the sacred bridge of liberty kept by a more stalwart trio than Schubert the Armorer, Chopin the Refiner, and Liszt the Thunderer.

3686 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Chopin. Romantic and Classical Schools.*

The time is probably not far distant when music will stand revealed perchance as the mightiest of the arts, and certainly as the one art peculiarly representative of our modern world, with its intense life, complex civilization, and feverish self-consciousness.

3687 *Hugh R. Haweis: Music and Morals.* Bk. i. *Music and Other Arts.*

Words are but poor interpreters in the realms of emotion. When all words end, music begins; when they suggest, it realizes; and hence the secret of its strange, ineffable power.

It reveals us to ourselves, it represents those modulations and temperamental changes which escape all verbal analysis, it utters what must else remain forever unuttered and unutterable; it feeds that deep, ineradicable instinct within us of which all art is only the reverberated echo, that craving to express, through the medium of the senses, the spiritual and eternal realities which underlie them.

3688 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Schubert. His Compositions.*

Music stands in a much closer connection with pure sensation than any of the other arts.

3689 *H. L. F. Helmholtz: On the Sensations of Tone as a Physiological Basis for the Theory of Music. Introduction.* (*Ellis, Translator.*)

Music was a thing of the soul; a rose-lipped shell that murmured of the eternal sea; a strange bird singing the songs of another shore.

3690 *J. G. Holland: Plain Talks on Familiar Subjects. VIII. Art and Life.*

Those who have no ear for music must be very careful how they speak about that mysterious world of thrilling vibrations which are idle noises to them.

3691 *Holmes: Pages from an Old Volume of Life. Jonathan Edwards.*

Knowledge in music is in the *thinking* and not in *memorizing*.

3692 *Hosea E. Holt: To what Extent are Special Teachers of Music Necessary?*

Music is a sacred, a divine, a Godlike thing, and was given to man by Christ to lift our hearts up to God, and make us feel something of the glory and beauty of God, and of all which God has made.

3693 *Charles Kingsley: Good News of God.* XVII.

Music is a universal language. Where speech fails, then music begins. It is the natural medium for the expression of our emotions, — the art that expresses in tones our feelings which are too strong and deep to be expressed in words.

3694 *Charles W. Landon: The Study of Music in Public Schools. The Necessity of Music in Public Schools.* (*Circulars of Information of the Bureau of Education.* No. 1, 1886. *Washington, D.C.*)

Music is God's best gift to man, the only art of heaven given to earth, the only art of earth that we take to heaven. But music, like all our gifts, is given us in the germ. It is for us to unfold and develop it by instruction and cultivation.

3695 *Charles W. Landon: The Study of Music in Public Schools. The Necessity of Music in Public Schools.* (*Circulars of Information of the Bureau of Education.* No 1, 1886. *Washington, D.C.*)

O Music ! how it grieves me that imprudence, intemperance, gluttony, should open their channels into thy sacred stream.

3906 *Landor : Pericles and Aspasia. cviii. Aspasia to Cleone.*

What rapturous flights of sound! what thrilling, pathetic chimes! what wild, joyous revelry of passion! what an expression of agony and woe! All the feelings of suffering and rejoicing humanity sympathized with and finding a voice in those tones.

3697 *Longfellow : Hyperion.* Bk. ii. Ch. 7.

I always loved music; whoso has skill in this art, is of a good temperament, fitted for all things. We must teach music in schools. A schoolmaster ought to have skill in music, or I would not regard him; neither should we ordain young men as preachers, unless they have been well exercised in music.

3698 *Martin Luther : Table Talk. Of Universities, Arts, etc.* No. 838. (*Hazlitt, Translator.*)

Music, once admitted to the soul, becomes a sort of spirit, and never dies. It wanders perturbedly through the halls and galleries of the memory, and is often heard again, distinct and living as when it first displaced the wavelets of the air.

3699 *Bulwer-Lytton : Zanoni.* Bk. i. Ch. 1.

Man only can create music, for nothing is perfect until, in some way, it touches or passes through man. He is the end and object of creation, and its processes are full and have meaning only when they are completed in him. Everything in nature is a puzzle until it finds its solution in man, who solves it by connecting it in some way with God, and so completes the circle of creation. Like everything else in nature, music is a *becoming*, and it becomes its full self when its sounds and laws are used by intelligent man for the production of harmony, and so made the vehicle of emotion and thought.

3700 *Theodore T. Munger : The Appeal to Life. Music as Revelation.*

. . . This fine obedience in music is best seen, however, in its execution. When voice joins with voice in the harmony of their contrasted parts, and instruments add their deeper and higher tones, — trumpets and viols and reeds each giving their various sounds — voices as of a great multitude, and instruments as of the full chorus orchestra, — and all binding themselves down to exact law, conspire to the utterance of manifold harmony, we have not only the most perfect illustration of obedience but the joy of obedience: one is immediately transmuted into the other ; we are thus let into the soul of obedience and find it to be joy, that its law is

a law of life. The pleasure we feel in music springs from the obedience which is in it, and it is full only as the obedience is entire.

3701 *Theodore T. Munger: The Appeal to Life. Music as Revelation.*

It is the music in the ear that finds and interprets the music of the orchestra.

3702 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

Music, according to Wagner, is no longer to be considered merely a means of exciting "the pleasure which we derive from beautiful forms;" it is, instead, the most immediate means possessed by the will for the manifestation of its inner impulses. Far from exercising a determining influence of its own, "the æsthetic form must itself be determined by the artist's inner intuition of the idea."

3703 *Albert R. Parsons: Beethoven, by Richard Wagner. Preface.*

Music, when combined with a pleasurable idea, is poetry; music without the idea is simply music; the idea without the music is prose from its very definiteness.

3704 *Edgar Allan Poe: Letter to Mr. ——.*

Music, if only listened to, and not scientifically cultivated, gives too much play to the feelings and fancy; the difficulties of the art draw forth the whole energies of the soul.

3705 *Richter: Levana. Fourth Fragment.* Ch. 5. *Private Instructions of a Prince, etc.*

Music is the metre of this poetic movement, and is an invisible dance, as dancing is a silent music.

3706 *Richter: Levana. Third Fragment.* Ch. 4. *Children's Dances.*

Music, rather than poetry, should be called "the happy art."

3707 *Richter: Levana. Third Fragment.* Ch. 5. *Music.*

Music is thus, in her health, the teacher of perfect order, and is the voice of the obedience of angels, and the companion of the course of the spheres of heaven; and in her depravity she is also the teacher of perfect disorder and disobedience.

3708 *Ruskin: The Queen of the Air.* Lecture i. Sec. 42.

Music has a rhetoric of its own, often more eloquent than verbal utterance; but, allied to impassioned words, its combined power to control, to stir the feelings and emotions, is well nigh irresistible. Its martial strains fire the enthusiasm of the patriot to deeds of heroism in the cause of liberty; its plaintive and tender cadences vibrate with the thrill of

affection, and the sympathetic bonds of domestic life; while its solemn peals awaken the heart to ecstasy and devotional rapture.

3709 *Frederick Saunders: Stray Leaves of Literature. Ballad and Song Literature.*

I love a ballad but only too well, if it be doleful matter merrily set down, or a very pleasant thing indeed, and sung lamentably.

3710 *Shakespeare: A Winter's Tale.* Act iv. Sc. 3.

It will discourse most eloquent music.

3711 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Tita. What, wilt thou hear some music, my sweet love?
Bot. I have a reasonable good ear in music; let us have the tongs and the bones.

3712 *Shakespeare: A Midsummer Night's Dream.* Act iv. Sc. 1.

Is not music the food of love?

3713 *Sheridan: The Rivals.* Act ii. Sc. 1.

Among all the arts, music alone can be purely religious.

3714 *Mme. de Staël: Corinne.* Bk. viii. Ch. 3. (*Isabel Hill, Translator.*)

Music hath caught a higher pace than any virtue that I know. It is the arch-reformer; it hastens the sun to its setting; it invites him to his rising; it is the sweetest reproach, a measured satire.

3715 *Henry D. Thoreau: Winter. Journal, Jan.* 8, 1842.

Music is the crystallization of sound. There is something in the effect of a harmonious voice upon the disposition of its neighborhood analogous to the law of crystals. It centralizes itself, and sounds like the published law of things. If the law of the universe were to be audibly promulgated, no mortal law-giver would suspect it, for it would be a finer melody than his ears ever attended to. It would be sphere music.

3716 *Henry D. Thoreau: Winter. Journal, Feb.* 5, 1841.

When I hear music, I fear no danger. I am invulnerable. I see no foe. I am related to the earliest times, and to the latest.

3717 *Henry D. Thoreau: Winter. Journal, Jan.* 13, 1857.

Music speaks a language which is immediately intelligible to all, no intermediation through conceptions being required for it; in which it at once differs completely from poetry, the sole material of which consists of conceptions, by virtue of their use in rendering the Idea intuitional.

3718 *Richard Wagner: Beethoven.* (*Parsons, Trans.*)

MUSICIANS.

No man has too much talent to be a musician. Most men have too little. A creative artist is no more a mere musician than a great statesman is a mere politician. . . . We help to rule the nations and make the age as much as any other public men. . . . A man who speaks effectively through music is compelled to something more difficult than parliamentary eloquence.

3719 *George Eliot: Daniel Deronda.* Bk. iii. Ch. 22.

The true musician cares very little for your definite ideas, or things that can be expressed by words; he knows you can give him these. What he sighs for is the expression of the immaterial, the impalpable, the great "imponderables" of our nature, and he turns from a world of painted forms and oppressive substances to find the vague and yet perfect rapture of his dream in the wild, invisible beauty of his divine mistress.

3720 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Schubert. His Compositions.*

A musician should employ the images of the sounds he would represent, and not the sounds themselves.

3721 *Joubert: Pensées.* No. 272. (*Attwell, Trans.*)

A great pianist is a great artist; and it is no light fame which holds, with relation to poetry, the supremacy awarded to Liszt or Schumann by the refined musicians of our time.

3722 *Stedman: Victorian Poets.* Ch. 5. *Alfred Tennyson.*

The language of tones belongs equally to all mankind, and that melody is the absolute language in which the musician speaks to every heart.

3723 *Richard Wagner: Beethoven.* (*Parsons, Trans.*)

MYSTERY.

The mystery of mysteries is to view machines making machines.

3724 *Disraeli (Earl of Beaconsfield): Coningsby.* Bk. iv. Ch. 2.

N.

NAMES —*see* **Reputation.**

A name is a kind of face whereby one is known; wherefore taking a false name is a kind of visard whereby men disguise themselves.

3725 *Thomas Fuller: History of the Worthies of England.* Ch. 17. *Of the Often Altering of Surnames, and the Various Writing Thereof.*

Certain names always awake certain prejudices.

3726 *Joseph Roux: Meditations of a Parish Priest. History, Musicians.* No. 26. (*Hapgood, Translator.*)

I cannot tell what the dickens his name is.

3727 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 2.

NATIONALITY.

There is a great difference between nationality and race. Nationality is the miracle of political independence. Race is the principle of physical analogy.

3728 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Aug.* 9, 1848.

NATIONS — *see* **Commerce, Greatness, History, Language, Literature, Proverbs, Royalty.**

A treaty is the promise of a nation.

3729 *Fisher Ames: Speech, April* 28, 1796. *On the British Treaty.*

A people that studies its own past, and rejoices in the nation's proud memories, is likely to be a patriotic people, the bulwark of law, and the courageous champion of right in the hour of need.

3730 *Joseph Anderson: History of the Soldiers' Monument in Waterbury, Conn.*

In the life of a nation ideas are not the only things of value. Sentiment also is of great value; and the way to foster sentiment in a people, and to develop it in the young, is to have a well-recorded past, and to be familiar with it.

3731 *Joseph Anderson: History of the Soldiers' Monument in Waterbury, Conn.*

Protection and patriotism are reciprocal. This is the road that all great nations have trod.

3732 *John C. Calhoun: Speech, Dec.* 12, 1811.

Individuals may form communities, but it is institutions alone that can create a nation.

3733 *Disraeli (Earl of Beaconsfield): Speech, Manchester,* 1866.

It may be too much to expect that nations should be governed in their relations towards each other by the precepts of Christian morality, but surely it is not too much to ask that they should conform to the code of courtesy and good breeding recognized among gentlemen in the intercourse of social life.

3734 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 3.

A nation is a thing that lives and acts like a man, and men are the particles of which it is composed.

3735 *J. G. Holland: Plain Talks on Familiar Subjects. VI. The National Heart.*

No nation can be destroyed while it possesses a good home life.

3736 *J. G. Holland: Plain Talks on Familiar Subjects. VI. The National Heart.*

Whatever of true glory has been won by any nation of the earth; whatever great advance has been made by any nation in that which constitutes a high Christian civilization, has been always at the cost of sacrifice; has cost the price marked upon it in God's inventory of national good.

3737 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

There was never a nation great until it came to the knowledge that it had nowhere in the world to go for help.

3738 *Charles Dudley Warner: Studies in the South and West. Comments on Canada.* Ch. 3.

NATURE — *see* **Art, Artists, Autumn, Civilization, Clouds, Color, Flowers, Greatness, Hoar-Frost, Improvement, Landscape, Language, Moods, Mountains, Ocean, October, Omnipotence, Perfection, Poets, Rivers, Rivulets, Sky, The, Stars, Sun, The, Sunlight, Trees, Winter, Woman.**

All things in the natural world symbolize God, yet none of them speak of him but in broken and imperfect words.

3739 *Henry Ward Beecher: Life Thoughts.*

Nature is a vast repository of manly enjoyments.

3740 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

There is a majesty and mystery in nature, take her as you will. The essence of poetry comes breathing to a mind that feels from every province of her empire.

3741 *Carlyle: Thomas Carlyle, First Forty Years, by Froude. Letter, March* 23, 1825. *To Jane Welsh.*

Nature repairs her ravages, — repairs them with her sunshine and with human labor.

3742 *George Eliot: The Mill on the Floss.* Bk. vii. *Conclusion.*

Nature tells every secret once.

3743 *Emerson: Conduct of Life. Behavior.*

Nature is no spendthrift, but takes the shortest way to her ends.

3744 *Emerson: Conduct of Life. Fate.*

Nature is the immense shadow of man.

3745 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Nature is the true idealist. When she serves us best, when, on rare days, she speaks to the imagination, we feel that the huge heaven and earth are but a web drawn around us, that the light, skies, and mountains are but the painted vicissitudes of the soul.

3746 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Where Nature is sovereign, there is no need of austerity and self-denial.

3747 *Froude: Short Studies on Great Subjects. Calvinism.*

Nature is commanded by obedience.

3748 *Moses Harvey: Where Are We and Whither Tending?* Lecture ii.

Nature is a ruthless aristocrat, — careless of the masses, careful to pamper the few on the destruction of the many.

3749 *Moses Harvey: Where Are We and Whither Tending?* Lecture ii.

Nature is a volume of which God is the author.

3750 *Moses Harvey: Science and Religion.* (*Maritime Monthly, November*, 1873.)

Like a great poet, Nature produces the greatest results with the simplest means. These are simply a sun, flowers, water, and love. Of course, if the spectator be without the last, the whole will present but a pitiful appearance; and, in that case, the sun is merely so many miles in diameter, the trees are good for fuel, the flowers are classified by stamens, and the water is simply wet.

3751 *Heine: Scintillations. Excerpts. Miscellaneous.*

Nature is visible thought.

3752 *Heine: Scintillations. Excerpts. Miscellaneous.*

Nature is the master of talent; genius is the master of nature.

3753 *J. G. Holland: Plain Talks on Familiar Subjects. VIII. Art and Life.*

Our old mother Nature has pleasant and cheery tones enough for us when she comes in her dress of blue and gold over the eastern hill-tops; but when she follows us upstairs to our beds in her suit of black velvet and diamonds, every creak of her sandals and every whisper of her lips is full of mystery and fear.

3754 *Holmes: The Professor at the Breakfast-Table.* Ch. 7.

Nature is religious only as it manifests God.

3755 *Mark Hopkins: Sermon, delivered before the Pastoral Association of Massachusetts, May* 30, 1843.

Nature approves of what is gradual, and loves a decent investment; but she is not fond of mutilated editions.

3756 *Leigh Hunt: Biographical and Critical Notices.* (Routledge edition.)

Nature, at all events, humanly speaking, is manifestly very fond of color; *for she has made nothing without it.* Her skies are blue; her fields, green; her waters vary with her skies; her animals, vegetables, minerals, are all colored. She paints a great many of them in apparently superfluous hues, as if to show the dullest eye how she loves color.

3757 *Leigh Hunt: The Seer. Color.*

Nature and truth are one, and immutable, and inseparable as beauty and love.

3758 *Mrs. Jameson: Sketches of Art, Literature, and Character.* Pt. i. Sec. 2.

Nature never gives everything at once.

3759 *Johnson: Works.* IX. 29. (Oxford edition, 1825.)

Nature is hieroglyphic. Each prominent fact in it is like a type; its final use is to set up one letter of the infinite alphabet, and help us, by its connections, to read some statement or statute applicable to the conscious world.

3760 *Thomas Starr King: The White Hills. The Connecticut Valley.*

Nature seems to have been created to inspire feeling.

3761 *Thomas Starr King: The White Hills. The Androscoggin Valley.*

Nature itself — the sublimity of music and poetry.

3762 *Lamartine: Graziella.* Pt. ii. Ch. 18. (*Runnion, Trans.*)

Nature is a revelation of God; art is a revelation of man.

3763 *Longfellow: Hyperion.* Bk. iii. Ch. 5.

The path of nature is, indeed, a narrow one, and it is only the immortals that seek it, and, when they find it, do not find themselves cramped therein.

3764 *Lowell: Among My Books. Shakespeare Once More.*

Nature is just to all mankind, and repays them for their industry. She renders them industrious by annexing rewards in proportion to their labor.

3765 *Montesquieu: Spirit of Laws.* Bk. xiii. Ch. 2. (*Nugent, Translator.*)

Nature, in her most dazzling aspects or stupendous parts, is but the background and theatre of the tragedy of man.

3766 *John Morley: Critical Miscellanies. Byron.*

Laws of Nature are God's thoughts thinking themselves out in the orbits and the tides.

3767 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Nature works from a copy.

3768 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

The truths of nature are one eternal change, one infinite variety. There is no bush on the face of the globe exactly like another bush; there are no two trees in the forest whose boughs bend into the same network, nor two leaves on the same tree which could not be told one from the other, nor two waves in the sea exactly alike.

3769 *Ruskin: Modern Painters.* Pt. ii. Sec. 1, Ch. 2, § 7.

Though nature is constantly beautiful, she does not exhibit her highest powers of beauty constantly; for then they would satiate us, and pall upon our senses. It is necessary to their appreciation that they should be rarely shown. Her finest touches are things which must be watched for; her most perfect passages of beauty are the most evanescent.

3770 *Ruskin: Modern Painters.* Pt. ii. Sec. 1, Ch. 4, § 2.

To see in all mountains nothing but similar heaps of earth, in all rocks nothing but similar concretions of solid matter, in all trees nothing but similar accumulations of leaves, is no sign of high feeling or extended thought.

3771 *Ruskin: Modern Painters. Preface.* (Second edition.)

We are shown that no suffering, no self-examination, however honest, however stern, no searching-out of the heart by its own bitterness, is enough to convince man of his nothingness before God; but that the sight of God's creation will do it.

3772 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 31.

There is no solitude in nature.

3773 *Schiller: Essays, Æsthetical and Philosophical.* Letter iv. *Julius to Raphael.*

Nature's above art.

3774 *Shakespeare: King Lear.* Act iv. Sc. 6.

Nature, like a loving mother, is ever trying to keep land and sea, mountain and valley, each in its place, to hush the angry winds and waves, balance the extremes of heat and cold, of rain and drought, that peace, harmony, and beauty may reign supreme.

3775 *Elizabeth Cady Stanton: Address, Woman's Suffrage Convention, Washington,* 1868. *History of Woman Suffrage.*

Nature is strong and rank, but not externally so. She, too, has her sweet and sacred sophistries, and the delight of art is to heighten her beguilement, and, far from making her ranker than she is, to portray what she might be in ideal combinations. Nature, I say, covers her slime, her muck, her ruins, with garments that, to us, are beautiful. She conceals the skeleton, the framework, the intestinal thick of life, and makes fair the outside of things.

3776 *Stedman. Poets of America.* Ch. 10. *Walt Whitman.*

NECESSITY — *see* **Beauty, Invention.**

Manhood begins when we have, in a way, made truce with necessity; begins, at all events, when we have surrendered to necessity, as the most part only do; but begins joyfully and hopefully only when we have reconciled ourselves to necessity, and thus, in reality, triumphed over it, and felt that in necessity we are free.

3777 *Carlyle: Essays. Burns.* (*Edinburgh Review.* No. xcvi. 1828.)

Necessity urges desperate measures.

3778 *Cervantes: Don Quixote.* Pt. i. Bk. iii. Ch. 23. (*Jarvis, Translator.*)

The necessities of things are sterner stuff than the hopes of men.

3779 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 53.

Necessity can sharpen the wits even of children.

3780 *Timothy Dwight: Travels in New England and New York.* 1821.

Necessity does everything well.

3781 *Emerson: Essays. Gifts.*

Necessity has no law. I know some attorneys of the name.

3782 *Benjamin Franklin: Poor Richard's Almanac.*

Necessity never made a good bargain.

3783 *Benjamin Franklin: Poor Richard's Almanac.*

Necessity is the argument of tyrants, it is the creed of slaves.

3784 *William Pitt: Speech, November,* 1783. *On the India Bill.*

Necessity, my friend, is the mother of courage, as of invention.

3785 *Walter Scott: Quentin Durward.* Ch. 23.

Necessity, — the proper parent of an art so nearly allied to invention.

3786 *Sheridan: The Critic.* Act i. Sc. 2.

Necessity, oftener than facility, has been the mother of invention; and the most prolific school of all has been the school of difficulty.

3787 *Samuel Smiles: Self-Help.* Ch. 4.

NEGLIGENCE.

A little neglect may breed great mischief. For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

3788 *Benjamin Franklin: Poor Richard's Almanac.*

NEIGHBOR.

Christianity teaches us to love our neighbor as ourself; modern society acknowledges no neighbor.

3789 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. ii. Ch. 5.

NEWS.

Celia. Here comes Monsieur le Beau.
Rosa. With his mouth full of news.
Celia. Which he will put on us as pigeons feed their young.
Rosa. Then shall we be news-crammed.
3790 *Shakespeare: As You Like It.* Act i. Sc. 2.

Master, master! news, old news, and such news as you never heard of.

3791 *Shakespeare: The Taming of the Shrew.* Act iii. Sc. 2.

Tell him, there's a post come from my master, with his horn full of news.

3792 *Shakespeare: The Merchant of Venice.* Act v. Sc. 1.

There's villanous news abroad.

3793 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

NEWSPAPERS — *see* **Advertisements, Press, The.**

Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory.

3794 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Press.*

Newspapers are to the body politic what arteries are to the human body, their function being to carry blood and sustenance and repair to every part of the body.

3795 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Press.*

The most efficacious secular book that ever was published in America is the newspaper.

3796 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Press.*

The newspaper is a greater treasure to the people than uncounted millions of gold.

3797 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Press.*

The press, important as is its office, is but the servant of the human intellect, and its ministry is for good or for evil, according to the character of those who direct it. The press is a mill which grinds all that is put into its hopper. Fill the hopper with poisoned grain, and it will grind it to meal, but there is death in the bread.

3798 *Bryant: Prose Writings. II. Occasional Addresses. The Newspaper Press.*

In the long, fierce struggle for freedom of opinion, the press, like the Church, counted its martyrs by thousands.

3799 *Garfield: The Works of James Abram Garfield. Address, July* 11, 1878. *The Press.*

In these times we fight for ideas, and newspapers are our fortresses.

3800 *Heine: Scintillations. Excerpts. Men, Manners, and Society.*

Over no nation does the press hold a more absolute control than over the people of America, for the universal education of the poorest classes makes every individual a reader.

3801 *Washington Irving: The Sketch-Book. English Writers on America.*

The highest reach of a news-writer is an empty reasoning on policy, and vain conjectures on the public management.

3802 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 1.

Newspapers always excite curiosity. No one ever lays one down without a feeling of disappointment.

3803 *Charles Lamb: Essays of Elia. Detached Thoughts on Books and Reading.*

A newspaper, like a theatre, must mainly owe its continuance in life to the fact that it pleases many persons; and in order to please many persons it will, unconsciously perhaps, respond to their several tastes, reflect their various qualities, and reproduce their views. In a certain sense it is evolved out of the community that absorbs it, and, therefore, partaking of the character of the community, while it may retain many merits and virtues, it will display itself, as in some respects ignorant, trivial, narrow, and vulgar.

3804 *William Winter: The Press and the Stage. Section III. Oration before the Goethe Society, New York City, Jan.* 28, 1889.

NIGHT — *see* **Sky, The, Stars, Twilight.**

Night was drawing and closing her curtain (a sky full of silent suns, not a breath of breeze moving in it), up above the world and down beneath it.

3805 *Richter: Flower, Fruit, and Thorn Pieces.* Bk. i. Ch. 2. (*Ewing, Translator.*)

NOBLENESS.

He does not recollect injuries; for accurate recollection, especially of injuries, is not characteristic of the magnanimous man, but he rather overlooks them. He is not fond of talking of people, for he will neither speak of himself, nor of anybody else; for he does not care that he himself should be praised, nor that others should be blamed.

3806 *Aristotle: Ethics.* Bk. iv. Ch. 3, Sec. 18. (*Browne, Translator.*)

Although in the very consciousness of a glorious action there is a certain reward, still I do not consider immortality of glory a thing to be despised by one who is himself mortal.

3807 *Cicero: Orations. The Second Philippic.* Sec. 44. (*Yonge, Translator.*)

Art is noble, but the sanctity of the human soul is nobler yet.

3808 *William Winter: The Stage Life of Mary Anderson. Galatea and Clarice.*

NOTHING.

If any man thinks that he can conceive well enough how there should be nothing, I will engage that what he means by nothing, is as much something as anything that he ever thought of in his life; and I believe that if he knew what nothing was, it would be intuitively evident to him that it could not be. . . . Absolute nothing is the aggregate of all the contradictions in the world.

3809 *Jonathan Edwards: Note-Book. Nothing.* [*Written before his Eighteenth Year.*]

NOTORIETY.

The more you are talked about, the less powerful you are.

3810 *Disraeli* (*Earl of Beaconsfield*)*: Endymion.* Ch. 36.

NOVELTY.

Such is the nature of novelty that where anything pleases, it becomes doubly agreeable if new; but if it displeases, it is doubly displeasing upon that very account.

3811 *Hume: Essays. VII. Whether the British Government Inclines more to Absolute Monarchy, or to a Republic?*

O.

OATHS.

For it comes to pass oft that a terrible oath, with a swaggering accent sharply twanged off, gives manhood more approbation than ever proof itself would have earned him.

3812 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

OBEDIENCE — *see* **Christianity, Virtue.**

True obedience is true liberty.

3813 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Everywhere the flower of obedience is intelligence. Obey a man with cordial loyalty and you will understand him.

3814 *Phillips Brooks: Sermons. II. The Withheld Completions of Life.*

Obedience completes itself in understanding.

3815 *Phillips Brooks: Sermons. II. The Withheld Completions of Life.*

Obedience alone gives the right to command.

3816 *Emerson: Lectures and Biographical Sketches. Perpetual Forces.*

Let thy child's first lesson be obedience, and the second will be what thou wilt.

3817 *Benjamin Franklin: Poor Richard's Almanac.*

The virtue of Christianity is obedience.

3818 *J. C. and A. W. Hare: Guesses at Truth.*

All the good of which humanity is capable is comprised in obedience. You have no choice: thus you must do, and no otherwise. "Whatever is not a duty is a sin."

3819 *John Stuart Mill: On Liberty.* Ch. 3. *Of Individuality as One of the Elements of Well-Being.*

Obedience is, indeed, founded on a kind of freedom, else it would become mere subjugation, but that freedom is only granted that obedience may be more perfect; and thus while a measure of license is necessary to exhibit the individual energies of things, the fairness and pleasantness and perfection of them all consist in their restraint.

3820 *Ruskin: The Seven Lamps of Architecture.* Ch. 7, Sec. 2.

Obedience insures greatness, whilst disobedience leads to a repulse. Whosoever possesseth the qualities of righteousness placeth his head on the threshold of obedience.

3821 *Saadi: The Gulistan.* Ch. 1. *On the Morals of Kings.* Tale XXV.

Obedience is not truly performed by the body of him whose heart is dissatisfied.

3822 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 41.

Obedience, we may remember, is a part of religion, and therefore an element of peace: but love, which includes obedience, is the whole.

3823 *Elizabeth M. Sewell: Passing Thoughts on Religion. Following Afar Off.*

OBSERVATION.

By my penny of observation.

3824 *Shakespeare: Love's Labor's Lost.* Act iii. Sc. 1.

OCCASION.

For occasion hath all her hair on her forehead; when she is past, you may not recall her. She hath no tuft whereby you can lay hold on her, for she is bald on the hinder part of her head, and never returneth again.

3825 *Rabelais: Gargantua.* Bk. i. Ch. 37. (*Urquhart and Motteux, Translators.*)

OCCUPATION — *see* **Business, Vocation, Wit, Work.**

Business dispatched is business well done, but business hurried is business ill done.

3826 *Bulwer-Lytton: Caxtoniana.* Essay xxvi.

A mind without occupation is like a cat without a ball of yarn.

3827 *Samuel Willoughby Duffield: Eric; or, The Fall of a Crown.* Act i. Sc. 1.

Drive thy business, let not that drive thee.

3828 *Benjamin Franklin: Poor Richard's Almanac.*

There is a restlessness in inactivity: we must find occupation for kings.

3829 *Landor: Imaginary Conversations. Diogenes and Plato.*

There is no better ballast for keeping the mind steady on its keel, and saving it from all risk of crankiness, than business.

3830 *Lowell: Among My Books. New England Two Centuries Ago.*

All the pursuits of men are the pursuits of women also, and in all of them a woman is only a weaker man.

3831 *Plato: The Republic.* II. 280. (*Jowett, Trans.*)

OCEAN — *see* **Sea-Weed, Surf, Waves.**

The calm sea says more to the thoughtful soul than the same sea in storm and tumult.

3832 *Amiel: Journal, Sept.* 6, 1867. (*Mrs. Humphrey Ward, Translator.*)

A rushing, roaring sound was heard moaning along the ocean, whose surface was first dimpled, next ruffled, and finally covered with a sheet of clear, white, and spotless foam.

3833 *James Fenimore Cooper: The Red Rover.* Ch. 16.

The sleeping ocean lay like a waving and glittering mirror, smooth and polished on its surface.

3834 *James Fenimore Cooper: The Red Rover.* Ch. 21.

I love the sea as I do my own soul.

3835 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. The Hartz Journey and Nordeney.*

The sea drowns out humanity and time: it has no sympathy with either, for it belongs to eternity, and of that it sings its monotonous song for ever and ever.

3836 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 11.

The sea remembers nothing: it is feline. It licks your feet — its huge flanks purr very pleasantly for you; but it will crack your bones and eat you, for all that, and wipe the crimsoned foam from its jaws as if nothing had happened.

3837 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 11.

Love the sea? I dote upon it — from the beach.

3838 *Douglas Jerrold: Specimens of Jerrold's Wit. Love of the Sea.*

The sea has its duties and offices to perform; so, we may infer, have its currents, and so, too, its inhabitants; consequently, he who undertakes to study its phenomena must cease to regard it as a waste of waters. He must look upon it as a part of the exquisite machinery by which the harmonies of nature are preserved, and then he will begin to perceive the developments of order, and the evidences of design, which make it a most beautiful and interesting subject for contemplation.

3839 *Maury: Physical Geography of the Sea.*

OCTOBER.

October is the opal month of the year. It is the month of glory, of ripeness. It is the picture-month.

3840 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

October is Nature's funeral month. Nature glories in death more than in life. The month of departure is more beautiful than the month of coming, — October than May. Every green thing loves to die in bright colors.

3841 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

There is no season when such pleasant and sunny spots may be lighted on, and produce so pleasant an effect on the feelings, as now in October. The sunshine is peculiarly genial; and in sheltered places, as on the side of a bank, or of a barn or house, one becomes acquainted and friendly with the sunshine. It seems to be of a kindly and homely nature. And the green grass strewn with a few withered leaves looks the more green and beautiful for them. In summer or spring Nature is farther from one's sympathies.

3842 *Hawthorne: American Note-Books, Oct.* 7, 1841.

October is the month for painted leaves. . . . As fruits and leaves and the day itself acquire a bright tint just before they fall, so the year near its setting. October is its sunset sky; November the later twilight.

3843 *Henry D. Thoreau: Excursion. Autumnal Tints.*

ODORS.

The rankest compound of villanous smell that ever offended nostril.

3844 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 5.

OFFENCE.

If any, speak; for him have I offended. I pause for a reply.

3845 *Shakespeare: Julius Cæsar.* Act iii. Sc. 2.

OFFICE.

Thou hast seen a farmer's dog bark at a beggar? . . . And the creature run from the cur? There thou might'st behold the great image of authority: a dog's obeyed in office.

3846 *Shakespeare: King Lear.* Act iv. Sc. 6.

OLD AGE — *see* **Avarice, Confidence, Fools, Hope, Knowledge, Lying, Matrimony, Prudence, Virtue.**

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.

3847 *Amiel: Journal. Sept.* 14, 1874. (*Mrs. Humphrey Ward, Translator.*)

Much has been said of the wisdom of old age. Old age is wise, I grant, for itself, but not wise for the community. It is wise in declining new enterprises, for it has not the power nor the time to execute them; wise in shrinking from difficulty, for it has not the strength to overcome it; wise in avoiding danger, for it lacks the faculty of ready and swift action, by which dangers are parried and converted into advantages. But this is not wisdom for mankind at large, by whom new enterprises must be undertaken, dangers met, and difficulties surmounted.

3848 *Bryant: Prose Writings. Occasional Addresses. A Birthday Address.*

Old age, especially an honored old age, has so great authority that this is of more value than all the pleasures of youth.

3849 *Cicero: Offices. Cato Major, an Essay on Old Age.* Ch. 17. (*Edmonds, Translator.*)

Old age is the consummation of life, just as of a play; from the fatigue of which we ought to escape, especially when satiety is superadded.

3850 *Cicero: Offices. Cato Major, an Essay on Old Age.* Ch. 23. (*Edmonds, Translator.*)

The happiest end of life is this: when the mind and the other senses being unimpaired, the same nature which put it together takes asunder her own work.

3851 *Cicero: Offices. Cato Major, an Essay on Old Age.* Ch. 20. (*Edmonds, Translator.*)

Old age is the repose of life; the rest that precedes the rest that remains.

3852 *Robert Collyer: The Life That Now Is. XV. Old Age.*

Age, like woman, requires fit surroundings.

3853 *Emerson: Society and Solitude. Old Age.*

It is a characteristic of old age to find the progress of time accelerated. The less one accomplishes in a given time, the shorter does the retrospect appear.

3854 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. ii. No. 51. (*Catharine M. A. Couper, Translator.*)

At length weariness succeeds to labor, and the mind lies at ease in the contemplation of her own attainments without any desire of new conquests or excursions. This is the age of recollection and narrative; the opinions are settled, and the avenues of apprehension shut against any new intelligence; the days that are to follow must pass in the inculcation of precepts already collected, and assertion of tenets already received; nothing is henceforward so odious as opposition, so insolent as doubt, or so dangerous as novelty.

3855 *Johnson: The Rambler.* No. 151.

In the decline of life, shame and grief are of short duration.

3856 *Johnson: Rasselas.* Ch. 4.

It was near a miracle to see an old man silent, since talking is the disease of age.

3857 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Life is a kind of sleep, old men sleep longest; nor begin to wake but when they are to die. If, then, they take a retrospect of the whole course of their long lives, year by year, they find frequently neither virtues nor commendable actions enough to distinguish them one from another; they confound their different ages; they see nothing sufficiently remarkable by which to measure the time they have lived; they have had confused dreams without any coherence, — a jumble of diversified imagery, but low and sordid. Like those who awake, they are sensible they have slept a long while.

3858 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

The fears of old age disturb us, yet how few attain it?

3859 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

We hope to grow old, and yet we fear old age; that is, we are willing to live, and afraid to die.

3860 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

Ternissa. O what a thing is age!

Leontion. Death without death's quiet.

3861 *Landor: Imaginary Conversations. Epicurus, Leontion, and Ternissa.*

Age is a tyrant who forbids at the penalty of life all the pleasures of youth.

3862 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 461.

It is, indeed, the boundary of life, beyond which we are not to pass; which the law of nature has pitched for a limit not to be exceeded.

3863 *Montaigne: Essays. Of Age.* (*Hazlitt, Trans.*)

What makes old age so sad is, not that our joys, but that our hopes then cease.

3864 *Richter: Titan, Cycle* 34. (*Brooks, Translator.*)

Old age is an incurable disease.

3865 *Seneca: Works. Epistles.* No. 108. (*Thomas Lodge, Editor.*)

A good old man, sir. He will be talking; as they say, When the age is in, the wit is out.

3866 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 5.

'A made a finer end and went away, an it had been any christom child; 'a parted even just between twelve and one, e'en at the turning o' th' tide; for after I saw him fumble with the sheets, and play with the flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen, and 'a babbled of green fields. How now, Sir John? quoth I: what, man! be of good cheer. So 'a cried out, God, God, God! three or four times. Now I, to comfort him, bid him 'a should not think of God. I hoped there was no need to trouble himself with any such thoughts yet.

3867 *Shakespeare: King Henry V.* Act ii. Sc. 3.

Do you set down your name in the scroll of youth, that are written down old, with all the characters of age? Have you not a moist eye, a dry hand, a yellow cheek, a white beard, a decreasing leg?

3868 *Shakespeare: King Henry IV.* Pt. ii. Act i. Sc. 2.

They say, an old man is twice a child.

3869 *Shakespeare: Hamlet.* Act ii. Sc. 2.

Thou shouldst not have been old till thou hadst been wise.

3870 *Shakespeare: King Lear.* Act i. Sc. 5.

OMNIPOTENCE.

The Divine mind is as visible in its full energy of operation on every lowly bank and mouldering stone, as in the lifting of the pillars of heaven, and settling the foundation of the earth.

3871 *Ruskin: Modern Painters.* Pt. ii. Sec. iv. Ch. 4, § 30.

The Spirit of God works everywhere alike, where there is no eye to see, covering all lonely places with an equal glory, using the same pencil and outpouring the same splendor in the caves of the waters where the sea-snakes swim and in the

desert where the satyrs dance, among the fir-trees of the stork and the rocks of the conies, as among those higher creatures whom he has made capable witnesses of his working.

3872 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 11, § 2.

OPINION — *see* **Imagination, Impression, Public Opinion, Reputation, Slavery, Truth.**

What people will say — in these words there lies the tyranny of the world, the whole destruction of our natural disposition, the oblique vision of our minds. These four words bear sway everywhere.

3873 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Private opinion is weak, but public opinion is almost omnipotent.

3874 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Opinion rides upon the neck of reason; and men are happy, wise, or learned, according as that empress shall set them down in the register of reputation. However, weigh not thyself in the scales of thy own opinion, but let the judgment of the judicious be the standard of thy merit.

3875 *Sir Thomas Browne: Christian Morals.* Pt. ii. Ch. 8.

The creatures of opinion.

3876 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, April* 25, 1838.

Truth conquers with itself; but opinion conquers among those who are eternal.

3877 *Epictetus: Fragments.* XL. (*Long, Translator.*)

Opinion is the genius, and, as it were, the foundation of all temporal happiness.

3878 *Owen Felltham: Resolves.* Pt. i. *Of Opinion.*

The opinions of men who think are always growing and changing, like living children.

3879 *Hamerton: Thoughts About Art. XI. Art Criticism.*

If we do not vindicate our opinions, we seem poor creatures who have no right to them; if we speak out, we are involved in continual brawls and controversy.

3880 *Hazlitt: Sketches and Essays. Winterslow. On Public Opinion.*

A man's opinions, look you, are generally of much more value than his arguments.

3881 *Holmes: The Professor at the Breakfast-Table.* Ch. 5.

Though men be much governed by interest, yet even interest itself, and all human affairs, are entirely governed by opinion.

3882 *Hume: Essays. VII. Whether the British Government Inclines more to Absolute Monarchy or to a Republic?*

Happy opinions are the wine of the heart.

3883 *Leigh Hunt: A Day by the Fire. A Popular View of the Heathen Mythology.*

Error of opinion may be tolerated where reason is left free to combat it.

3884 *Thomas Jefferson: Inaugural Address, March* 4, 1801.

The greatest part of mankind have no other reason for their opinions than that they are in fashion.

3885 *Johnson: Works.* V. 58. (Oxford edition, 1825.)

Opinion is a light, vain, crude, and imperfect thing, settled in the imagination, but never arriving at the understanding, there to obtain the tincture of reason.

3886 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

It is often easier, as well as more advantageous, to conform ourselves to other men's opinion, than to bring them over to ours.

3887 *La Bruyère: Characters. Of the Heart. (Rowe, Translator.)*

The foolish and the dead alone never change their opinion.

3888 *Lowell: My Study Windows. Abraham Lincoln.*

If the cultivation of the understanding consists in one thing more than in another, it is surely in learning the grounds of one's own opinions.

3889 *John Stuart Mill: On Liberty.* Ch. 2. *Of the Liberty of Thought and Discussion.*

Popular opinions, on subjects not palpable to sense, are often true, but seldom or never the whole truth.

3890 *John Stuart Mill: On Liberty.* Ch. 2. *Of the Liberty of Thought and Discussion.*

I lay it down as a fact that, if all men knew what others say of them, there would not be four friends in the world. This appears from the quarrels to which indiscreet reports occasionally give rise.

3891 *Pascal: Thoughts.* Ch. viii., xlii. (*Wight, Translator.* Louandre edition.)

Opinion is, as it were, the queen of the world, but force is its tyrant.

3892 *Pascal: Thoughts.* Ch. vi., v. (*Wight, Translator.* Louandre edition.)

Truth is one forever absolute, but opinion is truth filtered through the moods, the blood, the disposition of the spectator.

3893 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Lecture, Oct.* 4, 1859. *Idols.*

A plague of opinion! a man may wear it on both sides, like a leather jerkin.

3894 *Shakespeare: Troilus and Cressida.* Act iii. Sc. 3.

There is nothing either good or bad, but thinking makes it so: to me it is a prison.

3895 *Shakespeare: Hamlet.* Act ii. Sc. 2.

Why, now I see there's mettle in thee, and even, from this instant, do build on thee a better opinion than ever before.

3896 *Shakespeare: Othello.* Act iv. Sc. 2.

Clo. What thinkest thou of his opinion?

Mal. I think nobly of the soul, and no way approve his opinion.

3897 *Shakespeare: Twelfth Night.* Act iv. Sc. 2.

Inconsistencies of opinion, arising from changes of circumstances, are often justifiable.

3898 *Daniel Webster: Speech, United States Senate, July 25–26, 1846. To Reduce the Duties on Imports, and for Other Purposes.*

OPPORTUNITY.

A wise man will make more opportunities than he finds.

3899 *Bacon: Essays. Of Ceremonies and Respects.*

Our great social and political advantage is opportunity.

3900 *George William Curtis: Lotus-Eating. Lake George.*

Great men should think of opportunity and not of time. Time is the excuse of feeble and puzzled spirits.

3901 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 82.

Opportunity is more powerful even than conquerors and prophets.

3902 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. v. Ch. 5.

Plough deep while sluggards sleep.

3903 *Benjamin Franklin: Poor Richard's Almanac.*

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life.

3904 *Johnson: Works.* VI. 214. (Oxford edition, 1825.)

Opportunity makes us known to others, but more to ourselves.

3905 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 346.

There's a time for all things.

3906 *Shakespeare: The Comedy of Errors.* Act ii. Sc. 2.

OPPOSITION.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

3907 *Burke: Reflections on the Revolution in Fra*

OPPRESSION.

Oppression is but another name for irresponsible power, if history is to be trusted.

3908 *William Pinkney: Speech, Feb.* 15, 1820. *The Missouri Question.*

He who, when he hath the power, doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor; for in the day of adversity nobody is his friend.

3909 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 32.

ORATORS.

There is no true orator who is not a hero.

3910 *Emerson: Essays. Of Eloquence.*

The capital of the orator is in the bank of the highest sentimentalities and the purest enthusiasms.

3911 *Edward G. Parker: The Golden Age of American Oratory.* Ch. 1.

The orator is the mouth (*os*) of a nation.

3912 *Joseph Roux: Meditations of a Parish Priest. Eloquence, Orators.* No. 21. (*Hapgood, Trans.*)

Without poetry one is not an orator.

3913 *Joseph Roux: Meditations of a Parish Priest. Eloquence, Orators.* No. 4. (*Hapgood, Trans.*)

ORATORY.

The business of oratory is to persuade people; and you easily feel that to please people is a great step towards persuading them.

3914 *Lord Chesterfield: Letters, Sentences, and Maxims. November,* 1739.

The plagiarism of orators is the art, or an ingenious and easy mode, which some adroitly employ to change, or disguise, all sorts of speeches of their own composition or of that of other authors, for their pleasure or their utility; in such a manner that it becomes impossible even for the author himself to recognize his own work, his own genius, and his own style, so skilfully shall the whole be disguised.

3915 *Isaac Disraeli: Curiosities of Literature. Professors of Plagiarism and Obscurity.*

Oratory may be symbolized by a warrior's eye, flashing from under a philosopher's brow. But why a warrior's eye rather than a poet's? Because in oratory the will must predominate.

3916 *J. C. and A. W. Hare: Guesses at Truth.*

Action can have no effect upon reasonable minds. It may augment noise, but it never can enforce argument.

3917 *Johnson: Boswell's Life of Johnson.* II. 211. (*George Birkbeck Hill, Editor,* 1887.)

Oratory is the power of beating down your adversary's arguments, and putting better in their place.

3918 *Johnson: Boswell's Life of Johnson,* 1781. (Routledge edition, Vol. iv. Ch. 4.)

The object of oratory alone is not truth, but persuasion.

3919 *Macaulay: Essays. On the Athenian Orators.* (*Knight's Quarterly Magazine, August,* 1824.)

There would be no eloquence in the world if we were to speak only with one person at a time.

3920 *Quintilian: Institutes of Oratory.* Bk. i. Ch. 2. (*Watson, Translator.*)

Come, give us a taste of your quality.

3921 *Shakespeare: Hamlet.* Act ii. Sc. 2.

I would be loath to cast away my speech; for, besides that it is excellently well penn'd, I have taken great pains to con it.

3922 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

ORDER.

Order is man's greatest need, and his true well-being.

3923 *Amiel: Journal, Dec.* 15, 1859. (*Mrs. Humphrey Ward, Translator.*)

Order means light and peace, inward liberty and free command over one's self; order is power. Æsthetic and moral beauty consist, the first in a true perception of order, and the second in submission to it, and in the realization of it, by, in, and around one's self.

3924 *Amiel: Journal, Dec.* 15, 1859. (*Mrs. Humphrey Ward, Translator.*)

You must confine yourself within the modest limits of order.

3925 *Shakespeare: Twelfth Night.* Act i. Sc. 3.

ORIGINALITY.

Originality is the one thing which unoriginal minds cannot feel the use of.

3926 *John Stuart Mill: On Liberty.* Ch. 3. *Of Individuality as One of the Elements of Well-Being.*

The merit of *originality* is not novelty; it is sincerity. The believing man is the original man; whatsoever he believes, he believes it for himself, not for another.

3926*a* *Carlyle: Heroes and Hero Worship.* ***The Hero as Priest.***

P.

PAIN — *see* **Art, Artists, Religion, Sunlight.**

Pain has its own noble joy, when it kindles a strong consciousness of life, before stagnant and torpid.

3927 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

PAINTING — *see* **Word-Painting.**

Painting is the intermediate somewhat between a thought and a thing.

3928 *Coleridge: Table Talk. Aug.* 30, 1827.

The art of painting does not proceed so much by intelligence as by sight and feeling and invention.

3929 *Hamerton: Thoughts About Art. XIV. The Artistic Spirit.*

PARENTS.

There is no friendship, no love, like that of the parent for the child.

3930 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

In general those parents have the most reverence who most deserve it; for he that lives well cannot be despised.

3931 *Johnson: Rasselas.* Ch. 26.

PASSION — *see* **Conscience, Envy, Love, Tenderness.**

Have I caught thee, my heavenly jewel?

3932 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 3.

True passion is not a wisp-light; it is a consuming flame, and either it must find fruition or it will burn the human heart to dust and ashes.

3933 *William Winter: The Stage Life of Mary Anderson. Galatea and Clarice.*

PAST, The — *see* **Futurity, Present, The, Revolution, Truth.**

We cannot overstate our debt to the past, but the moment has the supreme claim. The past is for us; but the sole terms on which it can become ours are its subordination to the present.

3934 *Emerson: Letters and Social Aims. Quotation and Originality.*

I have, besides all this, a great love for the past, which alone is eternal and unchangeable like death, and yet at the same time warm and joy-giving like life.

3935 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 2. (*Couper, Trans.*)

The past at least is secure.
3936 *Daniel Webster: United States Senate, Jan. 26, 1830. Second Speech on Foot's Resolution.*

PATIENCE — *see* **Faith, Genius, Hope.**

Our patience will achieve more than our force.
3937 *Burke: Reflections on the Revolution in France,* 1790.

There is, however, a limit at which forbearance ceases to be a virtue.
3938 *Burke: Observations on a Late Publication. The Present State of the Nation.* 1769.

Is there any one who does not need patience? For when one's outward lot is perfect, the sense of inward imperfection is the more pressing.
3939 *John Walter Cross: Life of George Eliot.* Ch. 16.

Everything comes if a man will only wait.
3940 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. iv. Ch. 8.

He that can have patience can have what he will.
3941 *Benjamin Franklin: Poor Richard's Almanac.*

Patience is even more rarely manifested in the intellect than it is in the temper.
3942 *Sir Arthur Helps: Brevia.*

Patience is the strongest of strong drinks, for it kills the giant Despair.
3943 *Douglas Jerrold: Specimens of Jerrold's Wit. Patience.*

All men commend patience, although few be willing to practise it.
3944 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 12. (*Benham, Translator.*)

At the least bear patiently, if thou canst not joyfully.
3945 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 57. (*Benham, Translator.*)

I crowned their patience.
3946 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 58. (*Benham, Translator.*)

Set not thyself to attain much rest, but much patience.
3947 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 35. (*Benham, Translator.*)

Patience — in patience there is safety.
3948 *Laboulaye: Abdallah.* Ch. 20. (*Mary L. Booth, Translator.*)

Patience — with patience everything comes in due season.
3949 *Laboulaye: Abdallah.* Ch. 20. (*Mary L. Booth, Translator.*)

Endurance is nobler than strength, and patience than beauty.

3950 *Ruskin: The Two Paths.* Lecture iv. Sec. 2.

Affairs are accomplished through patience; and the hasty man faileth in his undertakings. I saw with my own eyes in the desert a man who walked slowly get before one who went fast. The fleet steed was tired with galloping, whilst the camel-driver proceeded in an equal, slow pace.

3951 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. xxxv.

Whosoever hath not patience, neither doth he possess philosophy.

3952 *Saadi: The Gulistan.* Ch. 3. *Of the Excellency of Contentment.* Tale i.

Patience is the chiefest fruit of study.

3953 *John Selden: Table Talk. Patience.*

God grant us patience.

3954 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 1.

How poor are they that have not patience.

3955 *Shakespeare: Othello.* Act ii. Sc. 3.

There is no great achievement that is not the result of patient working and waiting.

3956 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

There is no well-doing, no godlike doing, that is not patient doing.

3957 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

"Work and wait," "Work and wait," is what God says to us in Creation and in Providence.

3958 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

PATRIOTISM — *see* **Flags, Loyalty, Nations, Patriots, Treason, Union The.**

There is no greater sign of a general decay of virtue in a nation, than a want of zeal in its inhabitants for the good of their country.

3959 *Addison: The Freeholder.* No. 5.

American patriotism must be a household virtue.

3960 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

No craven-hearted man was ever fit to be a citizen. Courage is the source of patriotism.

3961 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Political.*

We join ourselves to no party that does not carry the flag and keep step to the music of the Union.

3962 *Rufus Choate: Letter, Oct.* 1, 1855. *To the Whig State Convention, Worcester, Mass.*

But when you view everything with reason and reflection, of all connections none is more weighty, none is more dear, than that between every individual and his country. Our parents are dear to us; our children, our kinsmen, our friends are dear to us; but our country comprehends alone all the endearments of us all.

3963 *Cicero: Offices.* Bk. i. Ch. 17. (*Edmonds, Trans.*)

Patriotism is the vital condition of national permanence.

3964 *George William Curtis: Harper's Magazine, September*, 1889. *Editor's Easy Chair.*

Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.

3965 *Stephen Decatur: Toast, Norfolk, Va., April*, 1816.

Patriotism depends as much on mutual suffering as on mutual success; and it is by that experience of all fortunes and all feelings that a great national character is created.

3966 *Disraeli (Earl of Beaconsfield): Speech, March* 18, 1862. *House of Commons. International Maritime Law.*

If any one attempts to haul down the American flag, shoot him on the spot.

3967 *John A. Dix: Telegram from Washington, Jan.* 29, 1861, *ordering the arrest, at New Orleans, of Capt. Breshwood, commander of the revenue cutter "McClennand," which it was feared he would turn over to the Rebels.*

Patriotism has its roots deep in the instincts and the affections. Love of country is the expansion of filial love.

3968 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Miscellaneous Subjects. A Memorial Address.*

Patriotism is simple and trustful, like family affection; and its subordinate place in the ordinary life of the nation is seen in the fact that it rarely shows itself except in the national emergencies.

3969 *J. G. Holland: Plain Talks on Familiar Subjects. VI. The National Heart.*

The man who loves home best, and loves it most unselfishly, loves his country best.

3970 *J. G. Holland: Plain Talks on Familiar Subjects. VI. The National Heart.*

Our Federal Union: it must be preserved.

3971 *Andrew Jackson: Thirty Years' View, by Benton.* Vol. i. p. 148. *Toast, Jefferson Birthday Celebration,* 1830.

We mutually pledge to each other our lives, our fortunes, and our sacred honor.

3972 *Thomas Jefferson: Declaration of Independence.*

Patriotism is not necessarily included in rebellion. A man may hate his king yet not love his country.

3973 *Johnson: Works.* VI. 216. (Oxford edition, 1825.)

Patriotism is the last refuge of a scoundrel.

3974 *Johnson: Boswell's Life of Johnson.* II. 348. (*George Birkbeck Hill, Editor,* 1887.)

Millions for defence, but not one cent for tribute.

3975 *Charles Cotesworth Pinckney: When Ambassador to the French Republic,* 1796.

If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms, — never, never, never.

3976 *William Pitt (Earl of Chatham): A.D.* 1777.

Had I a dozen sons, each in my love alike, . . . I had rather have eleven die nobly for their country than one voluptuously surfeit out of action.

3977 *Shakespeare: Coriolanus.* Act i. Sc. 3.

Romans, countrymen, and lovers ! hear me for my cause, and be silent that you may hear.

3978 *Shakespeare: Julius Cæsar.* Act iii. Sc. 2.

Love of country is one of the loftiest virtues which the Almighty has planted in the human heart, and so treason against it has been considered among the most damning sins.

3979 *Emery A. Storrs: Political Oratory.* Ch. 3.

Patriotism knows neither latitude nor longitude. It is not climatic.

3980 *Emery A. Storrs: Political Oratory.* Ch. 2.

The patriot reveals the secret of his soul when he gladly dies for his country, and sacrifices his life upon the altar of his inspiration.

3981 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

I mean to stand upon the constitution. I need no other platform. I shall know but one country. The ends I aim at shall be my country's, my God's, and Truth's. I was born an American; I live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this with absolute disregard of personal consequences. What are personal consequences ? What is the individual man, with all the good or evil that may betide him, in comparison with the good or evil which may befall a great country in a crisis

like this, and in the midst of great transactions which concern that country's fate? Let the consequences be what they will, I am careless. No man can suffer too much, and no man can fall too soon, if he suffer or if he fall in defence of the liberties and constitution of his country.

3982 *Daniel Webster: Speech, United States Senate, July 17, 1850. The Compromise Measure.*

Let us then stand by the constitution as it is, and by our country as it is, one, united, and entire; let it be a truth engraven on our hearts; let it be borne on the flag under which we rally in every exigency, that we have one country, one constitution, one destiny.

3983 *Daniel Webster: Speech, New York, March 15, 1837. Reception at New York.*

Liberty and union, now and forever, one and inseparable.

3984 *Daniel Webster: Speech, United States Senate, Jan. 26 and 27, 1830. The Reply to Hayne.*

Our proper business is improvement. Let our age be the age of improvement. In a day of peace let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects our condition points out to us, let us act under a settled conviction and an habitual feeling that these twenty-four States are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, OUR COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

3985 *Daniel Webster: Speech, Charlestown, Mass., June 17, 1825. The Bunker Hill Monument.*

Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote.

3986 *Daniel Webster: Eulogy, Aug. 2, 1826. On Adams and Jefferson.*

A star for every State, and a State for every star.

3987 *Robert C. Winthrop: Address, Boston Common, 1862.*

Our country, whether bounded by the St. John's and the Sabine, or however otherwise bounded or described, and be the measurements more or less; still our country, to be cherished in all our hearts, to be defended by all our hands.

3988 *Robert C. Winthrop: Toast, Faneuil Hall, July 4, 1845.*

PATRIOTS.

Great patriots, therefore, must be men of great excellence; and it is this alone that can secure to them lasting admiration. It is by this alone that they become noble to our memories, and that we feel proud in the privilege of doing reverence to their nobleness.

3989 *Henry Giles: Lectures and Essays. Patriotism.*

PEACE — *see* **Amity, War.**

The Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.

3990 *Bunyan: The Pilgrim's Progress.* Pt. i.

A peace too eagerly sought is not always the sooner obtained.

3991 *Burke: Letters on a Regicide Peace.* Letter i.

Peace implies reconciliation.

3992 *Burke: Speech, March* 22, 1775. *On Conciliation with America.*

Peace is the fairest form of happiness.

3993 *William Ellery Channing: Note-Book. Peace.*

Peace is liberty in tranquillity.

3994 *Cicero: Orations. The Second Philippic.* Sec. 44. (*Yonge, Translator.*)

Peace is not mere tranquillity, for tranquillity may be indifference.

3995 *Samuel Willoughby Duffield: Essay. Peace.*

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

3996 *Emerson: Essays. Self-Reliance.*

Let us have peace.

3997 *Grant: Accepting a Nomination for the Presidency, May* 29, 1868.

We love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets.

3998 *Douglas Jerrold: Specimens of Jerrold's Wit. Peace.*

Thy peace shall be in much patience.

3999 *Thomas à Kempis: Imitation of Christ.* Bk. iii. Ch. 25. (*Benham, Translator.*)

The security of peace.

4000 *Lord Lytton: Speeches. Prefatory Memoir. Memorandum on the Anglo-French Alliance,* 1857–58.

People are always expecting to get peace in heaven; but you know whatever peace they get there will be ready-made. Whatever of making peace they can be blest for must be on the earth here.

4001 *Ruskin: Eagle's Nest.* Lecture ix. Sec. 204.

The cankers of a calm world and a long peace.

4002 *Shakespeare: King Henry IV.* Pt. i. Act iv. Sc. 2.

To be prepared for war is one of the most effectual means of preserving peace.

4003 *George Washington: Speech, Jan.* 8, 1790. *To both Houses of Congress.*

PEACE-MAKER.

Your If is the only peacemaker; much virtue in If.

4004 *Shakespeare: As You Like It.* Act v. Sc. 4.

PEASANTS.

No one, after the priest, approaches nearer the divinity than the peasant.

4005 *Joseph Roux: Meditations of a Parish Priest The Country. The Peasant.* No. 89. (*Hapgood, Translator.*)

PEEVISHNESS.

Peevishness covers with its dark fog even the most distant horizon.

4006 *Richter: Levana. Fourth Fragment.* Ch. 4. Sec. 97. (*A. H., Trans.* Bohn edition.)

PENITENCE.

Gloomy penitence is only madness turned upside down.

4007 *Johnson: Boswell's Life of Johnson.* III. 27. (*George Birkbeck Hill, Editor,* 1887.)

PERCEPTION.

It needs a man to perceive a man.

4008 *A. Bronson Alcott: Table Talk. VII. Creeds. Scripture.*

The heart has eyes that the brain knows nothing of.

4009 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

PERFECTION.

As there is in nature, so there is in art, a point of perfection. He who discovers it, and is touched with it, has a good taste: he who is not sensible of it, but loves what is below or above that point, understands neither art nor nature.

4010 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

PERSECUTION.

Persecution is a bad and indirect way to plant religion.

4011 *Sir Thomas Browne: Religio Medici.* Pt. i. Sec. 25.

PERSEVERANCE.

Perseverance and tact are the two great qualities most valuable for all men who would mount, but especially for those who have to step out of the crowd.

4012 *Disraeli (Earl of Beaconsfield) : Endymion.* Ch. 61.

Great works are performed not by strength but by perseverance.

4013 *Johnson : Rasselas.* Ch. 13.

I gave them perseverance.

4014 *Thomas à Kempis : Imitation of Christ.* Bk. iii. Ch. 58. (*Benham, Translator.*)

Better far to die in the old harness than to try to put on another.

4015 *Timothy Titcomb (J. G. Holland) : Gold-Foil. XV. Indolence and Industry.*

There is no royal road to anything. One thing at a time, all things in succession. That which grows fast, withers as rapidly; that which grows slowly endures.

4016 *Timothy Titcomb (J. G. Holland) : Gold-Foil. III. Patience.*

To persevere in one's duty and be silent is the best answer to calumny.

4017 *George Washington : Moral Maxims.*

PERSONALITY.

Personality is that which is most intimate to me, — that by which I must act out my life. It is that by which I belong to man, that by which I am able to reach after God; and he has given to me this pearl of great price. It is an immortal treasure; it is mine, it is his, and no man shall pluck it out of his hand.

4018 *Hugh R. Haweis : Speech in Season.* Bk. ii. *Immortality.* Sec. 276. *Desire for After-Life not Selfish.*

Inanimate objects sometimes appear endowed with a strange power of sight. A statue notices, a tower watches, the face of an edifice contemplates.

4019 *Victor Hugo : Ninety-Three.* Pt. iii. Bk. v. Ch. 6. (*Benedict, Translator.*)

PESSIMISM.

I pity the man who can travel from Dan to Beersheba, and cry, 'T is all barren.

4020 *Laurence Sterne : Sentimental Journey. In the Street. Calais.*

PHILISTINISM.

What he dreaded was such a complete predominance of Philistine principles in America that a really cultivated class could never thrive within the frontiers of the Republic. He was afraid that the habits of studious reading and vigorous independent thinking would be utterly stifled and overcome by the other more visible habits of intense money-getting and narrow-minded intolerance.

4021 *Hamerton: Modern Frenchmen. Victor Jacquemont.*

PHILOSOPHERS.

Be a philosopher; but, amidst all your philosophy, be still a man.

4022 *Hume: Essays. XXXIX. An Inquiry Concerning Human Understanding.* Sec. 1.

A true philosopher is beyond the reach of fortune.

4023 *Landor: Imaginary Conversations. Epictetus and Seneca.*

The philosopher is the lover of wisdom and truth. To be a sage, is to avoid the senseless and the depraved. The philosopher therefore should live only among philosophers.

4024 *Voltaire: A Philosophical Dictionary. Philosopher.* Sec. 5.

PHILOSOPHY — *see* **Genius, Patience, Religion, Truth.**

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.

4025 *Bacon: Essays. Of Atheism.*

The philosophy of one century is the common sense of the next.

4026 *Henry Ward Beecher: Life Thoughts.*

Before philosophy can teach by experience, the philosophy has to be in readiness, the experience must be gathered and intelligibly recorded.

4027 *Carlyle: Essays. On History.* (*Fraser's Magazine.* Vol. ii. No. x. 1830.)

Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve.

4028 *Froude: Short Studies on Great Subjects. Calvinism.*

Poetry is to philosophy what the Sabbath is to the rest of the week.

4029 *J. C. and A. W. Hare: Guesses at Truth.*

A modest confession of ignorance is the ripest and last attainment of philosophy.

4030 *Roswell D. Hitchcock: Eternal Atonement. IV. The Secret Things of God.*

Religion is the eldest sister of philosophy: on whatever subjects they may differ, it is unbecoming in either to quarrel, and most so about their inheritance.

4031 *Landor: Imaginary Conversations. David Hume and John Hume.*

Philosophy triumphs easily over past evils and future evils, but present evils triumph over it.

4032 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 22.

To scorn philosophy is truly to philosophize.

4033 *Pascal: Thoughts.* Ch. ix., xxxv. (*Wight, Translator.* Louandre edition.)

Philosophy is nothing but Discretion.

4034 *John Selden: Table Talk. Philosophy.*

It goes much against my stomach. Hast any philosophy in thee, shepherd?

4035 *Shakespeare: As You Like It.* Act iii. Sc. 2.

Without philosophy we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings, and have besides the good fortune, which we have not, of being born ready clothed.

4036 *Voltaire: A Philosophical Dictionary. Antiquity.* Sec. v. *On the Origin of the Arts.*

PHRASES.

See, there is Jackson,[1] standing like a stone wall!

4037 *Bernard E. Bee: At the Battle of Manassas (Bull Run), July* 21, 1861.

Saint abroad, and a devil at home.

4038 *Bunyan: Pilgrim's Progress.* Pt. i.

A great empire and little minds go ill together.

4039 *Burke: Speech, March* 22, 1775. *On Conciliation with America.*

Illustrious predecessor.[2]

4040 *Burke: Thoughts on the Cause of the Present Discontents.* 1770.

When they are at Rome, they do there as they see done.

4041 *Burton: Anatomy of Melancholy.* Pt. iii. Sec. 4, Mem. 2, Subs. 1.

Story? God bless you! I have none to tell, sir.

4042 *George Canning: The Friend of Humanity and the Knife-Grinder.*

Every one is the son of his own works.

4043 *Cervantes: Don Quixote.* Pt. i. Bk. iv. Ch. 20. (*Lockhart, Translator.*)

[1] Stonewall Jackson. [2] George the Second.

Patience, and shuffle the cards.
4044 *Cervantes: Don Quixote.* Pt. ii. Ch. 23. (*Lockhart, Translator.*)

Sancho Panza by name, is my own self, if I was not changed in my cradle.
4045 *Cervantes: Don Quixote.* Pt. ii. Ch. 30. (*Lockhart, Translator.*)

As good as a play.
4046 *Charles II.: Exclamation of, when in Parliament Attending the Discussion of Lord Ross's Divorce Bill.*

A hit! a hit! a palpable hit!
4047 *Congreve: The Way of the World.* Act ii. Sc. 5.

If the worst come to the worst.
4048 *Congreve: The Way of the World.* Act iii. Sc. 18.

Now you have feathered your nest.
4049 *Congreve: The Way of the World.* Act v. Sc. 1.

Put your best foot foremost.
4050 *Congreve: The Way of the World.* Act iv. Sc. 10.

Barkis is willin'.
4051 *Dickens: David Copperfield.* Ch. 5.

The bearings of this observation lays in the application on it.
4052 *Dickens: Dombey and Son.* Ch. 23.

Amiable weakness.
4053 *Fielding: Tom Jones.* Bk. x. Ch. 8.

Peace at any price; peace and union.
4054 *Fillmore Rallying Cry*, 1856. (*Motto of a Compromise Ticket.*)

Three removes are as bad as a fire.
4055 *Benjamin Franklin: Poor Richard's Almanac.*

Suffrage and safety, like liberty and union, are one and inseparable.
4056 *Garfield: The Works of James Abram Garfield. Oration, Ravenna, Ohio, July* 4, 1865.

Measures, not men, have always been my mark.
4057 *Goldsmith: The Good-Natured Man.* Act ii.

To have ice in one's blood.
4058 *Hawthorne: American Note-Books.* 1839.

Life is short and the art long.
4059 *Hippocrates: Aphorism* i.

Boston State House is the hub of the solar system.
4060 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 6.

The heart to conceive, the understanding to direct, or the hand to execute.
4061 *Junius: Letters.* Letter xxxvii. *City Address and the King's Answer.*

Disciplined inaction.
4062 *Sir James Mackintosh: Causes of the Revolution of* 1688. Ch. 7.

If the mountain will not come to Mohammed, Mohammed will go to the mountain.
4063 *Mohammed: During a harangue to his followers, in token of his authority, he called upon a neighboring mountain to advance. It remained motionless, when Mohammed exclaimed as above.*

These are the times that try men's souls.
4064 *Thomas Paine: The American Crisis.* No. 1. 1776.

One, on God's side, is a majority.
4065 *Wendell Phillips: Speech, Brooklyn, Nov.* 1, 1859. *On John Brown.*

Take a straw and throw it up into the air, you may see by that which way the wind is.
4066 *John Selden: Table Talk. Libels.*

A man of my kidney.
4067 *Shakespeare: The Merry Wives of Windsor.* Act iii. Sc. 5.

A plague of sighing and grief.
4068 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

A well-favored man.
4069 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 3.

Condemned into everlasting redemption.
4070 *Shakespeare: Much Ado about Nothing.* Act iv. Sc. 2.

For ever, and a day.
4071 *Shakespeare: As You Like It.* Act iv. Sc. 1.

I know a hawk from a handsaw.
4072 *Shakespeare: Hamlet.* Act ii. Sc. 2.

I'll be hanged.
4073 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

I'll see thee hanged first.
4074 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 1.

In King Cambyses' vein.
4075 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Mine host of the Garter.
4076 *Shakespeare: The Merry Wives of Windsor.* Act i. Sc. 1.

Nay, then, let the devil wear black, for I'll have a suit of sables.
4077 *Shakespeare: Hamlet.* Act iii. Sc. 2.

Neither rhyme nor reason.
4078 *Shakespeare: As You Like It.* Act iii. Sc. 2.

Speak, or die!
4079 *Shakespeare: King Henry IV.* Pt. ii. Act v. Sc. 3.

The Retort Courteous; . . . the Quip Modest; . . . the Reply Churlish; . . . the Reproof Valiant; . . . the Countercheck Quarrelsome; . . . the Lie with Circumstance; . . . the Lie Direct.
4080 *Shakespeare: As You Like It.* Act v. Sc. 4.

The trick of singularity.
4081 *Shakespeare: Twelfth Night.* Act ii. Sc. 5.

This is the short and the long of it.
4082 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 2.

We burn daylight.
4083 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 1.

With bag and baggage.
4084 *Shakespeare: As You Like It.* Act iii. Sc. 2.

You know it is not my *interest* to pay the *principal;* nor is it my *principle* to pay the *interest.*
4085 *Sheridan: Reply to Creditor Who Demanded Instant Payment of a Long-Standing Debt.*

Heat, ma'am! it was so dreadful here that I found there was nothing left for it but to take off my flesh, and sit in my bones.
4086 *Sydney Smith: A Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 9.

Let the bugles sound the Truce of God to the whole world forever.
4087 *Charles Sumner: Oration. The True Grandeur of Nations.*

We were neither sugar nor salt.
4088 *Swift: Polite Conversation.*

The accident of an accident.
4089 *Lord Thurlow: Butler's Reminiscences.* Vol. i. 142. *Speech in Reply to the Duke of Grafton.*

Better an ass that carries us, than a horse that throws us.
4090 *Timothy Titcomb (J. G. Holland): Gold-Foil. II. The Infallible Book.*

I could see by the light of the fire that his mind was oncommon solemnized. Says he to me, says he, "Silly." I says to him, says I, "What?" He says to me, says he, "*We're all poor critters!*"
4091 *Frances Miriam Whitcher: Widow Bedott Papers.*

None of you can tell where it (the shoe) pinches me.
4092 *From a conversation quoted and applied by Plutarch in his Life of Æmilius Paulus, illustrating the reasons that led to the separation of Paulus from Papiria, his first wife. The incident related refers to another Roman, not named, who also was divorced from his wife.*

Too much of one thing is good for nothing.
4093 *Thales and Solon: Attributed to. Apothegm.*

PHYSICIANS.

Physicians are the cobblers, rather the botchers, of men's bodies; as the one patches our tattered clothes, so the other solders our diseased flesh.
4094 *John Ford: The Lover's Melancholy.* Act i. Sc. 2.

God heals, the doctor takes the fee.
4095 *Benjamin Franklin: Poor Richard's Almanac.*

Physicians, of all men, are most happy; whatever good success soever they have the world proclaimeth, and what faults they commit the earth covereth.
4096 *Quarles: Hieroglyphics of the Life of Man.*

Nothing is more estimable than a physician who, having a studied nature from his youth, knows the properties of the human body, the diseases which assail it, the remedies which will benefit it, exercises his art with caution, and pays equal attention to the rich and the poor.
4097 *Voltaire: A Philosophical Dictionary. Physicians.*

PICTURES — *see* **Art, Artist, Poetry**.

The beauty of the picture is an abiding concrete of the painter's vision.
4098 *Hartley Coleridge: Dramatic Works of Massinger and Ford. Introduction.*

Taste appreciates pictures: connoisseurship appraises them.
4099 *J. C. and A. W. Hare: Guesses at Truth.*

Whosoever loves not picture is injurious to truth, and all the wisdom of poetry. Picture is the invention of Heaven, the most ancient and most akin to nature. It is itself a silent work, and always one and the same habit.
4100 *Ben Jonson: Timber; or, Discoveries Made Upon Men and Matter.*

All really great pictures exhibit the general habits of nature, manifested in some peculiar, rare, and beautiful way.
4101 *Ruskin: Modern Painters.* Pt. ii. Sec. i. Ch. 4, § 5.

No picture can be good which deceives by its imitation, for the very reason that nothing can be beautiful which is not true.
4102 *Ruskin: Modern Painters.* Pt. i. Sec. i. Ch. 5, § 6

PIETY —*see* **Superstition.**

One's piety is best displayed in his pursuits.
4103 *A. Bronson Alcott: Table Talk. VII. Creeds. Piety.*

Piety before theology.
4104 *Henry Ward Beecher: Life Thoughts.*

Piety is the right performance of a common duty, as well as the experience of a special moral emotion.
4105 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Piety may be called the act of right growing.
4106 *Henry Ward Beecher: Life Thoughts.*

Piety has a real substantial immortality in heaven; its life is laid up with God, but on earth its record is as a tale that is told.
4107 *Hartley Coleridge: Dramatic Works of Massinger and Ford. Introduction.*

Piety, like wisdom, consists in the discovery of the rules under which we are actually placed, and in faithfully obeying them.
4108 *Froude: Short Studies on Great Subjects. Calvinism.*

A wicked fellow is the most pious when he takes to it. He'll beat you all in piety.
4109 *Johnson: Boswell's Life of Johnson.* IV. 289. (*George Birkbeck Hill, Editor*, 1887.)

Piety is not a religion, although it is the soul of all religions.
4110 *Joubert: Pensées.* No. 23. (*Atwell, Translator.*)

Two great and principal passions are evidently appointed by the Deity to rule the life of man; namely, the love of God, and the fear of sin, and of its companion, — Death.
4111 *Ruskin: The Stones of Venice. The Fall.* Ch. 3, Sec. 41.

Piety, stretched beyond a certain point, is the parent of impiety.
4112 *Sydney Smith: A Memoir of the Rev. Sydney Smith, by Lady Holland.* Ch. 3.

PITY — *see* **Conceit, Friendship, Sympathy.**

Pity is not enough better than indifference to benefit materially either agent or recipient.
4113 *Charles H. Parkhurst: Sermons. XIII. The Good Samaritan.*

But yet the pity of it, Iago! O Iago, the pity of it, Iago!
4114 *Shakespeare: Othello.* Act iv. Sc. 1.

People seem to think themselves in some ways superior to heaven itself, when they complain of the sorrow and want round about them. And yet it is not the devil for certain who puts pity into their hearts.

4115 *Anne Isabella Thackeray (Mrs. Richie): The Village on the Cliff.* Ch. 7.

PLAGIARISM.

It has come to be practically a sort of rule in literature, that a man, having once shown himself capable of original writing, is entitled thenceforth to steal from the writings of others at discretion. Thought is the property of him who can entertain it, and of him who can adequately place it. A certain awkwardness marks the use of borrowed thoughts; but as soon as we have learned what to do with them, they become our own.

4116 *Emerson: Representative Men. Shakespeare.*

For such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted Plagiary.

4117 *Milton: Eikonoklastes.* Ch. 23.

Steal! to be sure they may, and, egad, serve your best thoughts as gypsies do stolen children, — disfigure them to make 'em pass for their own.

4118 *Sheridan: The Critic.* Act i. Sc. 1.

All the makers of dictionaries, all compilers who do nothing else than repeat backwards and forwards the opinions, the errors, the impostures, and the truths already printed, we may term plagiarists; but honest plagiarists, who arrogate not the merit of invention.

4119 *Voltaire: A Philosophical Dictionary. Plagiarism.*

Call them, if you please, bookmakers, not authors, range them rather among second-hand dealers than plagiarists.

4120 *Voltaire: A Philosophical Dictionary. Plagiarism.*

PLAY — *see* **Amusement.**

It is the great harmonizer of the human faculties, overstrained and made inharmonious by labor. It is the agency that keeps alive and in healthy activity the faculties and sympathies which work fails to use or helps to repress. It is the conservator of moral, mental, and physical health.

4121 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Play is a sacred thing, a divine ordinance, for developing in the child a harmonious and healthy organism, and preparing that organism for the commencement of the work of life.

4122 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Play may not have so high a place in the divine economy, but it has as legitimate a place as prayer.

4123 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

PLEASURE — *see* **Duty, Grief, Reading, Religion, Taste.**

Pleasure may perfect us as truly as prayer.

4124 *William Ellery Channing: Note-Book. Joy, Happiness.*

It is the part of a wise man to resist pleasures, but of a foolish one to be a slave to them.

4125 *Epictetus: Fragments.* CXI. (*Long, Translator.*)

Of pleasures those which occur most rarely give the greatest delight.

4126 *Epictetus: Fragments.* LIV. (*Long, Translator.*)

The shortest pleasures are the sweetest.

4127 *Farquhar: The Twin-Rivals.* Act iii. Sc. 3.

Fly pleasures and they will follow you.

4128 *Benjamin Franklin: Poor Richard's Almanac.*

A life of pleasure is . . . the most unpleasing life in the world.

4129 *Goldsmith: The Citizen of the World.* Letter xliv.

Pleasure is far sweeter as a recreation than a business.

4130 *Roswell D. Hitchcock: Eternal Atonement. VIII. Life through Death.*

Great pleasures are much less frequent than great pains.

4131 *Hume: Essays. I. Of the Delicacy of Taste and Passion.*

The more men refine upon pleasure, the less will they indulge in excesses of any kind.

4132 *Hume: Essays. XXIV. Of Refinement in the Arts.*

The value which all men put upon any particular pleasure depends on comparison and experience.

4133 *Hume: Essays. XXIV. Of Refinement in the Arts.*

Pleasures never can be so multiplied or continued as not to leave much of life unemployed.

4134 *Johnson: Rasselas.* Ch. 4.

The public pleasures of far the greater part of mankind are counterfeit.

4135 *Johnson: The Idler.* No. 18.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them; for they are the only roses which do not retain their sweetness after they have lost their beauty.

4136 *Hannah More: Essays on Various Subjects. On Dissipation.*

Pleasure attracts — like a void.

4137 *Joseph Roux: Meditations of a Parish Priest.* Pt. v., lii. (*Hapgood, Translator.*)

Pleasure is nothing else but the intermission of pain, the enjoying of something I am in great trouble for till I have it.

4138 *John Selden: Table Talk. Pleasure.*

It is characteristic of pleasure that we can never recognize it to be pleasure till after it is gone.

4139 *Alexander Smith: Dreamthorp. Death and Dying.*

Pleasure has no logic; it never treads in its own footsteps.

4140 *Alexander Smith: Dreamthorp. Death and Dying.*

Pleasures, which rise beyond the mere gratifications of the senses, are dependent for their exquisiteness on the number and variety of the thoughts which they evoke.

4141 *Alexander Smith: Dreamthorp. Death and Dying.*

PLOT.

Who cannot be crushed by a plot.

4142 *Shakespeare: All's Well That Ends Well.* Act iv. Sc. 3.

POETRY.— *see* **Amusement, Ballads, Drama, The, Imagination, Language, Law, Orators, Religion, Science, Thought, Truth.**

True poetry is truer than science, because it is synthetic, and seizes at once what the combination of all the sciences is able, at most, to attain as a final result. The soul of nature is divined by the poet; the man of science only serves to accumulate materials for its demonstration.

4143 *Amiel: Journal, Oct.* 31, 1852. (*Mrs. Humphrey Ward, Translator.*)

Poetry interprets in two ways: it interprets by expressing, with magical felicity, the physiognomy and movements of the outward world; and it interprets by expressing, with inspired conviction, the ideas and laws of the inward world of man's moral and spiritual nature. In other words, poetry is interpretative both by having *natural magic* in it, and by having *moral profundity.*

4144 *Matthew Arnold: Essays in Criticism. Maurice de Guérin.*

Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, and hence its importance.

4145 *Matthew Arnold: Essays in Criticism. Heinrich Heine.*

We should conceive of poetry worthily, and more highly than it has been the custom to conceive of it. We should conceive of it as capable of higher uses, and called to higher destinies, than those which in general men have assigned to

it hitherto. More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry our science will appear incomplete, and most of what now passes with us for religion and philosophy will be replaced by poetry.

4146 *Matthew Arnold: Ward's English Poets. Introduction.*

It was ever thought to have some participation of divineness, because it doth raise and erect the mind, by submitting the shows of things to the desires of the mind.

4147 *Bacon: Advancement of Learning.* Bk. ii.

Poetry should be vital — either stirring our blood by its divine movements, or snatching our breath by its divine perfection. To do both is supreme glory, to do either is enduring fame.

4148 *Augustine Birrell: Obiter Dicta.* First series. *Mr. Browning's Poetry.*

Poetry is that art which selects and arranges the symbols of thought in such a manner as to excite it the most powerfully and delightfully.

4149 *Bryant: Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

Poetry is the eloquence of verse.

4150 *Bryant: Prose Writings. Lecture on Poetry. On the Nature of Poetry.*

Poetry is the worst mask in the world behind which folly and stupidity could attempt to hide their features.

4151 *Bryant: Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

The elements of poetry lie in natural objects, in the vicissitudes of human life, in the emotions of the human heart, and the relations of man to man.

4152 *Bryant: Prose Writings. Literary Essays. Poets and Poetry of the English Language.*

The truth is, that poetry which does not find its way to the heart is scarcely deserving of the name; it may be brilliant and ingenious, but it soon wearies the attention. The feelings and the imagination, when skilfully touched, act reciprocally on each other.

4153 *Bryant: Prose Writings. Literary Essays. Lectures on Poetry. On the Nature of Poetry.*

Poetry is music.

4154 *Richard E. Burton: Slovenliness in Verse-Making.* (*The Writer, June,* 1888.)

There is no heroic poem in the world but is at bottom a biography, the life of a man.

4155 *Carlyle: Essays. Memoirs of the Life of Scott.* (*London and Westminster Review,* Nos. xii. and lv. 1838.)

I wish our clever young poets would remember my homely definitions of prose and poetry; that is, prose = words in their best order; poetry = the *best* words in the best order.

4156 *Coleridge: Table Talk. July* 12, 1827.

Poetry is older than prose. Of this we have what may be called paleontological proof in the structure of all languages. Our every-day speech is fossil poetry. Words which are now dead were once alive. The farther we recede and the lower we descend, the more these wonderful petrifactions of old forms of poetic thought and feeling abound.

4157 *Abraham Coles: The Evangel. Introduction.*

Poetry is unfallen speech. Paradise knew no other, for no other would suffice to answer the need of those ecstatic days of innocence.

4158 *Abraham Coles: The Evangel. Introduction.*

Poetry, in its nature, is sacred to the good and great; the relation between them is reciprocal, and they are ever propitious to it. It is the privilege of poetry to address to them, and it is their prerogative alone to give it protection.

4159 *Congreve: The Way of the World. Dedication.*

Poetry, the eldest sister of all arts, and parent of most.

4160 *Congreve: The Way of the World. Dedication.*

Every true poet has a *song in his mind*, the notes of which, little as they precede his thoughts — so little as to seem simultaneous with them — do precede, suggest, and inspire many of these, modify and beautify them. That poet who has none of this dumb music going on within him will neither produce any by his versification, nor prove an imaginative or impassioned writer; he will want the harmonizer which attunes heart, and mind, and soul, the main spring which sets them in movement together. Rhythm, thus, as an enrapturer of the poet, immediately exalts him as a creator, and augments all his powers.

4161 *George Darley: Works of Beaumont and Fletcher. Introduction.*

There is more virtue in rhythm than it has credit for, — a virtue productive of secret and remote effects, perhaps seldom thought of.

4162 *George Darley: Works of Beaumont and Fletcher. Introduction.*

It does not need that a poem should be long. Every word was once a poem.

4163 *Emerson: Essays. The Poet.*

Only that is poetry which cleanses and mans me.

4164 *Emerson: Letters and Social Aims. Inspiration.*

Poetry is faith.

4165 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Poetry is the only verity, — the expression of a sound mind speaking after the ideal, and not after the apparent.

4166 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Rightly, poetry is organic. We cannot know things by words and writing, but only by taking a central position in the universe, and living in its forms.

4167 *Emerson: Letters and Social Aims. Poetry and Imagination.*

The true poem is the poet's mind.

4168 *Emerson: Essays. Of History.*

Words are rather the drowsy part of poetry; imagination the life of it.

4169 *Owen Felltham: Resolves.* Pt. i. *Of Poets and Poetry.*

Our poetry in the eighteenth century was prose; our prose in the seventeenth, poetry.

4170 *J. C. and A. W. Hare: Guesses at Truth.*

Poetry . . . is a walk of pleasure among fields and groves, where she may often loiter and gaze her fill, and even stoop now and then to cull a flower.

4171 *J. C. and A. W. Hare: Guesses at Truth.*

Poetry is rather a natural growth of the mind than a work of art.

4172 *J. C. and A. W. Hare: Guesses at Truth.*

Poetry is the key to the hieroglyphics of nature.

4173 *J. C. and A. W. Hare: Guesses at Truth.*

Poetry is to philosophy what the Sabbath is to the rest of the week.

4174 *J. C. and A. W. Hare: Guesses at Truth.*

Science sees signs; Poetry the thing signified.

4175 *J. C. and A. W. Hare: Guesses at Truth.*

One main element in poetry is *hope.*

4176 *Moses Harvey: Thoughts on the Poetry and Literature of the Bible.*

Strong feeling must create poetry.

4177 *Moses Harvey: Thoughts on the Poetry and Literature of the Bible.*

The essence of poetry is will and passion.

4178 *Hazlitt: Sketches and Essays. Winterslow. On Means and Ends.*

Lyrical poetry is much the same in every age, as the songs of the nightingales in every spring-time.

4179 *Heine: Wit, Wisdom, and Pathos. The Romantic School.*

Poetry uses the rainbow tints for special effects, but always keeps its essential object in the purest light of truth.

4180 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 3.

Poetry is evidently a contagious complaint.

4181 *Washington Irving: Tales of a Traveller.* 1824.

Poetry is the art of uniting pleasure with truth by calling imagination to the help of reason.

4182 *Johnson: Lives of the Poets. Milton.*

A poem is not alone any work or composition of the poet's in many or few verses, but even one alone verse sometimes makes a perfect poem.

4183 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Poetry was a speaking picture, and picture a mute poesy. . . . Yet of the two the pen is more noble than the pencil; for that can speak to the understanding, the other but to the sense.

4184 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

All good verses are like impromptus made at leisure.

4185 *Joubert: Pensées.* No. 291. (*Attwell, Translator.*)

In a poem there should be not only the poetry of images, but also the poetry of ideas.

4186 *Joubert: Pensées.* No. 290. (*Attwell, Translator.*)

Nothing which does not transport is poetry. The lyre is a winged instrument.

4187 *Joubert: Pensées.* No. 286. (*Attwell, Translator.*)

Poetry is to be found nowhere unless we carry it within us.

4188 *Joubert: Pensées.* No. 297. (*Attwell, Translator.*)

Poetry is the voice of Fame, and celebrates not what is famous, but what deserves to be.

4189 *Landor: Imaginary Conversations. The Abbé Delille and Walter Landor.*

There is a truth accommodated to our nature which poetry best conveys. There is a truth for the reason; there is a truth for the passions; there is a truth for every character of man.

4190 *Landor: Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

Every great poem is in itself limited by necessity, but in its suggestions unlimited and infinite.

4191 *Longfellow: Drift-Wood. Table Talk.*

In the earliest ages science was poetry, as in the latter poetry has become science.

4192 *Lowell: Among My Books. Witchcraft.*

The genius of poetry must work out its own salvation in a man. It cannot be matured by law and precept, but by sensation and watchfulness in itself. That which is creative must create itself.

4193 *Lowell: Among My Books. Keats.*

Verse itself is an absurdity except as an expression of some higher movement of the mind, or as an expedient to lift other minds to the same ideal level.

4194 *Lowell: Among My Books. Spenser.*

Poetry is always a personal interpretation of life; an interpretation, that is, which reveals truth through a personality.

4195 *Hamilton W. Mabie: Robert Browning.* (*Andover Review, August,* 1887.)

Perhaps no person can be a poet, or can even enjoy poetry, without a certain unsoundness of mind, if anything which gives so much pleasure can be called unsoundness. . . . Truth, indeed, is essential to poetry, but it is the truth of madness. The reasonings are just, but the premises are false. After the first suppositions have been made, everything ought to be consistent; but those first suppositions require a degree of credulity which almost amounts to a partial and temporary derangement of the intellect.

4196 *Macaulay: Essays. Milton.* (*Edinburgh Review, August,* 1825.)

The merit of poetry, in its wildest forms, still consists in its truth, — truth conveyed to the understanding, not directly by the words, but circuitously by means of imaginative associations, which serve as its conductors.

4197 *Macaulay: Essays. On the Athenian Orators.* (*Knight's Quarterly Magazine, August,* 1824.)

The most wonderful and splendid proof of genius is a great poem produced in a civilized age.

4198 *Macaulay: Essays. Milton.* (*Edinburgh Review, August,* 1825.)

Poetry is feigned history in verse.

4199 *Noah Porter: Books and Reading.* Ch. 16.

Poetry creates life.

4200 *Frederick W. Robertson: Lectures and Addresses on Literary and Social Subjects. On the Influence of Poetry.*

I should define poetry as the exquisite expression of exquisite impressions.

4201 *Joseph Roux: Meditations of a Parish Priest.* Pt. i. iii. (*Hapgood, Trans.*)

Painting, music, are, as trades, still endurable; poetry, unless it is a real vocation, scandalizes. Being more divine, one wishes it to be more discreet; being less rare, it appears less precious; noble above all, it loses more when it becomes unworthy.

4202 *Joseph Roux: Meditations of a Parish Priest. Literature, Poets.* No. 56. (*Hapgood, Trans.*)

Poetry is always all-powerful over souls which have not become cloyed.

4203 *Joseph Roux : Meditations of a Parish Priest.* Pt. i. iv. (*Hapgood, Translator.*)

Poetry is truth in its Sunday clothes.

4204 *Joseph Roux : Meditations of a Parish Priest. Literature, Poets.* No. 76. (*Hapgood, Trans.*)

Science is for those who learn; poetry, for those who know.

4205 *Joseph Roux : Meditations of a Parish Priest.* Pt. i. lxxi. (*Hapgood, Translator.*)

Poetry can be for man what love is for the hero. It can neither counsel him, nor strike for him, nor do anything for him, in short; but it can form a hero in him, call him to great deeds, and arm him with a strength to be all that he ought to be.

4206 *Schiller : Essays, Æsthetical and Philosophical. The Pathetic.*

Poetry ought not to take its course through the frigid region of memory; it ought never to convert learning into its interpreter, nor private interest its advocate with the popular mind. It ought to go straight to the heart, because it has come from the heart; and aim at the man in the citizen, not the citizen in the man.

4207 *Schiller : Essays, Æsthetical and Philosophical. The Pathetic.*

The world was very guilty of such a ballad some three ages since; but I think now 'tis not to be found.

4208 *Shakespeare : Love's Labor's Lost.* Act i. Sc. 2.

A poem is the very image of life expressed in its eternal truth.

4209 *Shelley : A Defence of Poetry.*

I appeal to the greatest poets of the present day, whether it is not an error to assert that the finest passages of poetry are produced by labor and study. The toil and delay recommended by critics can be justly interpreted to mean no more than a careful observation of the inspired moments, and an artificial connection of the spaces between their suggestions by the intermixture of conventional expressions, — a necessity only imposed by the limitedness of the poetical faculty itself.

4210 *Shelley : A Defence of Poetry.*

I consider poetry very subordinate to moral and political science.

4211 *Shelley : Letter. To Thomas L. Peacock.*

Poetry is, indeed, something divine. It is at once the centre and circumference of knowledge ; it is that which comprehends all science, and that to which all science must be referred. It is at the same time the root and blossom of

all other systems of thought; it is that from which all spring, and that which adorns all; and that which, if blighted, denies the fruit and the seed, and withholds from the barren world the nourishment and the succession of the scions of the tree of life. It is the perfect and consummate surface and bloom of all things; it is as the odor and color of the rose to the texture of the elements which compose it, as the form and splendor of unfaded beauty to the secrets of anatomy and corruption. What were virtue, love, patriotism, friendship, what were the scenery of this beautiful universe which we inhabit, what were our consolations on this side of the grave, and what were our aspirations beyond it, if poetry did not ascend to bring light and fire from those eternal regions where the owl-winged faculty of calculation dare not ever soar?

4212 *Shelley: A Defence of Poetry.*

Poetry is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say, "I will compose poetry." The greatest poet even cannot say it; for the mind in creation is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness. This power arises from within, like the color of a flower which fades and changes as it is developed, and the conscious portions of our natures are unprophetic either of its approach or its departure.

4213 *Shelley: A Defence of Poetry.*

Poetry is the record of the best and happiest moments of the happiest and best minds.

4214 *Shelley: A Defence of Poetry.*

Poetry makes immortal all that is best and most beautiful in the world; it arrests the vanishing apparitions which haunt the interlunations of life, and, veiling them, or in language or in form, sends them forth among mankind, bearing sweet news of kindred joy to those with whom their sisters abide, because there is no portal of expression from the caverns of the spirit which they inhabit into the universe of things. Poetry redeems from decay the visitations of the divinity in man.

4215 *Shelley: A Defence of Poetry.*

Poetry turns all things to loveliness; it exalts the beauty of that which is most beautiful, and it adds beauty to that which is most deformed; it marries exultation and horror, grief and pleasure, eternity and change; it subdues to union, under its light yoke, all irreconcilable things.

4216 *Shelley: A Defence of Poetry.*

You shall see them on a beautiful quarto page, where a neat rivulet of text shall meander through a meadow of margin.

4217 *Sheridan: The School for Scandal.* Act i. Sc. 1.

Poetry is the child of nature.

4218 *Shirley: Works of Beaumont and Fletcher. Preface.*

He cometh unto you with a tale which holdeth children from play, and old men from the chimney-corner.

4219 *Sir Philip Sidney: The Defence of Poesy.*

The only fit speech for music — music, I say, the most divine striker of the senses.

4220 *Sir Philip Sidney: The Defence of Poesy.*

Poetry is the natural language of all worship.

4221 *Madame de Staël: Germany.* Pt. ii. Ch. 10. (Wight's Revision of Murray's edition, 1814.)

Imagination is the essential thing; without it poetry is as sounding brass or a tinkling cymbal.

4222 *Stedman: Poets of America.* Ch. 10. *Walt Whitman.*

Poetry is a jealous mistress: she demands life, worship, tact, the devotion of our highest faculties; and he who refuses all of this and more, never can be, first and above his other attributes, an eminent or in any sense a true and consecrated poet.

4223 *Stedman: Victorian Poets.* Ch. 8. *The General Choir.*

Poetry is an art, and chief of the fine arts: the easiest to dabble in, the hardest in which to reach true excellence.

4224 *Stedman: Victorian Poets.* Ch. 5. *Alfred Tennyson.*

Poetry is poetry because it differs from prose; it is artificial, and gives us pleasure because we know it to be so; it is beautiful thought expressed in rhythmical form, not half expressed or uttered in the form of prose; it is a metrical structure, a spirit not disembodied, but in the flesh, so as to affect the senses of living men.

4225 *Stedman: Victorian Poets.* Ch. 9. *Robert Browning.*

Poetry is the choicest expression of human life.

4226 *Stedman: Poets of America.* Ch. 9. *James Russell Lowell.*

There can be poetry in the writings of few men; but it ought to be in the hearts and lives of all.

4227 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

There are few delights in any life so high and rare as the subtle and strong delight of sovereign art and poetry; there are none more pure and more sublime. To have read the greatest work of any great poet, to have beheld or heard the greatest works of any great painter or musician, is a possession added to the best things of life.

4228 *Swinburne: Essays and Studies. Victor Hugo. L'Année Terrible.*

One merit of poetry few persons will deny; it says more and in fewer words than prose.

4229 *Voltaire: A Philosophical Dictionary. Poets.*

Poetry is the music of the soul; and, above all, of great and feeling souls.

4230 *Voltaire: A Philosophical Dictionary. Poets.*

Old-fashioned poetry, but choicely good.

4231 *Walton: Complete Angler.* Pt. i. Ch. 4.

Poetry is found to have few stronger conceptions, by which it would affect and overwhelm the mind, than those in which it presents the moving and speaking image of the departed dead to the senses of the living. This belongs to poetry only because it is congenial to our nature. Poetry is, in this respect, but the handmaid of true philosophy and morality; it deals with us as with human beings, naturally reverencing those whose visible connection with this state of existence is severed, and who may yet exercise we know not what sympathy with ourselves; and when it carries us forward, also, and shows us the long continued result of all the good we do, in the prosperity of those who follow us, till it bears us from ourselves, and absorbs us in an intense interest for what shall happen to the generations after us, it speaks only in the language of our nature, and affects us with sentiments which belong to us as human beings.

4232 *Daniel Webster: Discourse, Plymouth, Dec.* 22, 1820. *First Settlement of New England.*

Poetry is the language of feeling.

4233 *William Winter: Response to Toast, The Visitors at the Green-Room Club Dinner. London, Eng., June,* 1888.

POETS — *see* **Genius, Language, Poetry, Satire, Time, Word-Painting, Words.**

A poet's soul must contain the perfect shape of all things good, wise, and just. His body must be spotless and without blemish, his life pure, his thoughts high, his studies intense.

4234 *Augustine Birrell: Obiter Dicta.* Second Series. *John Milton.*

All great poets have been men of great knowledge.

4235 *Bryant: Prose Writings. Lectures on Poetry. Relation of Poetry to Time and Place.*

To write fine poetry requires intellectual faculties of the highest order, and among these not the least important is the faculty of reason.

4236 *Bryant: Prose Writings. Lectures on Poetry. On the Nature of Poetry.*

Every poet, be his outward lot what it may, finds himself born in the midst of prose; he has to struggle from the littleness and obstruction of an Actual world into the freedom and infinitude of an Ideal.

4237 *Carlyle: Essays. Schiller* (*Fraser's Magazine*, Vol. iii. No. xiv. 1831.)

It is a man's sincerity and depth of vision that makes him a poet.

4238 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

Nature, after all, is still the grand agent in making poets.

4239 *Carlyle: Essays. Burns.* (*Edinburgh Review*, No. xcvi. 1828.)

A supreme poet, by native taste and ambition, rather aspires to loftier subjects, as an eagle soars among cliffs and clouds, nor builds like the turtle-dove even on the most beautiful tree of the forest, though he may rock himself there awhile in the topmost branches.

4240 *George Darley: Works of Beaumont and Fletcher. Introduction.*

To form the complete poet, neither heart only, nor head only, is sufficient; the complete poet must have a heart in his brain, or a brain in his heart.

4241 *George Darley: Works of Beaumont and Fletcher. Introduction.*

A poet is a painter of the soul.

4242 *Isaac Disraeli: Literary Character.* Ch. 20.

The poet must be alike polished by an intercourse with the world as with the studies of taste; one to whom labor is negligence, refinement a science, and art a nature.

4243 *Isaac Disraeli: Literary Character. Literary Miscellanies. Vers de Société.*

A satirical poet is a check of the laymen on bad priests.

4244 *Dryden: Fables. Preface.*

To be a poet is to have a soul so quick to discern that no shade of quality escapes it, and so quick to feel that discernment is but a hand playing with finely ordered variety on the chords of emotion: a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge.

4245 *George Eliot: Middlemarch.* Bk. ii. Ch. 22.

All men are poets at heart.

4246 *Emerson: Miscellanies. Literary Ethics.*

One more royal trait properly belongs to the poet. I mean his cheerfulness, without which no man can be a poet, — for beauty is his aim. He loves virtue, not for its obligation, but for its grace; he delights in the world, in man, in woman, for the lovely light that sparkles from them. Beauty, the spirit of joy and hilarity, he sheds over the universe.

4247 *Emerson: Representative Men. Shakespeare.*

Our poets are men of talents who sing, and not the children of music.

4248 *Emerson: Essays. The Poet.*

Poets should be law-givers; that is, the boldest lyric inspiration should not chide and insult, but should announce and lead, the civil code, and the day's work.

4249 *Emerson: Essays. Prudence.*

'Tis a question whether adversity or prosperity makes the most poets.

4250 *Farquhar: The Twin Rivals.* Act v. Sc. 1.

The poet sees things as they look. Is this having a faculty the less? or a sense the more?

4251 *J. C. and A. W. Hare: Guesses at Truth.*

Poets are never young, in one sense. Their delicate ear hears the far-off whispers of eternity, which coarser souls must travel towards for scores of years before their dull sense is touched by them. A moment's insight is sometimes worth a life's experience.

4252 *Holmes: The Professor at the Breakfast-Table.* Ch. 10.

The poets are a kind of eclectic philosophers, who pick out of theories whatever is suitable to the truth of natural feeling and the candor of experience; and thus, with due allowances for what is taught them, may be looked upon as among the truest as well as most universal of philosophers.

4253 *Leigh Hunt: A Day by the Fire. On the Genii of Antiquity and the Poets.*

A poet who is the mere instrument, as it were, of his own impulses of genius knows when the influence is upon him; but a poet whose visionary mood is always half voluntary, and a result of a gradual withdrawing of the mind into its deeper self, cannot well have the same quick vision for the boundary between the commonplace and the living imagination which belongs to natures of more spontaneous genius.

4254 *Richard Holt Hutton: Essays in Literary Criticism. IV. Wordsworth and his Genius.*

To a poet nothing can be useless.

4255 *Johnson: Rasselas.* Ch. 10.

A poet, not he which writeth in measure only, but that feigneth and formeth a fable, and writes things like the truth. For the fable and fiction is, as it were, the form and soul of any poetical work or poem.

4256 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

If men will impartially, and not asquint, look toward the offices and function of a poet, they will easily conclude to themselves the impossibility of any man's being a good poet without first being a good man.

4257 *Ben Jonson: Volpone. Dedication.*

Poets are even more inspired by the images of objects than by the presence of the objects themselves.

4258 *Joubert: Pensées.* No. 289. (*Attwell, Translator.*)

Great poets are the only judges of great poets.

4259 *Landor: Imaginary Conversations. Lord Chesterfield and Lord Chatham.*

All that is best in the great poets of all countries is not what is national in them, but what is universal.

4260 *Longfellow: Kavanagh.* Ch. 20.

Next to being a great poet is the power of understanding one.

4261 *Longfellow: Hyperion.* Bk. ii. Ch. 3.

All great poets have their message to deliver us from something higher than they.

4262 *Lowell: Among My Books. Dante.*

Nothing is more certain than that great poets are no sudden prodigies, but slow results.

4263 *Lowell: My Study Windows. Chaucer.*

Poets have forgotten that the first lesson of literature, no less than of life, is the learning how to burn your own smoke; that the way to be original is to be healthy; that the fresh color, so delightful in all good writing, is won by escaping from the fixed air of self into the brisk atmosphere of universal sentiments; and that to make the common marvellous, as if it were a revelation, is the test of genius.

4264 *Lowell: My Study Windows. Chaucer.*

The eye is the only note-book of the true poet.

4265 *Lowell: My Study Windows. Swinburne's Tragedies.*

A poet soaring in the high reason of his fancies, with his garland and singing robes about him.

4266 *Milton: The Reason of Church Government.* Bk. ii. *Introduction.*

I am persuaded, somehow, that good poets are the inspired interpreters of the gods.

4267 *Plato: Ion,* I. 323. (*Jowett, Translator.*)

There are, indeed, some advantages accruing from a genius to poetry, and they are all I can think of: the agreeable power of self-amusement when a man is idle or alone; the privilege of being admitted into the best company; and the freedom of saying as many careless things as other people, without being so severely remarked upon.

4268 *Pope: Poetical Works. Author's Preface.*

Without eloquence one is not a poet.

4269 *Joseph Roux: Meditations of a Parish Priest. Eloquence, Orators.* No. 4. (*Hapgood, Translator.*)

A poet on canvas is exactly the same species of creature as a poet in song.

4270 *Ruskin: Pre-Raphaelitism.*

The deliberate note which a poet strikes at the beginning of his career ought to be heeded for the disclosure which it makes of his consciousness of vocation.

4271 *Horace E. Scudder: Men and Letters. Longfellow and his Art.*

I would the gods had made thee poetical.

4272 *Shakespeare: As You Like It.* Act iii. Sc. 3.

A poet is a nightingale, who sits in darkness and sings to cheer its own solitude with sweet sounds. His auditors are as men entranced by the melody of an unseen musician, who feel that they are moved and softened, yet know not whence or why.

4273 *Shelley: A Defence of Poetry.*

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present.

4274 *Shelley: A Defence of Poetry.*

Show me one wicked man who has written poetry, and I will show you where his poetry is not poetry; or, rather, I will show you in his poetry no poetry at all.

4275 *Elizabeth S. Shephard: Counterparts.*

A poet is not to be measured by the quantity of his outpourings.

4276 *Stedman: Victorian Poets.* Ch. 10. *Latter-Day Singers.*

A poet must sing for his own people.

4277 *Stedman: Victorian Poets.* Ch. 11. *Latter-Day Singers.*

The greatest poet is many-sided, and will hold himself slavishly to no one thing for the sake of difference. He is a poet, too, in spite of measure and material, while as to manner the style is the man. Genius does not need a special language: it newly uses whatever tongue it finds.

4278 *Stedman: Poets of America.* Ch. 10. *Walt Whitman.*

The poet is a creator, not an iconoclast, and never will tamely endeavor to say in prose what can only be expressed in song.

4279 *Stedman: Victorian Poets.* Ch. 9. *Robert Browning.*

The poet who does not revere his art, and believe in its sovereignty, is not born to wear the purple.

4280 *Stedman: Poets of America.* Ch. 9. *James Russell Lowell.*

The recognized poet is one who gives voice, in expressive language, to the common thought and feeling which lie deeper than ordinary speech. He is the interpreter; moreover, he is the maker, — an artist of the beautiful, the inventor of harmonious numbers which shall be a lure and a repose.

4281 *Stedman: Victorian Poets.* Ch. 9. *Robert Browning.*

The supreme poet will be not alone a seer, but also a persistent artist of the beautiful.

4282 *Stedman: Poets of America.* Ch. 5. *Ralph Waldo Emerson.*

Many have the talents which would make them poets, if they had the genius. A few have the genius, yet want the talents.

4283 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

No man is so born a poet but that he needs to be regenerated into a poetic artist.

4284 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

Given as a starting-point what is known or imagined respecting any particular period, classic, romantic, realistic, and what is known or imagined respecting the personages who figured therein, in history or legend, the first business of the poet who purposes to exercise his talents upon the facts or fancies thereof is critical, not poetical. He must discover the spirit of that period, and the individuality of its personages, and these once discovered and mastered must be kept constantly before him.

4285 *Stoddard: Matthew Arnold as a Poet.* (*North American Review*, Vol. clxiv. *June*, 1888.)

The romantic poet is a gentleman, often a very young gentleman, who is wiser than the poets who lived before him, and against whom he protests, by his choice of subjects, and his manner of handling them. The difference between him and the masters is, that they had something to say, and said it, and that he has nothing to say, and says it with an abundance of words. What the romantic poet chiefly protests against is the general intelligibility, the common-sense of all the dead and gone English poets, — as strongly against Shakespeare and Milton, as against Byron and Scott, whose æsthetic misfortune it is that we can understand them.

4286 *Stoddard: Swinburne's Poems. Preface.*

Two gifts are indispensable to the dramatic poet: one is the power of forgetting himself, the other the power of remembering his characters.

4287 *Stoddard: Swinburne's Poems. Preface.*

A poet sets down his thoughts and experiences upon paper as a painter does a landscape or a face upon canvas.

4288 *Thackeray: Pendennis.* Ch. 41

That's the way of poets, . . . when they have experienced feelings enough they note them down in a book, and take the book to market.

4289 *Thackeray: Pendennis.* Ch. 41.

One great, if not the greatest, end of poetry is rhadamanthine justice. The poet should mete out their deserts to all his heroes; honor to whom honor, and infamy to whom infamy, is due.

4290 *Whittier: Recreations and Miscellanies. Evangeline.*

Poetry is the first and last of all knowledge: it is immortal as the heart of men. If the labors of the men of science should ever create any revolution, direct or indirect, in our condition, and in the impressions which we habitually receive, the poet will then sleep no more than at present; he will be ready to follow the steps of the man of science, not only in those general indirect effects, but he will be at his side, carrying sensation into the midst of the objects of the science itself. The remotest discoveries of the chemist, the botanist, or mineralogist will be as proper objects of the poet's art as any upon which it can be employed, if the time should ever come when these things shall be familiar to us, and the relations under which they are contemplated by the followers of the respective sciences shall be manifestly and palpably material to us as enjoying and suffering beings. If the time should ever come when what is now called science, thus familiarized to men, shall be ready to put on, as it were, a form of flesh and blood, the poet will lend his divine spirit to aid the transfiguration, and will welcome the being thus produced as a dear and genuine inmate of the household of man.

4291 *Wordsworth: Poems. Preface.* (Second edition.)

Civility makes poets as troublesome as charity makes beggars.

4292 *Wycherley: Love in a Wood. Dedication.*

It is very hard for a new author, and poet too, to govern his ambition; for poets, let them pass in the world ever so much for modest, honest men, but begin praise to others which concludes in themselves, and are like rooks, who lend people money but to win it back again, and so leave them in debt to 'em for nothing. They offer laurel and incense to their heroes, but wear it themselves and perfume themselves.

4293 *Wycherley: Love in a Wood. Dedication.*

POLITENESS.

Politeness is fictitious benevolence. It supplies the place of it amongst those who see each other only in public, or but little. Depend upon it, the want of it never fails to produce something disagreeable to one or other.

4294 *Johnson: Boswell's Life of Johnson.* V. 82. (*George Birkbeck Hill, Editor,* 1887.)

Politeness is the flower of humanity.

4295 *Joubert: Pensées.* No. 120. (*Attwell, Translator.*)

Politeness has been well defined as benevolence in small things.

4296 *Macaulay: Essays. Croker's Edition of Boswell's Life of Johnson.* (*Edinburgh Review, September*, 1831.)

Politeness is the art of choosing among one's real thoughts.

4297 *Abel Stevens: Life of Mme. de Staël.* Ch. 4.

Kindly politeness is the slow fruit of advanced reflection; it is a sort of humanity and kindliness applied to small acts and every-day discourse: it bids man soften towards others, and forget himself for the sake of others: it constrains genuine nature, which is selfish and gross.

4298 *Taine: History of English Literature.* Bk. ii. Ch. 4, Sec. 3. *Shakespeare.*

POLITICIANS.

The greatest powers cannot injure a man's character whose reputation is unblemished among his party.

4299 *Lord Chesterfield: Miscellaneous Pieces.* No. 9.

A statesman makes the occasion, but the occasion makes the politician.

4300 *George S. Hillard: Eulogy, Faneuil Hall, Boston, Nov.* 30, 1852. *The Life and Services of Daniel Webster.*

A politician must often talk and act before he has thought and read. He may be very ill informed respecting a question: all his notions about it may be vague and inaccurate; but speak, he must. And if he is a man of ability, of tact, and of intrepidity, he soon finds that, even under such circumstances, it is possible to speak successfully.

4301 *Macaulay: Essays. Gladstone on Church and State.* (*Edinburgh Review, April*, 1839.)

In our country and in our times no man is worthy the honored name of statesman who does not include the highest practicable education of the people in all his plans of administration. He may have eloquence, he may have a knowledge of all history, diplomacy, jurisprudence; and by these he might claim, in other countries, the elevated rank of a statesman: but unless he speaks, plans, labors, at all times and in all places, for the culture and edification of the whole people, he is not, he cannot be, an American statesman.

4302 *Horace Mann: Lectures and Annual Report on Education.* Lecture iii. *Necessity of Education in a Republican Government.*

The manna of popular liberty must be gathered each day, or it is rotten. The living sap of to-day outgrows the dead rind of yesterday. The hand intrusted with power becomes, either from human depravity or *esprit de corps*, the necessary enemy of the people. Only by continual oversight can the Democrat in office be prevented from hardening into a despot; only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity.

4303 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Speech before the Massachusetts Antislavery Society, at the Melodeon, Jan.* 28, 1852.

The conduct of a wise politician is ever suited to the present posture of affairs. Often by foregoing a part he saves the whole, and by yielding in a small matter secures a greater.

4304 *Plutarch: Lives. Poplicola and Solon.*

POLITICAL ECONOMY — *see* **Commerce, Communism, Compensation, Corporations, Government, Rights, Taxation, Trade.**

The way to resumption is to resume.

4305 *Salmon Portland Chase: Letter, May* 17, 1866. *To Horace Greeley.*

To tax the community for the advantage of a class is not protection: it is plunder, and I disclaim it; but I ask you to protect the rights and interests of labor generally; in the first place by allowing no free imports from countries which meet you with countervailing duties; and, in the second place, with respect to agricultural produce, to compensate the soil for the burdens from which other classes are free by an equivalent duty. This is my view of what is called protection.

4306 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, May* 14, 1850.

No, sir, you dare not make war on cotton. No power on earth dares make war upon it. Cotton is king. Until lately the Bank of England was king; but she tried to put her screws as usual, the fall before last, upon the cotton crop, and was utterly vanquished. The last power has been conquered.

4307 *James Henry Hammond: Speech, United States Senate, March,* 1858.

Political economy deals with only one side of human experience, — the laws of the production and distribution of wealth. . . . Political economy must therefore follow and not lead Christianity, and will conform itself to the conclusions at which society arrives in its progress toward a permanent moral order. What that moral order will be, no man can pretend to predict; but that there is a procession toward

it, all men can see. And political economy takes its place among the elements which go to make up that procession; and its truths, when finally ascertained and settled, will be found to conform strictly to the higher laws which bind man to his Maker by the great bond of love.

4308 *Abram S. Hewitt: The Mutual Relations of Capital and Labor.* 1878.

A State is never greater than when all its superfluous hands are employed in the service of the public.

4309 *Hume: Essays. XXIII. Of Commerce.*

It is not the insurrections of ignorance that are dangerous, but the revolts of intelligence.

4310 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct. 6, 1884. Democracy.*

God has lent us the earth for our life; it is a great entail.

4311 *Ruskin: The Seven Lamps of Architecture.* Ch. 6, Sec. 9.

Protection is the price of obedience everywhere, in all countries. It is the only thing that makes government respectable. Deny it, and you cannot have free subjects or citizens: you may have slaves.

4312 *Robert Toombs: Speech, United States Senate, Jan. 7, 1861.*

A well-employed and prosperous community can buy and consume. An ill-employed community cannot buy and consume. This is the solution of the whole matter; and the whole science of political economy has not one truth of half so much importance as this.

4313 *Daniel Webster: Speech, United States Senate, March 3, 1840. On General Effects of Protection.*

Take away employment from our labor, or drive it from its accustomed pursuits, and its power of consumption is at an end.

4314 *Daniel Webster: Speech, United States Senate, March 3, 1840. On General Effects of Protection.*

The protection of American labor against the injurious competition of foreign labor, so far, at least, as respects general handicraft productions, is known historically to have been one end designed to be obtained by establishing the Constitution; and this object, and the constitutional power to accomplish it, ought never in any degree to be surrendered or compromised.

4315 *Daniel Webster: Speech, June, 1833. Reception at Buffalo.*

When labor is employed, labor can consume; when it is not employed, it cannot consume.

4316 *Daniel Webster: Speech, United States Senate, March 3, 1840. On General Effects of Protection.*

POLITICS — *see* **Bribery, Government, Law, Liberty, Opportunity, Patriotism, Power, Slavery, Statesmanship.**

Political freedom is, or ought to be, the best guaranty for the safety and continuance of spiritual, mental, and civil freedom. It is the combination of numbers to secure the liberty to each one.

4317 *Bulwer-Lytton: Caxtoniana.* Essay xxvii. *On the Spirit of Conservatism.*

Vain hope, to make people happy by politics!

4318 *Carlyle: Thomas Carlyle, First Forty Years, by Froude. Journal, Oct.* 10, 1831.

In politics, what begins in fear usually ends in folly.

4319 *Coleridge: Table Talk. Oct.* 5, 1830.

There is no gambling like politics.

4320 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 82.

There is nothing in which the power of circumstances is more evident than in politics.

4321 *Disraeli (Earl of Beaconsfield): Life of Lord George Bentinck.*

Politics is a deleterious profession, like some poisonous handicrafts.

4322 *Emerson: Conduct of Life. Power.*

Real political issues cannot be manufactured by the leaders of political parties, and real ones cannot be evaded by political parties. The real political issues of the day declare themselves, and come out of the depths of that deep which we call public opinion.

4323 *Garfield: The Works of James Abram Garfield. Speech, Faneuil Hall, Boston, Mass., Sept.* 10, 1878.

Whatever I may believe in theology, I do not believe in the doctrine of vicarious atonement in politics.

4324 *Garfield: The Works of James Abram Garfield. Speech, House of Representatives, Jan.* 12, 1876.

He serves his party best, who serves the country best.

4325 *Rutherford B. Hayes: Inaugural Address, March* 5, 1877.

Of all sciences, there is none where first appearances are more deceitful than in politics.

4326 *Hume: Essays. XXXIII. Of the Populousness of Ancient Nations.*

Politics is the science of exigencies.

4327 *Theodore Parker: Ten Sermons of Religion. Of Truth and the Intellect.*

There is no perfecter endowment in man than political virtue.

4328 *Plutarch: Lives. Aristides and Marcus Cato.*

POPULARITY — *see* **Politicians, Reputation.**

Popularity is as a blaze of illumination, or alas, of conflagration kindled round a man, showing what is in him; not putting the smallest item more into him; often abstracting much from him, conflagrating the poor man himself into ashes and *caput mortuum.*

4329 *Carlyle: Essays. Memoirs of the Life of Scott. (London and Westminster Review,* Nos. xii. and lv. 1838.)

True popularity takes deep root and spreads itself wide, but the false falls away like blossoms; for nothing that is false can be lasting.

4330 *Cicero: Offices.* Bk. ii. Ch. 12. (*Edmonds, Translator.*)

Popularity disarms envy in well-disposed minds. Those are ever the most ready to do justice to others, who feel that the world has done them justice. When success has not this effect in opening the mind, it is a sign that it has been ill deserved.

4331 *Hazlitt: Characteristics.* No. 12.

A bad man's credit is as shifty as himself.

4332 *Pliny: Letters.* Bk. i. Letter v. (*Melmoth and Bosanquet, Translators.*)

Good-humor and generosity carry the day with the popular heart all the world over.

4333 *Alexander Smith: Dreamthorp. On Vagabonds.*

PORTRAITS — *see* **Face.**

To sit for one's portrait is like being present at one's own creation.

4334 *Alexander Smith: Dreamthorp. On Vagabonds.*

POSITION.

Great personages, who are selfish and whimsical, are generally surrounded by parasites and buffoons.

4335 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 52.

POSSIBILITIES.

There is always the possibility of beauty where there is an unsealed human eye; of music, where there is an unstopped human ear; and of inspiration where there is a receptive human spirit, a spirit standing before.

4336 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

POSTERITY.

The love of posterity is the consequence of the necessity of death. If a man were sure of living forever here, he would not care about his offspring.

4337 *Hawthorne: American Note-Books.* 1840.

POVERTY — *see* **Action, Avarice, Character, Crime, Friends, Laziness, Riches, Sin, Trustfulness, Wealth.**

Poverty is very good in poems, but it is very bad in a house. It is very good in maxims and in sermons, but it is very bad in practical life.

4338 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Wealth.*

Poverty is relative, and, therefore, not ignoble.

4339 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

Poverty demoralizes.

4340 *Emerson: Conduct of Life. Wealth.*

Poverty often deprives a man of all spirit and virtue.

4341 *Benjamin Franklin: Poor Richard's Almanac.*

Poverty, when it is voluntary, is never despicable, but takes an heroical aspect.

4342 *Hazlitt: Table Talk.* Second series. Pt. i. Essay ii. *On the Want of Money.*

Poverty sits by the cradle of all our great men, and rocks them up to manhood; and this meagre foster-mother remains their faithful companion throughout life.

4343 *Heine: Wit, Wisdom, and Pathos. Religion and Philosophy in Germany.*

A man guilty of poverty easily believes himself suspected.

4344 *Johnson: The Rambler.* No. 26.

Poverty, like many other miseries of life, is often little more than an imaginary calamity. Men often call themselves poor, not because they want necessaries, but because they have not more than they want.

4345 *Johnson: Works.* IX. 336. (Oxford edition, 1825.)

Resolve not to be poor: whatever you have, spend less. Poverty is a great enemy to human happiness; it certainly destroys liberty, and it makes some virtues impracticable and others extremely difficult.

4346 *Johnson: Boswell's Life of Johnson.* IV. 157. (*George Birkbeck Hill, Editor*, 1887.)

The inevitable consequence of poverty is dependence.

4347 *Johnson: Works.* VII. 299. (Oxford edition, 1825.)

Money never made any man rich, but his mind. He that can order himself to the law of nature, is not only without the sense, but the fear of poverty.

4348 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

There is nothing perfectly secure but poverty.

4349 *Longfellow: Final Memorials. Journal and Letters. Letter, Nov.* 13, 1872. *To G. W. Green.*

Perhaps a reasonable apprehension of poverty is more paralyzing than the reality.

4350 *James Cotter Morison: Gibbon.* Ch. 5. (*English Men of Letters.*)

As society advances, the standard of poverty rises.

4351 *Theodore Parker: Critical and Miscellaneous Writings. Thoughts on Labor.*

Poverty is dishonorable, not in itself, but when it is a proof of laziness, intemperance, luxury, and carelessness; whereas in a person that is temperate, industrious, just and valiant, and who uses all his virtues for the public good, it shows a great and lofty mind.

4352 *Plutarch: Lives. Aristides and Marcus Cato.*

Poverty is the only load which is the heavier the more loved ones there are to assist in supporting it.

4353 *Richter: Flower, Fruit, and Thorn Pieces.* Ch. 10.

No, Madame, 'tis not so well that I am poor; though many of the rich are damned.

4354 *Shakespeare: All's Well That Ends Well.* Act i. Sc. 3.

POWER — *see* **Art, Authority, Competency, Imagination, Knowledge, Money, Oppression, Order, Politicians, Speech, Tyranny.**

There is nothing so sweet as the softness and gentleness of power.

4355 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Spirit of God.*

All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust, and that they are to account for their conduct in that trust to the one great Master, Author, and Founder of society.

4356 *Burke: Reflections on the Revolution in France.* 1790.

Power, in whatever hands, is rarely guilty of too strict limitations on itself.

4357 *Burke: Letter to the Sheriffs of Bristol on the Affairs of America.* 1777.

Power is so far from being desirable in itself, that it sometimes ought to be refused, and sometimes to be resigned.

4358 *Cicero: Offices.* Bk. i. Ch. 20. (*Edmonds, Trans.*)

Power, like the diamond, dazzles the beholder, and also the wearer; it dignifies meanness; it magnifies littleness; to what is contemptible, it gives authority; to what is low, exaltation.

4359 *Colton: Lacon.*

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it; the pains of power are real, its pleasures imaginary.

4360 *Colton: Lacon.*

Next to the assumption of power was the responsibility of relinquishing it.

4361 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, May* 27, 1841.

When parties are equal, and the struggle for power intense, society loses much of its sympathy and softness.

4362 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 64.

All the elements, whose aid man calls in, will sometimes become his masters.

4363 *Emerson: Conduct of Life. Power.*

Concentration is the secret of strength in politics, in war, in trade, in short, in all managment of human affairs.

4364 *Emerson: Conduct of Life. Power.*

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.

4365 *Emerson: Letters and Social Aims. The Progress of Culture.*

Power can be generous.

4366 *Emerson: Lecture, Old South Church, Boston, Mass., March* 30, 1878. *The Fortune of the Republic.*

There is always room for a man of force, and he makes room for many.

4367 *Emerson: Conduct of Life. Power.*

Power exhibits itself under two distinct forms, — strength and force, — each possessing peculiar qualities, and each perfect in its own sphere. Strength is typified by the oak, the rock, the mountain. Force embodies itself in the cataract, the tempest, and the thunder-bolt.

4368 *Garfield: The Works of James Abram Garfield. Oration, Cleveland, O., Nov.* 25, 1870. *Gen. George H. Thomas, his Life and Character.*

Divine power is not less divine when perceived to be divinely natural.

4369 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Priesthood is Magnetic and Spiritual.* Sec. 37. *Healing Power of Jesus.*

All men have a love of power, but not equal capacity to gratify it. They, therefore, will submit to be directed by others, if, in that submission, others must be directed by them.

4370 *R. B. Haydon: Table Talk.*

Power is ever ready to reward those who sacrifice principle to its supremacy, and ever ready to punish those who uphold principle in opposition to power.

4371 *R. B. Haydon: Table Talk.*

Self-will and blind prejudice are the best defence of actual power and exclusive advantages.

4372 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay x. *On Thought and Action.*

Unlimited power is helpless, as arbitrary power is capricious. Our energy is in proportion to the resistance it meets. We can attempt nothing great but from a sense of the difficulties we have to encounter: we can persevere in nothing great but from a pride in overcoming them.

4373 *Hazlitt: Characteristics.* No. 156.

Want of principle is power. Truth and honesty set a limit to our efforts, which impudence and hypocrisy easily overleap.

4374 *Hazlitt: Characteristics.* No. 197.

The love of power may be as dominant in the heart of a peasant as of a prince.

4375 *J. T. Headley: Miscellanies. Alison's History of Europe.*

A kingdom is an uncertain possession, and many are suitors for it.

4376 *Herodotus:* Bk. iii. *Thalia.* 53. (*Cary, Trans.*)

Real power has fulness and variety. It is not narrow like lightning, but broad like light. The man who truly and worthily excels in any one line of endeavor, might also, under a change of circumstances, have excelled in some other line. Power is a thing of solidity and wholeness.

4377 *Roswell D. Hitchcock: Eternal Atonement. VII. The Law of Service.*

All who become men of power reach their estate by the same self-mastery, the same self-adjustment to circumstances, the same voluntary exercise and discipline of their faculties, and the same working of their life up to and into their high ideals of life.

4378 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Power, in its quality and degree, is the measure of manhood. Scholarship, save by accident, is never the measure of a man's power.

4379 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Wherever we see a great human life in progress, in the production of notable results, we may always know that there is something within it which drives it, — a motive-power.

4380 *J. G. Holland: Plain Talks on Familiar Subjects. V. High Life and Low Life.*

Wealth is power, and power is everything with the gratuitously meritorious.

4381 *Leigh Hunt: Men, Women and Books. IX. Duchess of St. Albans, and Marriages from the Stage.*

To be out of place is not necessarily to be out of power.

4382 *Johnson: Debates. Works.* XI. 111. (Oxford edition, 1825.)

We have suffered our trade to be destroyed and our country impoverished for the sake of holding the balance of power; that variable balance in which folly and ambition are perpetually changing the weights, and which neither policy nor strength could yet preserve steady for a single year.

4383 *Johnson: Debates. Works.* XI. 294. (Oxford edition, 1825.)

From the summit of power men no longer turn their eyes upward, but begin to look about them.

4384 *Lowell: Among My Books. New England Two Centuries Ago.*

The sublimity of administration consists in knowing the proper degree of power which should be exerted on different occasions.

4385 *Montesquieu: Spirit of Laws.* Bk. xii. Ch. 25. (*Nugent, Translator.*)

Power admits no equal, and dismisses friendship for flattery.

4386 *Edward Moore: The Foundling.* Act i

Power is with a good deal of accuracy measured by purpose.

4387 *Charles H. Parkhurst: Sermons. I. Pattern in the Mount.*

Power is ever stealing from the many to the few.

4388 *Wendell Phillips: Orations, Speeches, Lectures and Letters. Speech before the Massachusetts Anti-Slavery Society, at the Melodeon, Jan.* 28, 1852.

Power cannot have too gentle an expression.

4389 *Richter: Levana. Fifth Fragment.* Ch. 1. *On the Education of Princes.*

It is not the weariness of mortality, but the strength of divinity, which we have to recognize in all mighty things; and that is just what we now *never* recognize, but think that we are to do great things by help of iron bars and perspiration. Alas! we shall do nothing that way but lose some pounds of our own weight.

4390 *Ruskin: Pre-Raphaelitism.*

The power of association is stronger than the power of beauty; therefore, the power of association is the power of beauty.

4391 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 4, § 7.

I feel a host in this single arm.

4392 *Schiller: The Robbers.* Act ii. Sc. 3. (*Bohn, Translator.*)

The man who fears nothing is as powerful as he who is feared by everybody.

4393 *Schiller: The Robbers.* Act i. Sc. 1. (*Bohn, Translator.*)

Syllables govern the world.

4394 *John Selden: Table Talk. Power.*

They that govern most make least noise.

4395 *John Selden: Table Talk. Power.*

Nor indeed does it ever happen that dependence is to be placed upon power where it is immoderate.

4396 *Tacitus: The History.* Bk. ii. Ch. 93, Sec. 92. (Oxford translation.)

The lust of dominion burns with a flame so fierce as to overpower all other affections of the human breast.

4397 *Tacitus: The Annals.* Bk. xv. Ch. 54, Sec. 53. (Oxford translation.)

Repose is the cradle of power.

4398 *Timothy Titcomb (J. G. Holland): Lessons in Life. Repose.*

The hammer and the anvil are the two hemispheres of every true reformer's character.

4399 *Timothy Titcomb (J. G. Holland): Gold-Foil. XIII. Anvils and Hammers.*

Power . . . is a fretful thing, and hath its wings always spread for flight.

4400 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

Power is always right, weakness always wrong. Power is always insolent and despotic.

4401 *Noah Webster: Essays. The Times.* (*American Men of Letters.*)

PRACTICABILITY.

The world cares little for theorists and theories, little for schools and schoolmen, little for anything a man has to utter that has not previously been distilled in the alembic of his life.

4402 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

PRAISE —*see* **Flattery, Modesty, Self-Censure.**

There is one thing which no man, however generously disposed, can give, but which every one, however poor, is bound to pay. This is praise. He cannot give it, because it is not his own, since what is dependent for its very existence on something in another can never become to him a possession; nor can he justly withhold it, when the presence of merit claims it as a consequence.

4403 *Washington Allston: Lectures on Art and Poems.*

Praise is the reflection of virtue; but it is glass, or body, which giveth the reflection.

4404 *Bacon: Essays. Of Praise.*

A man who does not love praise is not a full man.

4405 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Glorious is the life of that man whose virtues and practice are praiseworthy; nor indeed ought that life to be escaped from which is deserving of praise, though it might well be if it were a wretched one.

4406 *Cicero: Paradoxes.* II. (*Edmonds, Translator.*)

There is a certain virtue in every good man, which night and day stirs up the mind with the stimulus of glory, and reminds it that all mention of our name will not cease at the same time with our lives, but that our fame will endure to all posterity.

4407 *Cicero: Orations. For A. L. Archias.* Sec. 11. (*Yonge, Translator.*)

We should not be too niggardly in our praise, for men will do more to support a character than to raise one.

4408 *Colton: Lacon.*

The praise of a fool is incense to the wisest of us.

4409 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. vii. Ch. 2.

Spite of all modesty, a man must own a pleasure in the hearing of his praise.

4410 *Farquhar: The Twin-Rivals.* Act iii. Sc. 2.

He who praises everybody praises nobody.

4411 *Johnson: Boswell's Life of Johnson.* III. 225, n. 3. (*George Birkbeck Hill, Editor,* 1887.)

Just praise is only a debt, but flattery is a present.

4412 *Johnson: The Rambler.* No. 155.

Men are seldom satisfied with praise introduced or followed by any mention of defect.

4413 *Johnson: Works.* VIII. 297. (Oxford edition, 1825.)

There is as great a vice in praising, and as frequent, as of detracting.

4414 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Some deserve praise for what they have done, and others for what they would have done.

4415 *La Bruyère: Characters. Of Personal Merit. (Rowe, Translator.)*

The refusal of praise is only the wish to be praised twice.

4416 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 149.

There can hardly, I believe, be imagined a more desirable pleasure than that of praise unmixed with any possibility of flattery.

4417 *Sir Richard Steele: The Spectator.* No. 238.

He who loves praise, loves temptation.

4418 *Thomas Wilson: Maxims of Piety and of Christianity.*

Justice is exalted, strengthened, and honored by the judicious praise of merit.

4419 *William Winter: The Press and the Stage. Sect. IX. Oration, before the Goethe Society, New York City, Jan.* 28, 1889.

PRAYER — *see* **Mother, Worship.**

Prayer is and remains always a native and deepest impulse of the soul of man. . . . No prayer, no *religion*, — or at least only a *dumb* and lamed one. Prayer is a turning of one's soul, in heroic reverence, in infinite desire and *endeavor*, towards the Highest, the All-Excellent, Omnipotent, Supreme. The modern hero, therefore, ought not to give up praying, as he has latterly all but done.

4420 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 1. *Letter, June* 9, 1870. *To George A. Duncan.*

Prayer is the aspiration of our poor, struggling, heavy-laden soul towards its Eternal Father, and, with or without words, ought *not* to become impossible, nor, I persuade myself, need it ever. Loyal sons and subjects *can* approach the king's throne who have no "request" to make there except that they may continue loyal.

4421 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 1. *Letter, June* 9, 1870. *To George A. Duncan.*

No man ever prayed heartily without learning something.
4422 *Emerson: Miscellanies. Nature.* Ch. 8.

He who prays without confidence cannot hope that his prayers will be granted.
4423 *Fénelon: Selections by Mrs. Follen. On Prayer.*

In extemporary prayer, what men most admire God least regardeth.
4424 *Thomas Fuller: Good Thoughts in Bad Times. Meditations on All Kinds of Prayers. Extemporary Prayer.*

Prayer is more than the mere outburst of the desires or sorrows of the soul, seeking that satisfaction or consolation which it does not find within itself. It is the expression of a faith, instinctive or reflective, obscure or clear, wavering or steadfast, in the existence, the presence, the power and the sympathy of the Being to whom prayer is addressed.
4425 *Guizot: Meditations on the Essence of Christianity. II. Christian Dogmas.*

The universal and insuperable instinct which leads man to prayer is in harmony with this great fact: he who believes in God cannot but have recourse to him and pray to him.
4426 *Guizot: Meditations on the Essence of Christianity. II. Christian Dogmas.*

Affliction teacheth a wicked person some time to pray; prosperity, never.
4427 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

A single grateful thought towards heaven is the most complete prayer.
4428 *Lessing: Minna von Barnhelm.* II. 7. (*E. R. T., Translator.*)

Prayer is a powerful thing; for God has bound and tied himself thereunto.
4429 *Martin Luther: Table Talk. Of Prayer.* No. 333. (*Hazlitt, Translator.*)

Prayer is a strong wall and fortress of the church; it is a goodly Christian's weapon, which no man knows or finds but only he who has the spirit of grace and of prayer.
4430 *Martin Luther: Table Talk. Of Prayer.* No. 329. (*Hazlitt, Translator.*)

God's pleasure is at the end of our prayers.
4431 *Quarles: Enchiridion.* Cent. IV. No. 39.

Let us pray! God is just, he tries us; God is pitiful, he will comfort us; let us pray!
4432 *Joseph Roux: Meditations of a Parish Priest.* Pt. x. civ. (*Hapgood, Translator.*)

The habit of prayer communicates a penetrating sweetness to the glance, the voice, the smile, the tears, — to all one says, or does, or writes.

4433 *Joseph Roux: Meditations of a Parish Priest.* Pt. x. lxxxi. (*Hapgood, Translator.*)

His worst fault is that he is given to prayer. He is something peevish that way; but nobody but has his fault, — but let that pass.

4434 *Shakespeare: The Merry Wives of Windsor.* Act i. Sc. 4.

Let me say amen betimes, lest the devil cross my prayers.

4435 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

Well, if my wind were but long enough to say my prayers, I would repent.

4436 *Shakespeare: The Merry Wives of Windsor.* Act iv. Sc. 5.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.

4437 *Madame de Staël: Corinne.* Bk. x. Ch. 5. (*Isabel Hill, Translator.*)

We ought to pray as we love, by mingling prayer with all our thoughts; we ought to pray, for then we are no more alone; and when resignation shall descend softly into your heart, turn your eyes upon nature. It might be said that every one there finds again his past life, when no traces of it exist among men.

4438 *Mme. de Staël: Germany.* Pt. iv. Ch. 6. (Wight's revision of Murray's edition, 1814.)

Each . . . prays his own prayer.

4439 *Thackeray: English Humorists. Steele.*

PRECEPTS.

Four precepts: to break off customs; to shake off spirits ill-disposed; to meditate on youth; to do nothing against one's genius.

4440 *Hawthorne: American Note-Books. Oct.* 25, 1836.

PREJUDICE.

Prejudice renders a man's virtue his habit, and not a series of unconnected acts. Through just prejudice, his duty becomes a part of his nature.

4441 *Burke: Reflections on the Revolution in France.*

People have prejudices against a nation in which they have no acquaintances.

4442 *Hamerton: Modern Frenchmen. Henri Perreyve.*

Prejudice is the child of ignorance.

4443 *Hazlitt: Sketches and Essays. On Prejudice.*

To be prejudiced is always to be weak; yet there are prejudices so near to laudable that they have been often praised and are always pardoned.

4444 *Johnson: Works.* VI. 225. (Oxford edition, 1825.)

They who, without any previous knowledge of us, think amiss of us, do us no harm: they attack not us, but the phantom of their own imagination.

4445 *La Bruyère: Characters. Of Judgments. (Rowe, Translator.)*

Our estimate of a character always depends much on the manner in which that character affects our own interests and passions.

4446 *Macaulay: Essays. Lord Bacon. (Edinburgh Review, July,* 1837.)

There is nothing stronger than human prejudice.

4447 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Speech, at the Melodeon, Jan.* 28, 1852. *Public Opinion.*

PRESENT, The — *see* **Truth.**

The present is the living sum-total of the whole past.

4448 *Carlyle: Essays. Characteristics. (Edinburgh Review,* No. cviii. 1831.)

The future is purchased by the present.

4449 *Johnson: The Rambler.* No. 178.

PRESS, The — *see* **Books, Newspapers, Slavery.**

The press beginneth to be an oppression of the land.

4450 *Thomas Fuller: History of the Worthies of England.* Ch. 10. *Writers. A Just Complaint of the Numerosity of Needless Books.*

PRETENCE.

There is a false modesty which is vanity; a false glory which is levity; a false grandeur which is meanness; a false virtue which is hypocrisy; and a false wisdom which is prudery.

4451 *La Bruyère: Characters. Of Women. (Rowe, Translator.)*

PRIDE — *see* **Ambition, Discouragement, Riches, Sin, Vanity, Virtue.**

There is no passion which steals into the heart more imperceptibly, and covers itself under more disguises, than pride.

4452 *Addison: The Guardian.* No. 153.

Glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.

4453 *Bacon: Essays. Of Vainglory.*

Pampered vanity is a better thing, perhaps, than starved pride.

4454 *Joanna Baillie: The Election.* Act ii. Sc. 2.

Pride is a fault that great men blush not to own; it is the ennobled offspring of self-love.

4455 *Joanna Baillie: The Second Marriage.* Act ii. Sc. iv.

Pride excites pride and the resistance of pride.

4456 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Pride is essential to a noble character, and the love of praise is one of the civilizing elements.

4457 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Pride, like the magnet, constantly points to one object, self; but, unlike the magnet, it has no attractive pole, but at all points repels.

4458 *Colton: Lacon.*

There is a paradox in pride: it makes some men ridiculous, but prevents others from becoming so.

4459 *Colton: Lacon.*

It is the privilege of every human work which is well done to invest the doer with a certain haughtiness.

4460 *Emerson: Conduct of Life. Wealth.*

In reality, there is perhaps no one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself.

4461 *Benjamin Franklin: Autobiography.* Ch. 6.

Pride is as loud a beggar as want, and a great deal more saucy.

4462 *Benjamin Franklin: Poor Richard's Almanac.*

Pride meets with provocations and disturbances upon almost every occasion.

4463 *Benjamin Franklin: Pennsylvania Gazette, Nov. 20, 1735. On True Happiness.*

Pride that dines on vanity sups on contempt. Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy.

4464 *Benjamin Franklin: Poor Richard's Almanac.*

A proud man is satisfied with his own good opinion, and does not seek to make converts to it. Pride erects a little kingdom of its own, and acts as sovereign in it. Hence we see why some men are so proud they cannot be affronted, like kings who have no peer or equal.

4465 *Hazlitt: Characteristics.* No. 98.

Pride is founded not on the sense of happiness, but on the sense of power.

4466 *Hazlitt: Table Talk.* Second Series. Pt. ii. Essay xxxvi. *On Novelty and Familiarity.*

The truly proud man knows neither superiors nor inferiors. The first he does not admit of: the last he does not concern himself about.

4467 *Hazlitt: Characteristics.* No. 112.

There is no pride on earth like the pride of intellect and science.

4468 *Roswell D. Hitchcock: Eternal Atonement. IV. The Secret Things of God.*

Pride is a vice which pride itself inclines every man to find in others, and to overlook in himself.

4469 *Johnson: Works.* VI. 498. (Oxford edition, 1825.)

Pride is seldom delicate: it will please itself with very mean advantages; and envy feels not its own happiness but when it may be compared with the misery of others.

4470 *Johnson: Rasselas.* Ch. ix.

Nothing is more short-lived than pride.

4471 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Humility is often a feigned submission which we employ to supplant others. It is one of the devices of pride to lower us to raise us; and truly pride transforms itself in a thousand ways, and is never so well disguised and more able to deceive than when it hides itself under the form of humility.

4472 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 254.

If we had no pride we should not complain of that of others.

4473 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 34.

Pride indemnifies itself and loses nothing even when it casts away vanity.

4474 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 33.

Pride counterbalancing all miseries. Either it conceals its miseries; or, if it discover them, it glorifies itself for knowing them.

4475 *Pascal: Thoughts.* Ch. iii., ii. (*Wight, Translator.* Louandre edition.)

Pride is the ape of charity, in show, not much unlike, but somewhat fuller of action.

4476 *Quarles: Enchiridion.* Cent. II. No. 9.

In general, pride is at the bottom of all great mistakes.

4477 *Ruskin: True and Beautiful. Morals and Religion. Conception of God.*

Pride is, indeed, the first and the last among the sins of men; and there is no age in the world in which it has not been unveiled in the power and prosperity of the wicked.

4478 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 43.

We may, in a certain sense, be proud of being immortal: we may be proud of being God's children; we may be proud of loving, thinking, seeing, and of all that we are by no human teaching, but not of what we have been taught by rote; not of the ballast and freight of the ship of the spirit, but only of its pilotage, without which all the freight will only sink it faster, and strew the sea more richly with its ruin.

4479 *Ruskin: The Stones of Venice. The Fall.* Ch. 4, Sec. 8.

He that is proud eats up himself: pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.

4480 *Shakespeare: Troilus and Cressida.* Act ii. Sc. 3.

Pride brings want.

4481 *Vanbrugh: Æsop.* Act iv. Sc. 2.

PRINCIPLE.

A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited, and described. It is a dispensation of Providence, designed to have, not merely an immediate, but a continuous, progressive, and never-ending agency.

4482 *Edward Everett: Orations and Speeches. Oration, Beverly, July* 4, 1835.

Great acts grow out of great occasions, and great occasions spring from great principles, working changes in society, and tearing it up by the roots.

4483 *Hazlitt: Table Talk.* Second series. Pt. i. Essay x. *On Thought and Action.*

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

4484 *Johnson: Rasselas.* Ch. 41.

Principles do not mainly influence even the principled; we talk on principle, but we act on interest.

4485 *Landor: Imaginary Conversations. Lopez Baños and Romero Alpuente.*

PRINTING.

Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school: and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the King, his crown and dignity, thou hast built a paper-mill.

4486 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 7.

PRIVILEGE.

What men prize most is a privilege, even if it be that of chief mourner at a funeral.

4487 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884. *Democracy.*

PROCRASTINATION.

If it is good to use attention to-morrow, how much better is it to do so to-day? If to-morrow it is in your interest to attend, how much more is it to-day, that you may be able to do so to-morrow also, and may not defer it again to the third day.

4488 *Epictetus:* Bk. iv. Ch. 12. *On Attention.* (*Long, Translator.*)

Never leave that till to-morrow which you can do to-day.

4489 *Benjamin Franklin: Poor Richard's Almanac.*

To procrastinate seems inherent in man, for if you do to-day that you may enjoy to-morrow it is but deferring the enjoyment; so that to be idle or industrious, vicious or virtuous, is but with a view of procrastinating the one or the other.

4490 *B. R. Haydon: Table Talk.*

PROFANITY.

Not to speak it profanely.

4491 *Shakespeare: Hamlet.* Act iii. Sc. 2.

PROGRESS — *see* **Change, Industry, Time.**

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.

4492 *Henry Ward Beecher: Life Thoughts.*

Generations are as the days of toilsome mankind; death and birth are the vesper and the matin bells that summon mankind to sleep and to rise refreshed for new advancement. What the father has made, the son can make and enjoy; but has also work of his own appointed him. Thus all things wax and roll onwards: arts, establishments, opinions, nothing is ever completed, but ever completing.

4493 *Carlyle: Sartor Resartus. Organic Filaments.*

Progress begins with the minority. It is completed by persuading the majority, by showing the reason and the advantage of the step forward, and that is accomplished by appealing to the intelligence of the majority.

4494 *George William Curtis: Harper's Magazine, September,* 1886. *Editor's Easy Chair.*

In every department of life — in its business and in its pleasures, in its beliefs and in its theories, in its material developments and in its spiritual connections — we thank God that we are not like our fathers.

4495 *Froude: Short Studies on Great Subjects. On Progress.*

All that is human must retrograde if it do not advance.

4496 *Gibbon: Decline and Fall of the Roman Empire.* Ch. 71.

Cost is the father and compensation is the mother of progress.

4497 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

All the best things and treasures of this world are not to be produced by each generation for itself; but we are all intended, not to carve our work in snow that will melt, but each and all of us to be continually rolling a great white gathering snow-ball, higher and higher, larger and larger, along the Alps of human power.

4498 *Ruskin: Political Economy of Art.* Lecture ii.

The art of nations is to be accumulative, just as science and history are; the work of living men not superseding, but building itself upon the work of the past.

4499 *Ruskin: Political Economy of Art.* Lecture ii.

Progress comes by experiment, and this from ennui that leads to voyages, wars, revolutions, and plainly to change in the arts of expression; that cries out to the imagination, and is the nurse of the invention whereof we term necessity the mother.

4500 *Stedman: Poets of America.* Ch. 8. *Oliver Wendell Holmes.*

Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer.

4501 *Timothy Titcomb (J. G. Holland): Gold-Foil. XIII. Anvils and Hammers.*

Progress is an excellent thing for the world; the conceit of progress is the worst of all things for individuals; and, as the progress of the world depends on the progress of individuals, the conceit of it becomes a dangerous obstacle to the reality.

4502 *E. P. Whipple: Success and its Conditions. Mental and Moral Pauperism.*

PROMISES — *see* **Vows.**

He was ever precise in promise-keeping.

4503 *Shakespeare: Measure for Measure.* Act i. Sc. 2.

PROMPTNESS.

Despatch is the soul of business.

4504 *Lord Chesterfield: Letters to His Son. Feb.* 5, 1750.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day.

4505 *Lord Chesterfield: Letters to His Son. Dec.* 26, 1749.

PROSE — *see* **Poetry.**

The walk of prose is a walk of business along a road with an end to reach, and without leisure to do more than take a glance at the prospect.

4506 *J. C. and A. W. Hare: Guesses at Truth.*

PROSPERITY.

In a State, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.

4507 *Confucius: The Great Learning.* Ch. 10, Sec. 23. (*Legge, Translator.*)

I wish you all sorts of prosperity with a little more taste.

4508 *Le Sage: Gil Blas.* Bk. vii. Ch. 4. (*Smollett, Translator.*)

PROVERBS.

I do not say a proverb is amiss when aptly and seasonably applied; but to be forever discharging them, right or wrong, hit or miss, renders conversation insipid and vulgar.

4509 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions.

4510 *Emerson: Essays. Compensation.*

The proverbs of a nation furnish the index to its spirit, and the results of its civilization.

4511 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. I. An Exordial Essay.*

PROVIDENCE.

Heaven trims our lamps while we sleep.

4512 *A. Bronson Alcott: Table Talk. V. Habits. Sleep.*

Everything that happens in this world is part of a great plan of God running through all time.

4513 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

God's providence is on the side of clear heads.

4514 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Providence is but another name for natural law. Natural law itself would go out in a minute if it were not for the divine thought that is behind it.

4515 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.

4516 *Henry Ward Beecher: Life Thoughts.*

We are apt to believe in Providence so long as we have our own way; but if things go awry, then we think, if there is a God, he is in heaven, and not on earth.

4517 *Henry Ward Beecher: Life Thoughts.*

Surely there are in every man's life certain rubs, doublings, and wrenches, which pass a while under the effects of chance, but at the last, well examined, prove the mere hand of God.

4518 *Sir Thomas Browne: Religio Medici.* Pt. i. Sec. 17.

We are as near heaven by sea as by land.

4519 *Sir Humphrey Gilbert: To his Crew of the Squirrel immediately previous to their Shipwreck.*

However benevolent may be the intentions of Providence, they do not always advance the happiness of the individual. Providence has always higher ends in view, and works in a pre-eminent degree on the inner feelings and disposition.

4520 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 62. *Tegel, Sept.* 10, 1826. (*Catharine M. A. Couper, Trans.*)

Providence certainly does not favor individuals, but the deep wisdom of its counsels extends to the instruction and ennoblement of all.

4521 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 67. (*Catharine M. A. Couper, Translator.*)

Surely the equity of Providence has balanced peculiar sufferings with peculiar enjoyments.

4522 *Johnson: Rasselas.* Ch. 2.

It is not given to our weak intellects to understand the steps of Providence as they occur: we comprehend them only as we look back upon them in the far-distant past.

4523 *George B. McClellan: Oration, West Point, June* 15, 1864.

Providence protects us in all the details of our lot.

4524 *Mme. de Staël: Germany.* Pt. iii. Ch. 7. (Wight's revision of Murray's edition, 1814.)

God tempers the wind to the shorn lamb.

4525 *Laurence Sterne: Sentimental Journey. Maria.*

PRUDENCE — *see* Chance, Circumstances.

There must be in prudence also some master virtue.
4526 *Aristotle: Ethics.* Bk. vi. Ch. 7. (*Browne, Trans.*)

Prudence is a great virtue: prudence is a very great virtue.
4527 *Joanna Baillie: The Second Marriage.* Act ii. Sc. 1.

I knew once a very covetous, sordid fellow, who used to say, Take care of the pence; for the pounds will take care of themselves.
4528 *Lord Chesterfield: Letter, Nov.* 6, 1747.

I recommend you to take care of the minutes, for the hours will take care of themselves.
4529 *Lord Chesterfield: Letters to His Son.*

At a great pennyworth pause a while.
4530 *Benjamin Franklin: Poor Richard's Almanac.*

When we are young we lay up for old age; when we are old we save for death.
4531 *La Bruyère: Characters. Of the Goods of Fortune.* (*Rowe, Translator.*)

There is no praise we have not lavished upon Prudence; and yet she cannot assure to us the most trifling event.
4532 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 65.

Prudence, like experience, must be paid for.
4533 *Sheridan: The School for Scandal.* Act iv. Sc. 3.

PRUDERY.

A nice man is a man of nasty ideas.
4534 *Swift: Thoughts on Various Subjects.*

PUBLIC, The.

The public is poor.
4535 *Quoted by Burke in Speech, Feb.* 11, 1780. *Plan for Economical Reform.*

The public have neither shame nor gratitude.
4536 *Hazlitt: Characteristics.* No. 85.

The majority of a society is the true definition of *the public.*
4537 *Johnson: Debates. Works.* XI. 116. (Oxford edition, 1825.)

PUBLIC OPINION.

In America there is not one single element of civilization that is not made to depend, in the end, upon public opinion.
4538 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Nothing is more unjust or capricious than public opinion.
4539 *Hazlitt: Characteristics.* No. 84.

Public opinion is the mixed result of the intellect of the community acting upon general feeling.

4540 *Hazlitt: Characteristics.* No. 86.

Public opinion is democratic.

4541 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

PUNCTUALITY.

Punctuality is the politeness of kings.

4542 *Louis XVIII.: Best known of his Sayings.*

PUNISHMENT — *see* **Remorse, Sin.**

The power of punishment is to silence, not to confute.

4543 *Johnson: Works.* IX. 499. (Oxford edition, 1825.)

The object of punishment is prevention from evil; it never can be made impulsive to good.

4544 *Horace Mann: Lectures and Reports on Education.* Lecture vii. *On School Punishments.*

PUNS.

I have mentioned puns. They are, I believe, what I have denominated them — the wit of words. They are exactly the same to words which wit is to ideas, and consist in the sudden discovery of relations in language.

4545 *Sydney Smith: Lecture. The Conduct of the Understanding.*

PURITY — *see* **Honor.**

Cleanse the fountain if you would purify the streams.

4546 *A. Bronson Alcott: Table Talk. V. Habits, Chastity.*

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.

4547 *Alexander Smith: Dreamthorp.* Essay i.

Purity of mind and conduct is the first glory of a woman.

4548 *Mme. de Staël: Germany.* Pt. iii. Ch. 19. (Wight's revision of Murray's edition, 1814.)

PURPOSE.

Childhood may do without a grand purpose, but manhood cannot.

4549 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more or better than in time past.

4550 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS., by Hester Lynch Piozzi, London,* 1788. II. 334. (*George Birkbeck Hill, Editor.*)

A man's longest purposes will be his best purposes. It is true, life is short and uncertain; but it is better to live on the short arc of a large circle, than to describe the whole circumference of a small circle.

4551 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Purpose directs energy, and purpose makes energy.

4552 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Purpose is what gives life a meaning.

4553 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

There is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God.

4554 *Ruskin: The Seven Lamps of Architecture. Introductory.*

PUSILLANIMITY — *see* **Cowards.**

Base is the slave that pays.

4555 *Shakespeare: King Henry V.* Act ii. Sc. 1.

PYRAMIDS.

The Pyramids themselves, doting with age, have forgotten the names of their founders.

4556 *Thomas Fuller: The Holy and Profane State. The Holy State. Of Tombs.*

Q.

QUARRELS.

Quarrels would not last long if the fault was only on one side.

4557 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 496.

In a false quarrel there is no true valor.

4558 *Shakespeare: Much Ado about Nothing.* Act v. Sc. 1.

Quarrelling with occasion.

4559 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 5.

Thou! why, thou wilt quarrel with a man that hath a hair more, or a hair less, in his beard than thou hast. Thou wilt quarrel with a man for cracking nuts, having no other reason but because thou hast hazel eyes.

4560 *Shakespeare: Romeo and Juliet.* Act iii. Sc. 1.

Thy head is as full of quarrels as an egg is full of meat.
4561 *Shakespeare: Romeo and Juliet.* Act iii. Sc. 1.

The quarrel is a very pretty quarrel as it stands; we should only spoil it by trying to explain it.
4562 *Sheridan: The Rivals.* Act iv. Sc. 3.

QUOTATION — *see* **Authors, Proverbs.**

I do not think it enough that a quotation tells us plain matter of fact, unless it has some other accidental matter to set it off. Indeed, if a great action, that seldom happens in the course of human affairs, is exactly described in the passage of an old poet, it gives the reader a very agreeable surprise, and may therefore deserve a place on a medal.
4563 *Addison: Works. Dialogues upon the Usefulness of Ancient Medals.* Dialogue iii.

One must be a wise reader to quote wisely and well.
4564 *A. Bronson Alcott: Table Talk. I. Learning, Quotation.*

When found, make a note of.
4565 *Dickens: Dombey and Son.* Ch. 15.

It is generally supposed that where there is no quotation, there will be found most originality. . . . The greater part of our writers, in consequence, have become so original that no one cares to imitate them, and those who never quote, in return are seldom quoted.
4566 *Isaac Disraeli: Curiosities of Literature. Quotation.*

Quotation, like much better things, has its abuses. One may quote till one compiles.
4567 *Isaac Disraeli: Curiosities of Literature. Quotation.*

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.
4568 *Isaac Disraeli: Curiosities of Literature. Quotation.*

The wisdom of the wise and the experience of ages may be preserved by quotation.
4569 *Isaac Disraeli: Curiosities of Literature. Quotation.*

A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good.
4570 *Emerson: Letters and Social Aims. Quotation and Originality.*

All minds quote. Old and new make the warp and woof of every moment. There is no thread that is not a twist of these two strands. . . . We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples and houses, tables and chairs, by imitation. . . .
4571 *Emerson: Letters and Social Aims. Quotation and Originality.*

Every book is a quotation, and every house is a quotation out of all forests and mines and stone-quarries, and every man is a quotation from all his ancestors.

4572 *Emerson: Representative Men. Plato.*

In literature, quotation is good only when the writer whom I follow goes my way, and, being better mounted than I, gives me a cast as we say; but if I like the gay equipage so well as to go out of my road, I had better have gone afoot.

4573 *Emerson: Letters and Social Aims. Quotation and Originality.*

It is as difficult to appropriate the thoughts of others as it is to invent.

4574 *Emerson: Letters and Social Aims. Quotation and Originality.*

Our best thought came from others.

4575 *Emerson: Letters and Social Aims. Quotation and Originality.*

Quotation confesses inferiority.

4576 *Emerson: Letters and Social Aims. Quotation and Originality.*

The profoundest thought or passion sleeps as in a mine, until an equal mind and heart finds and publishes it.

4577 *Emerson: Letters and Social Aims. Quotation and Originality.*

We are as much informed of a writer's genius by what he selects as by what he originates.

4578 *Emerson: Letters and Social Aims. Quotation and Originality.*

I will pick up a few straws here and there over the broad field, and ask you a few moments to look at them.

4579 *Garfield: The Works of James Abram Garfield. Speech, Cleveland, O., Oct.* 11, 1879. *The Democratic Party and Public Opinion.*

It has been said that death ends all things. This is a mistake. It does not end the volume of practical quotations, and it will not until the sequence of the alphabet is so materially changed as to place D where Z now stands.

4580 *Harper's Bazar: Facetiæ, Sept.* 1, 1888.

Classical quotation is the *parole* of literary men all over the world.

4581 *Johnson: Boswell's Life of Johnson.* 1781. (Routledge edition, Vol. iv. Ch. 4.)

Quotations from profane authors, cold allusions, false pathetic, antitheses and hyperboles, are out of doors.

4582 *La Bruyère: The Characters or Manners of the Present Age.* Ch. 15.

Pardon a quotation: I hate it.

4583 *Landor: Imaginary Conversations. Southey and Porson.*

Selections have their justification. They serve a double object, — to introduce and to remind. They provide the unadventurous reader with the easiest way to learn a little of an author he feels he ought to know; and they recall the fruits of fuller study to the memories of those who have passed on to other fields.

4584 *Stanley Lane-Poole: Selections from the Prose Writings of Jonathan Swift. Preface.*

Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves after make the honey, which is all purely their own, and no longer thyme and marjoram; so the several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own; that is to say, his judgment, which is his instruction, labor and study should alone tend to form.

4585 *Montaigne: Essays.* Bk. i. Ch. 25. (*Hazlitt, Translator.*)

I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together.

4586 *Montaigne: Essays.* Bk. iii. Ch. 12. (*Hazlitt, Translator.*)

I quote others only in order the better to express myself.

4587 *Montaigne: Essays.* Bk. i. Ch. 25. (*Hazlitt, Translator.*)

The philosophers Chrysippus and Epicurus were, in this, of two quite contrary humors; for the first did not only in his books mix the passages and sayings of other authors, but entire pieces, and in one the whole "Medea" of Euripides: which gave Apollodorus occasion to say, "that should a man pick out of his writings all that was none of his, he would leave nothing but blank paper;" whereas Epicurus, quite contrary, in three hundred volumes that he left behind him, has not so much as one quotation.

4588 *Montaigne: Essays.* Bk. i. Ch. 25. (*Hazlitt, Translator.*)

Although quotation may, no doubt, be carried to excess, yet there is frequently as much ability in making a happy application of a thought of another writer as in its first conception.

4589 *Ramage: Beautiful Thoughts from French and Italian Authors. Preface.* (First edition.)

A fine quotation is a diamond on the finger of a man of wit, and a pebble in the hand of a fool.

4590 *Joseph Roux: Meditations of a Parish Priest.* Pt. i. lxxiv. (*Hapgood, Translator.*)

Give the author his due, and gain myself praise by reading him.

4591 *John Selden: Table Talk. Books. Authors.*

They have been at a great feast of languages and stolen the scraps.

4592 *Shakespeare: Love's Labor's Lost.* Act v. Sc. 1.

Quotations must be plentifully gathered, and booked in alphabet; to this end, though authors need be little consulted, yet critics, and commentators, and lexicons carefully must. But, above all, those judicious collectors of bright parts, and flowers, and *observandas*, are to be nicely dwelt on; by some called the sieves and bolters of learning, though it is left undetermined whether they dealt in pearls or meal, and consequently, whether we are more to value that which passed through, or what stayed behind.

4593 *Swift: A Tale of a Tub. A Digression in Praise of Digressions.*

QUOTERS.

The quoters who deserve the title, and it ought to be an honorary one, are those who trust to no one but themselves. In borrowing a passage they carefully observe its connection; they collect authorities to reconcile any disparity in them before they furnish the one which they adopt; they advance no fact without a witness, and they are not loose and general in their references.

4594 *Isaac Disraeli: Curiosities of Literature.* Second series. *Quotation.*

Genius borrows nobly.

4595 *Emerson: Letters and Social Aims. Quotation and Originality.*

Next to the originator of a good sentence is the first quoter of it.

4596 *Emerson: Letters and Social Aims. Quotation and Originality.*

I am but a gatherer and disposer of other men's stuff.

4597 *Sir Henry Wotton: Elements of Architecture. Preface.*

R.

RAIN—*see* **Tears.**

Rain! whose soft architectural hands have power to cut stones, and chisel to shapes of grandeur the very mountains, as no artist could ever do.

4598 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

RANK.

Rank is a great beautifier.

4599 *Bulwer-Lytton: The Lady of Lyons.* Act ii. Sc. 1.

RE-ACTION.

A surfeit of admiration or friendship often ends in an indifference worse than hatred or contempt. It is not a lively perception of faults, but a sickly distaste to the very idea of the person formerly esteemed, a palling of the imagination, or a conscious inertness and inability to revive certain feelings, a state from which the mind shrinks with greater repugnance than from any other.

4600 *Hazlitt: Characteristics.* No. 408.

READING — *see* **Authors, Books, Education, Gossip, Literature.**

Reading is to the mind what exercise is to the body. As by the one health is preserved, strengthened, and invigorated, by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed.

4601 *Addison: The Tatler.* No. 147.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts, others to be read, but not curiously, and some few to be read wholly and with diligence and attention.

4602 *Bacon: Essays. Of Studies.*

It is not the reading of many books which is necessary to make a man wise or good, but the well-reading of a few, could he be sure to have the best. And it is not possible to read over many on the same subject in great deal of loss of precious time.

4603 *Richard Baxter: Christian Directory.* Pt. ii. Ch. 16.

Men must read for amusement as well as for knowledge.

4604 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Education.*

Reading is a dissuasion from immorality. Reading stands in the place of company.

4605 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

In science, read by preference the newest works; in literature, the oldest. The classic literature is always modern.

4606 *Bulwer-Lytton: Caxtoniana. Hints on Mental Culture.*

Learn to be good readers, which is perhaps a more difficult thing than you imagine. Learn to be discriminative in your reading; to read faithfully, and with your best attention, all kinds of things which you have a real interest in, — a real, not an imaginary, — and which you find to be really fit for what you are engaged in.

4607 *Carlyle: Miscellanies. Inaugural Address, Edinburgh, April* 2, 1866.

We have not *read* an author till we have seen his object, whatever it may be, as *he* saw it.

4608 *Carlyle: Essays. Goethe's Helena.* (*Foreign Review.* No. ii. 1828.)

If there were no readers there certainly would be no writers. Clearly, therefore, the existence of writers depends upon the existence of readers; and, of course, as the cause must be antecedent to the effect, readers existed before writers. Yet, on the other hand, if there were no writers there could be no readers, so it should appear that writers must be antecedent to readers.

4609 *Paul Chatfield, M.D.* (*Horace Smith*): *The Tin Trumpet. Authors.*

By reading a man does, as it were, antedate his life, and makes himself contemporary with the ages past. And this way of running up beyond one's nativity is much better than Plato's pre-existence; because here a man knows something of the state, and is the wiser for it, which he is not in the other.

4610 *Jeremy Collier: Essays upon Several Moral Subjects. Of the Entertainment of Books.*

The man who is fond of books is usually a man of lofty thought and of elevated opinions.

4611 *George Dawson: Address, Oct.* 26, 1866. *Opening the Birmingham Free Library.*

A great work always leaves us in a state of musing.

4612 *Isaac Disraeli: Literary Character.* Ch. 12.

Living more with books than with men, which is often becoming better acquainted with man himself, though not always with men, the man of letters is more tolerant of opinions than opinionists are among themselves.

4613 *Isaac Disraeli: Literary Character.* Ch. 21.

Readers are capricious. Some will only read old books, as if there were no valuable truths to be discovered in modern publications; while others will only read new books, as if some valuable truths are not among the old. Some will not read a book because they are acquainted with the author, by which the reader may be more injured than the author; others not only read the book, but would also read the man, by which the most ingenious author may be injured by the most impertinent reader.

4614 *Isaac Disraeli: Literary Character. Literary Miscellanies. On Reading.*

If we encountered a man of rare intellect, we should ask him what books he read.

4615 *Emerson: Letters and Social Aims. Quotation and Originality.*

I should as soon think of swimming across the Charles River when I wish to go to Boston, as of reading all my books in originals, when I have them rendered for me in my mother tongue.

4616 *Emerson: Society and Solitude. Books.*

'Tis the good reader that makes the good book; a good head cannot read amiss, in every book he finds passages which seem confidences or asides hidden from all else and unmistakably meant for his ear.

4617 *Emerson: Society and Solitude. Success.*

He that loves reading, has everything within his reach. He has but to desire, and he may possess himself of every species of wisdom to judge and power to perform.

4618 *William Godwin: The Enquirer. Of an Early Taste for Reading.*

The art of reading is to skip judiciously. Whole libraries may be skipped in these days, when we have the results of them in our modern culture without going over the ground again.

4619 *Hamerton: The Intellectual Life.* Letter iv.

There is a fashion in reading as well as in dress, which lasts only for the season. One would imagine that books were, like women, the worse for being old; that they have a pleasure in being read for the first time; that they open their leaves more cordially; that the spirit of enjoyment wears out with the spirit of novelty; and that, after a certain age, it is high time to put them on the shelf.

4620 *Hazlitt: Sketches and Essays. On Reading New Books.*

A taste for reading once created, there can be little difficulty in directing it to its proper objects. . . . But the first step necessary to be taken is to set seriously about arousing the dormant appetite by applying the stimulant; to awaken the torpid intellectual being from its state of inaction to a sense of its existence and of its wants. The after-task, to gratify them, and while gratifying to enlarge and improve them, will prove easy in comparison.

4621 *Sir John Herschel: Address, Jan.* 29, 1833. *To Subscribers to the Windsor and Eton Public Library and Reading-Room.*

There is a gentle, but perfectly irresistible, coercion in a habit of reading well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and is really the last thing he dreams of. . . . It civilizes the conduct of men, and *suffers* them not to remain barbarous.

4622 *Sir John Herschel: Address, Jan.* 29, 1833. *To Subscribers to the Windsor and Eton Public Library and Reading-Room.*

The foundation [of knowledge] must be laid by reading. General principles must be had from books, which, however, must be brought to the test of real life. In conversation you never get a system. What is said upon a subject is to be gathered from a hundred people. The parts which a man gets thus are at such a distance from each other that he never attains to a full view.

4623 *Johnson: Boswell's Life of Johnson. Sunday, April 16, 1775.* (Routledge edition, Vol. ii. Ch. 11.)

What is twice read is commonly better remembered than what is transcribed.

4624 *Johnson: The Idler.* No. 74.

Nothing doth more invite a greedy reader than an unlooked-for subject.

4625 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

If thou wouldst profit by thy reading, read humbly, simply, honestly, and not desiring to win a character for learning.

4626 *Thomas à Kempis: Imitation of Christ.* Bk. i. Ch. 5. (*Benham, Translator.*)

A fool reads a book and understands nothing in it. A witling reads it, he fancies he is perfectly master of it all without exception. A man of discernment sometimes does not comprehend it entirely, he distinguishes what is clear from what is obscure, whilst the *beaux esprits* will have those passages dark which are not, and affect not to understand what is really intelligible.

4627 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

There is nothing like a good long illness for the cultivation of pure literature. It should not be too severe or needlessly painful, for then you may overshoot the mark and be too weary to read or be read to. It is possible to have too much of even the best things. But a proper, comfortable illness, that keeps you in bed, yet leaves you free to read; that banishes all the interruptions of life, the constitutional walks, the stupid visits, the annoying correspondence, the dressing and the undressing, and all the amenities of modern civilization, and allows you to lie at peace and read your fill, is among the best gifts of the gods. You soon forget to be sleepy and lazy, your mind displays an unwonted activity, and you become conscious of an insatiable craving for books.

4628 *Stanley Lane-Poole: Selections from the Prose Writings of Jonathan Swift. Preface.*

No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men.

4629 *John Alfred Langford: The Praise of Books. Preliminary Essay.*

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours.

4630 *John Locke: The Conduct of the Understanding.* Sec. 20. *Reading.*

Authors have a greater right than any copyright, though it is generally unacknowledged or disregarded. They have a right to the reader's civility. There are favorable hours for reading a book, as for writing it, and to these the author has a claim. Yet many people think that when they buy a book they buy with it the right to abuse the author.

4631 *Longfellow: Drift-Wood. Table Talk.*

Have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time? More than that, it annihilates time and space for us.

4632 *Lowell: Democracy and Other Addresses. Address, Chelsea, Mass., Dec.* 22, 1885. *Books and Libraries.*

No man can read with profit that which he cannot learn to read with pleasure.

4633 *Noah Porter: Books and Reading.* Ch. 1.

Reading nourisheth the wit; and when it is wearied with study, it refresheth it, yet not without study.

4634 *Seneca: Works. Epistles.* No. 84. (*Thomas Lodge, Editor.*)

He hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink: his intellect is not replenished; he is only an animal, only sensible in the duller parts.

4635 *Shakespeare: Love's Labor's Lost.* Act iv. Sc. 2.

Given the books of a man, it is not difficult, I think, to detect therein the personality of the man, and the station in life to which he was born.

4636 *Stoddard: William Makepeace Thackeray.* (*Harper's Magazine, September*, 1874.)

The habit of reading is the only enjoyment I know in which there is no alloy. It lasts when all other pleasures fade. It will be there to support you when all other resources are gone. It will be present to you when the energies of your body have fallen away from you. It will last you until your death. It will make your hours pleasant to you as long as you live.

4637 *Trollope: Speech, Dec.* 7, 1868. *Opening of Art Exhibition at Bolton Mechanics' Institution.*

With reference to this habit of reading, I make bold to tell you that it is your pass to the greatest, the purest, and the most perfect pleasure that God has prepared for his creatures.
4638 *Trollope: Speech, Dec. 7, 1868. Opening of Art Exhibition at Bolton Mechanics' Institution.*

REALITY.

Nothing is high because it is in a high place; and . . . nothing is low because it is in a low one.
4639 *Dickens: Speeches, Literary and Social.* IV. *Feb. 7, 1842.*

REASON — *see* **Action, Beauty, Conscience, Law, Silence.**

Reason can tell how love affects us, but cannot tell what love is.
4640 *Henry Ward Beecher: Life Thoughts.*

Reason is a permanent blessing of God to the soul. Without it there can be no large religion.
4641 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

If you will not hear Reason, she will surely rap your knuckles.
4642 *Benjamin Franklin: Poor Richard's Almanac.*

Men possessed with an idea cannot be reasoned with.
4643 *Froude: Short Studies on Great Subjects. The Colonies Once More.*

Reason exercises merely the function of preserving order, is, so to say, the police in the region of art. In life it is mostly a cold arithmetician summing up our follies.
4644 *Heine: Wit, Wisdom, and Pathos. Art Notes. Paris.*

He that could withstand conscience is frighted at infamy, and shame prevails when reason was defeated.
4645 *Johnson: The Rambler.* No. 155.

The philosophy of reasoning, to be complete, ought to comprise the theory of bad as well as of good reasoning.
4646 *John Stuart Mill: System of Logic. On Fallacies.* Bk. v. Ch. 1.

Every why hath a wherefore.
4647 *Shakespeare: The Comedy of Errors.* Act ii. Sc. 2.

Give you a reason on compulsion! if reasons were as plenty as blackberries I would give no man a reason upon compulsion, I.
4648 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them, and when you have them, they are not worth the search.

4649 *Shakespeare: The Merchant of Venice.* Act i. Sc. 1.

There is occasions and causes why and wherefore in all things.

4650 *Shakespeare: King Henry V.* Act v. Sc. 1.

RECOMPENSE.

There never was a person that did anything worth doing, who did not really receive more than he gave.

4651 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

RECREATION.

Thou hast damnable iteration.

4652 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

REFLECTION.

Second thoughts, they say, are best.

4653 *Dryden: The Spanish Friar.* Act ii.

The solitary side of our nature demands leisure for reflection upon subjects on which the dash and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself.

4654 *Froude: Short Studies on Great Subjects. Sea Studies.*

Certain reflections are emotions.

4655 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. i. Ch. 17. (*Benedict, Translator.*)

REGRET.

He never complained about the past, never uttered a vain regret. He considered those words idle and profitless which men employ in pleading against irremediable evils.

4656 *Hamerton: Modern Frenchmen. Francois Rude.*

RELAXATION.

It is the breathing time of day with me.

4657 *Shakespeare: Hamlet.* Act v. Sc. 2.

RELICS.

Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it.

4658 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

RELIGION — *see* **Bigotry, Courage, Creeds, Devotion, Dogma, Enthusiasm, Labor, Liberty, Millennium, Miracles, Morality, Persecution, Philosophy, Piety, Salvation, Society, Sunday, Superstition.**

Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to expatiate in.

4659 *Addison: The Spectator.* No. 494.

Religion is not a method, it is a life, a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.

4660 *Amiel: Journal. Introduction.* (*Mrs. Humphrey Ward, Translator.*)

Religion — that voice of the deepest human experience.

4661 *Matthew Arnold: Culture and Anarchy. Sweetness and Light.*

There was never law, or sect, or opinion did so magnify goodness as the Christian religion doth.

4662 *Bacon: Essays. Of Goodness, and Goodness of Nature.*

All the sobriety which religion needs or requires is that which real earnestness produces.

4663 *Henry Ward Beecher: Life Thoughts.*

All true religion must stand on true morality.

4664 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A man has no more religion than he acts out in his life.

4665 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A man's religion is himself. If he is right-minded toward God, he is religious; if the Lord Jesus Christ is his schoolmaster, then he is Christianly religious.

4666 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Of all joyful, smiling, ever-laughing experiences, there are none like those which spring from true religion.

4667 *Henry Ward Beecher: Life Thoughts.*

Religion, in one sense, is a life of self-denial, just as husbandry, in one sense, is a work of death.

4668 *Henry Ward Beecher: Life Thoughts.*

Religion is the fruit of the Spirit, a Christian character, a true life.

4669 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Religion is using everything for God.

4670 *Henry Ward Beecher: Life Thoughts.*

The body of all true religion consists, to be sure, in obedience to the will of the Sovereign of the world, in a confidence in his declarations, and in imitation of his perfections.

4671 *Burke: Reflections on the Revolution in France.*

Religion is the basis of civil society, and the source of all good and of all comfort.

4672 *Burke: Reflections on the Revolution in France.*

It is well said, in every sense, that a man's religion is the chief fact with regard to him.

4673 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

Religion is life, philosophy is thought; religion looks up, friendship looks in. We need both thought and life, and we need that the two shall be in harmony.

4674 *James Freeman Clarke: Ten Great Religions.* Pt. i. Ch. 7, Sec. 9.

A religion, that is, a true religion, must consist of ideas and facts both; not of ideas alone without facts, for then it would be mere philosophy; nor of facts alone without ideas, of which those facts are the symbols, or out of which they arise, or upon which they are grounded, for then it would be mere history.

4675 *Coleridge: Table Talk. Dec.* 3, 1831.

Religion is, in its essence, the most gentlemanly thing in the world. It will *alone* gentilize, if unmixed with cant; and I know nothing else that will, *alone.*

4676 *Coleridge: Table Talk. May* 5, 1830.

Men will wrangle for religion; write for it; fight for it; die for it; anything but *live for it.*

4677 *Colton: Lacon.*

Religion is civilization, the highest.

4678 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 48.

Religion should be the rule of life, not a casual incident of it.

4679 *Disraeli (Earl of Beaconsfield): Lothair.* Ch. 17.

Sacrifice is the first element of religion, and resolves itself in theological language into the love of God.

4680 *Froude: Short Stories on Great Subjects. Sea Studies.*

There are at bottom but two possible religions — that which rises in the moral nature of man, and which takes shape in moral commandments, and that which grows out of the observation of the material energies which operate in the external universe.

4681 *Froude: Short Studies on Great Subjects. Calvinism.*

The secret of a man's nature lies in his religion, in what he really believes about this world and his own place in it.

4682 *Froude: Thomas Carlyle, First Forty Years.* Vol. ii. Ch. 1.

The religion that does not rule the speech is a failure and a fraud.

4683 *Washington Gladden: Things Old and New. VII. The Taming of the Tongue.*

It is not the business of religion in these days to isolate herself from the world like John the Baptist. She must go down into the world like Jesus Christ.

4684 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Instinct of Worship and Praise.* Sec. 12. *Pleasure.*

The religious instinct will never be replaced by law or even philanthropy.

4685 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Instinct of Worship and Praise.* Sec. 1. *The Instinct of Prayer.*

Let men say what they will, *Roman Catholicism* is a good summer weather religion.

4686 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. Italy.*

Some persons, instead of making a religion for their God, are content to make a god of their religion.

4687 *Sir Arthur Helps: Brevia.*

Religion gives a dignity to distress.

4688 *James Hervey: Meditations among the Tombs.*

Religion implies revelation.

4689 *Roswell D. Hitchcock: Eternal Atonement. V. From Blindness to Vision.*

Religion is not a dogma, nor an emotion, but a service.

4690 *Roswell D. Hitchcock: Eternal Atonement. III. Religion. The Doing of God's Will.*

A man in whom religion is an inspiration, who has surrendered his being to its power, who drinks it, breathes it, bathes in it, cannot speak otherwise than religiously.

4691 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

My idea of the Christian religion is, that it is an inspiration and its vital consequences — an inspiration and a life — God's life breathed into a man and breathed through a man — the highest inspiration and the highest life of every soul which it inhabits; and, furthermore, that the soul which it inhabits can have no high issue which is not essentially religious.

4692 *J. G. Holland: Plain Talks on Familiar Subjects. II. Fashion.*

The theory of religion belongs to poetry, and its practice to painting.

4693 *Mrs. Jameson: Sketches of Art, Literature, and Character.* Pt. ii. Sc. 1.

Religion is fire which example keeps alive, and which goes out if not communicated.

4694 *Joubert: Pensées.* No. 31. (*Attwell, Translator.*)

Religion is neither a theology nor a theosophy; it is more than that, it is a discipline, a law, a yoke, an indissoluble engagement.

4695 *Joubert: Pensées.* No. 24. (*Attwell, Translator.*)

Religion must be loved as a kind of country and nursing-mother. It was religion that nourished our virtues, that showed us heaven, that taught us to walk in the path of duty.

4696 *Joubert: Pensées.* No. 25. (*Attwell, Translator.*)

Religion is the eldest sister of Philosophy; on whatever subjects they may differ, it is unbecoming in either to quarrel, and most so about their inheritance.

4697 *Landor: Imaginary Conversations. David Hume and John Home.*

Life and religion are one, or neither is anything: I will not say neither is growing to be anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor medicine of being. It is life essential.

4698 *George MacDonald: The Marquis of Lossie.* Ch. 61.

Religion without joy, — it is no religion.

4699 *Theodore Parker: Ten Sermons of Religion. Of Conscious Religion as a Source of Joy.*

We are religious by nature.

4700 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

Living religion grows not by the doctrines but by the narratives of the Bible: the best Christian religious doctrine is the life of Christ, and after that the sufferings and deaths of his followers, even those not related in Holy Writ.

4701 *Richter: Levana. Second Fragment.* Ch. iv. Sec. 38. (*A. H., Trans.* Bohn edition.)

It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving.

4702 *Ruskin: The Seven Lamps of Architecture.* Ch. 1, Sec 8.

Freedom of religion is one of the greatest gifts of God to man, without distinction of race and color. He is the author and lord of conscience, and no power on earth has a right to stand between God and the conscience.

4703 *Philip Schaff: Church and State in the United States. II. The American System Compared with Other Systems.* Sec 4.

Religion and liberty are inseparable. Religion is voluntary, and cannot and ought not to be forced.

4704 *Philip Schaff: Church and State in the United States. I. The American Theory of the Relation of Church and State.*

Religion amongst men appears to me like the learning they get at school. Some men forget all they learned, others spend upon the stock, and some improve it. So some men forget all the religion that was taught them when they were young, others spend upon that stock, and some improve it.

4705 *John Selden: Table Talk. Religion.*

Religion is like the fashion. One man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming.

4706 *John Selden: Table Talk. Religion.*

In religion, as in friendship, they who profess most are the least sincere.

4707 *Sheridan: The Duenna.* Act iii. Sc. 3.

Religion is nothing if it is not everything; if existence is not filled with it; if we do not incessantly maintain in the soul this belief in the invisible, this self-devotion, this elevation of desire, which ought to triumph over the low inclinations to which our nature exposes us.

4708 *Mme. de Staël: Germany.* Pt. iv. Ch. 1. (Wright's revision of Murray's edition, 1814.)

The language of religion can alone suit every situation and every mode of feeling.

4709 *Mme. de Staël: Germany.* Pt. iv. Ch. 6. (Wright's revision of Murray's edition, 1814.)

A man who feels that his religion is a slavery has not begun to comprehend the real nature of religion.

4710 *Timothy Titcomb (J. G. Holland): Gold-Foil. IV. Perfect Liberty.*

In vain do science and philosophy pose as the arbiters of the human mind, of which they are in fact only the servants. Religion has provided a conception of life, and science travels in the beaten path. Religion reveals the meaning of life, and science only applies this meaning to the course of circumstances.

4711 *Tolstoï: My Religion.* Ch. 7.

REMEDY.

It often happens in morals, as well as in physics, that the remedy is worse than the disease.

4712 *James Fenimore Cooper: Miles Wallingford.* Ch. 30.

REMEMBRANCE — *see* **Memory.**

The leafy blossoming present time springs from the whole past, remembered and unrememberable.

4713 *Carlyle: Cromwell's Letters and Speeches. Introduction.* Ch. 1.

REMORSE.

That is the bitterest of all, — to wear the yoke of our own wrong-doing.

4714 *George Eliot: Daniel Deronda.* Bk. v. Ch. 36.

The greatest chastisement that a man may receive who hath outraged another, is to have done the outrage; and there is no man who is so rudely punished as he that is subject to the whip of his own repentance.

4715 *Seneca: Works. Of Anger.* Bk. 3. Ch. 26. (Thomas Lodge, editor.)

Judgment hath bred a kind of remorse in me.

4716 *Shakespeare: Richard III.* Act i. Sc. 4.

REPENTANCE — *see* **Forgiveness.**

Our repentance is not so much sorrow for the ill we have done, as fear of the ill that may happen to us.

4717 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 80.

Repentance is no other than a recanting of the will, and opposition to our fancies, which lead us which way they please.

4718 *Montaigne: Essays.* Bk. iii. Ch. 2. (*Hazlitt, Translator.*)

Well, I'll repent, and that suddenly, while I am in some liking: I shall be out of heart shortly, and then I shall have no strength to repent. An' I have not forgotten what the inside of a church is made of; I am a peppercorn, a brewer's horse; the inside of a church! Company, villanous company, hath been the spoil of me.

4719 *Shakespeare: King Henry IV.* Pt. i. Act iii. Sc. 3.

God *never* pardons: his laws are irrevocable, the mind that deserts its better knowledge must suffer.

God *always* pardons; for remorse is penitence, and penitence is new life, and returning peace.

4720 *William Smith: Thorndale.* Pt. ii. *The Development of Society.* Sec. 13. *Science and Religion.*

Repentance must be something more than mere remorse for sins: it comprehends a change of nature befitting heaven.

4721 *Lew. Wallace: Ben-Hur.* Bk. vi. Ch. 2.

REPOSE.

The repose necessary to all beauty is repose, not of inanition, nor of luxury, nor of irresolution, but the repose of magnificent energy and being; in action, the calmness of trust and determination; in rest, the consciousness of duty accomplished and of victory won; and this repose and this felicity can take place as well in the midst of trial and tempest, as beside the waters of comfort.

4722 *Ruskin: Modern Painters.* Pt. iii. Sec. i. Ch. 13, § 12.

REPROACH.

True invective requires great imagination.

4723 *George William Curtis: Harper's Magazine, October*, 1886. *Editor's Easy Chair.*

REPUBLICS — *see* **Government, Slavery, Society.**

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, — entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns, and the surest bulwarks against anti-republican tendencies; the preservation of the General Government in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad; . . . freedom of religion; freedom of the press; freedom of person under the protection of *habeas corpus;* and trials by juries impartially selected, — these principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation.

4724 *Thomas Jefferson: Inaugural Address, March* 4, 1801.

REPUTATION — *see* **Ambition, Authors, Opinion.**

A reputation for good judgment, for fair dealing, for truth, and for rectitude, is itself a fortune.

4725 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

A good name is better than bags of gold.

4726 *Cervantes: Don Quixote.* Pt. ii. Ch. 34. (*Jarvis, Translator.*)

The reputation of a woman may also be compared to a mirror of crystal, shining and bright, but liable to be sullied by every breath that comes near it.

4727 *Cervantes: Don Quixote.* Pt. i. Bk. iv. Ch. 33. (*Jarvis, Translator.*)

The great difficulty is first to win a reputation; the next to keep it while you live; and the next to preserve it after you die, when affection and interest are over, and nothing but sterling excellence can preserve your name.

4728 *B. R. Haydon: Table Talk.*

A man's reputation is not in his own keeping, but lies at the mercy of the profligacy of others. Calumny requires no proof.

4729 *Hazlitt: Characteristics.* No. 194.

How many people live on the reputation of the reputation they might have made!

4730 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 3.

Reputation is but a synonym of popularity: dependent on suffrage, to be increased or diminished at the will of the voters.

4731 *Mrs. Jameson: Memoirs and Essays. Washington Allston.*

Reputation, like beavers and cloaks, shall last some people twice the time of others.

4732 *Douglas Jerrold: Specimens of Jerrold's Wit. Reputations.*

Men, and almost all sorts of creatures, have their reputation by distance.

4733 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

The two chief things that give a man reputation in counsel, are the opinion of his honesty, and the opinion of his wisdom; the authority of those two will persuade.

4734 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Reputation is a jewel which nothing can replace; it is ten thousand times more valuable capital than your diamonds.

4735 *Laboulaye: Abdallah.* Ch. 5. (*Mary L. Booth, Translator.*)

Reputation is in itself only a farthing-candle, of wavering and uncertain flame, and easily blown out, but it is the light by which the world looks for and finds merit.

4736 *Lowell: Among My Books. Keats.*

It is a maxim with me that no man was ever written out of reputation but by himself.

4737 *Monk: Life of Bentley.* Page 90.

And the final event to himself [1] has been that, as he rose like a rocket, he fell like a stick.

4738 *Thomas Paine: Letter to the Addressers.*

[1] Mr. Burke.

Say nothing good of yourself, you will be distrusted; say nothing bad of yourself, you will be taken at your word.

4739 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune.* No. 22. (*Hapgood, Trans.*)

Die two months ago, and not forgotten yet? Then there's hope a great man's memory may outlive his life half a year.

4740 *Shakespeare: Hamlet.* Act iii. Sc. 2.

I would thou and I knew where a commodity of good names were to be bought.

4741 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

Men's evil manners live in brass; their virtues we write in water.

4742 *Shakespeare: King Henry VIII.* Act iv. Sc. 2.

Reputation is an idle and most false imposition: oft got without merit, and lost without deserving.

4743 *Shakespeare: Othello.* Act ii. Sc. 3.

Do not fall short of your reputation.

4744 *Stobaeus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Trans., in Greek Wit.*)

I would rather make my name than inherit it.

4745 *Thackeray: The Virginians.* Ch. 26.

Reputation is a jewel.

4746 *Vanbrugh: The Provoked Wife.* Act i. Sc. 2.

The tenure of a literary reputation is the most uncertain and fluctuating of all.

4747 *Charles Dudley Warner: Washington Irving.* Ch. 1. (*American Men of Letters.*)

Associate with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company.

4748 *George Washington: Social Maxims.*

RESEMBLANCE — *see* **Face.**

Family likeness has often a deep sadness in it.

4749 *George Eliot: Adam Bede.* Ch. 4.

RESENTMENT.

Resentment gratifies him who intended an injury, and pains him unjustly who did not intend it.

4750 *Johnson: Boswell's Life of Johnson.* IV. 367. (*George Birkbeck Hill, Editor,* 1887.)

RESIGNATION.

Thought leads to resignation.

4751 *Amiel: Journal, April* 14, 1866. (*Mrs. Humphrey Ward, Translator.*)

That what cannot be repaired is not to be regretted.

4752 *Johnson: Rasselas.* Ch. 4.

RESOLUTIONS.

Precious beyond price are good resolutions. Valuable beyond price are good feelings.

4753 *Hugh R. Haweis: Speech in Season.* Bk. iii. *The Prodigal.* Sec. 341. *The Resolve.*

RESPECT.

Proper respect for some persons is best preserved by avoiding their neighborhood.

4754 *George William Curtis: The Potiphar Papers. I. Our Best Society.*

Men are respectable only as they respect.

4755 *Emerson: Lectures and Biographical Sketches. The Sovereignty of Ethics.*

Never let familiarity exclude respect.

4756 *Vanbrugh: Æsop.* Act v. Sc. 1.

RESPECTABILITY.

To be respectable implies a multitude of little observances, from the strict keeping of Sunday, down to the careful tying of a cravat.

4757 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 12.

RESPONSIBILITY.

We are a compound of both here and hereafter; we shall be made responsible for the actions of both while here. Anything beyond this is beyond our power to prove, and would be of no real value if we could.

4758 *B. R. Haydon: Table Talk.*

The plea of ignorance will never take away our responsibilities.

4759 *Ruskin: Lectures on Architecture and Painting.* Lecture ii.

Responsibility walks hand in hand with capacity and power.

4760 *Timothy Titcomb (J. G. Holland): Gold-Foil. XIV. Every Man has his Place.*

RESPONSIVENESS.

Toward the soul which places itself in the attitude of reception, all things flow. For such a soul are all good gifts fashioned in heaven.

4761 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

REST.

Rest is for the dead.

4762 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 5. *Journal, June* 22, 1830.

RESTRAINT.

When you have anything to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else.

4763 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 25.

RESULTS.

There is no chance in results.

4764 *Emerson: Conduct of Life. Power.*

Effects will always correspond to causes.

4765 *Hume: Essays. III. That Politics may be Reduced to a Science.*

Let the end try the man.

4766 *Shakespeare: King Henry IV.* Pt. ii. Act ii. Sc. 2.

RESURRECTION.

Happy are we if on the body of the resurrection we can bear the face with which victorious Christians leave the earth.

4767 *Samuel Willoughby Duffield: Fragments.*

REVELATION.

I am verily persuaded the Lord has more truth yet to break forth out of his holy word. . . . I beseech you, remember (it is an article of your church covenant) that you be ready to receive whatever truth shall be made known to you from the word of God.

4768 *John Robinson: Farewell Address to the Pilgrims.* 1620.

REVENGE — *see* **Forgiveness.**

In revenge, haste is criminal.

4769 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out; for as for the first wrong it doth but offend the law, but the revenge of that wrong putteth the law out of office.

4770 *Bacon: Essays. Of Revenge.*

You owe me no thanks: that revenge was sweet.

4771 *Bulwer-Lytton: Money.* Act v. Sc. 4.

An act by which we make one friend and one enemy is a losing game; because revenge is a much stronger principle than gratitude.

4772 *Colton: Lacon.*

Revenge is a debt, in the paying of which the greatest knave is honest and sincere, and, so far as he is able, punctual.

4773 *Colton: Lacon.*

Revenge is fever in our own blood, to be cured only by letting the blood of another; but the remedy too often produces a relapse, which is remorse — a malady far more dreadful than the first disease, because it is incurable.

4774 *Colton: Lacon.*

There's small revenge in words, but words may be greatly revenged.

4775 *Benjamin Franklin: Poor Richard's Almanac.*

Revenge is profitable.

4776 *Gibbon: Decline and Fall of the Roman Empire.* Ch. 11.

By this leek, I will most horribly revenge: I eat and eat, I swear.

4777 *Shakespeare: King Henry V.* Act v. Sc. 1.

If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge.

4778 *Shakespeare: The Merchant of Venice.* Act iii. Sc.1.

If it will feed nothing else, it will feed my revenge.

4779 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

The whirligig of time brings in his revenges.

4780 *Shakespeare: Twelfth Night.* Act v. Sc. 1.

Revenge is the naked idol of the worship of a semi-barbarous age.

4781 *Shelley: A Defence of Poetry.*

A readiness to resent injuries is a virtue only in those who are slow to injure.

4782 *Sheridan: A Trip to Scarborough.* Act v. Sc. 1.

The vengeful thought that has root merely in the mind is but a dream of idlest sort which one clear day will dissipate; while revenge the passion is a disease of the heart which climbs up, up to the brain, and feeds itself on both alike.

4783 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

REVERENCE.

In reverence is the chief joy and power of life.

4784 *Ruskin: Lectures in Art.* Lecture ii. Sec. 65.

The human mind is not capable of more than a certain amount of admiration or reverence, and that which was given to Horace was withdrawn from David.

4785 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 101.

To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery; often, it is the noblest state in which a man can live in this world.

4786 *Ruskin: The Stones of Venice. The Sea-Stories.* Ch. 6, Sec. 15.

If we wish ourselves to be high, we should treat that which is over us as high.

4787 *Trollope: Thackeray.* Ch. 1. (*English Men of Letters.*)

REVOLUTIONS.

Great revolutions, whatever may be their causes, are not lightly commenced, and are not concluded with precipitation.

4788 *Disraeli (Earl of Beaconsfield): Address, House of Commons, Feb. 5, 1863. On Speech.*

Whether a revolution succeeds or fails, men of great hearts will always be sacrificed to it.

4789 *Heine: Scintillations. Excerpts. Men, Manners, and Society.*

Revolutions are not made: they come. A revolution is as natural a growth as an oak. It comes out of the past. Its foundations are laid far back.

4790 *Wendell Phillips: Orations, Speeches, Lectures and Letters. Speech, at the Melodeon, Jan. 28, 1852. Public Opinion.*

Revolutions never go backward.

4791 *Wendell Phillips: Orations, Speeches, Lectures and Letters. Speech, Boston, Mass., Feb. 17, 1861. Progress.*

To reject an established government, to break up a political constitution, is revolution.

4792 *Daniel Webster: Speech, United States Senate, Feb. 16, 1833. The Constitution not a Compact between Sovereign States.*

RICHES — *see* **Avarice, Benevolence, Character, Competency, Contentment, Honesty, Misers, Money, Poverty, Self-Sacrifice, Wealth.**

I cannot call riches better than the baggage of virtue; the Roman word is better, *impedimenta;* for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory; of great riches there is no real use, except it be in the distribution; the rest is but conceit.

4793 *Bacon: Essays. Of Riches.*

Seek not proud riches, but such as thou may'st get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract nor friarly contempt of them.

4794 *Bacon: Essays. Of Riches.*

Riches are not an end of life, but an instrument of life.

4795 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Riches without law are more dangerous than is poverty without law.

4796 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Wealth.*

Riches are able to solder up abundance of flaws.

4797 *Cervantes: Don Quixote.* Pt. ii. Ch. 19. (*Jarvis, Translator.*)

Riches are of little avail in many of the calamities to which mankind are liable.

4798 *Cervantes: Don Quixote.* Pt. i. Bk. iii. Ch. 24. (*Jarvis, Translator.*)

He is the rich man who can avail himself of all men's faculties. He is the richest man who knows how to draw a benefit from the labors of the greatest number of men, — of men in distant countries and in past times.

4799 *Emerson: Conduct of Life. Wealth.*

Sir, money, money, the most charming of all things — money, which will say more in one moment than the most eloquent lover can in years. Perhaps you will say a man is not young; I answer, he is rich; he is not genteel, handsome, witty, brave, good-humored, but he is rich, rich, rich, rich, rich, — that one word contradicts everything you can say against him.

4800 *Fielding: The Miser.* Act iii.

The riches of a country are to be valued by the quantity of labor its inhabitants are able to purchase, and not by the quantity of silver and gold they possess; which will purchase more or less labor, and therefore is more or less valuable, as is said before, according to its scarcity or plenty.

4801 *Benjamin Franklin: A Modest Inquiry into the Nature and Necessity of a Paper Currency.*

The greatest luxury of riches is, that they enable you to escape so much good advice. The rich are always advising the poor; but the poor seldom venture to return the compliment.

4802 *Sir Arthur Helps: Brevia.*

It is better to *live* rich than to *die* rich.

4803 *Johnson: Boswell's Life of Johnson.* III. 304. (*George Birkbeck Hill, Editor*, 1887.)

Men who could willingly resign the luxuries and sensual pleasures of a large fortune cannot consent to live without the grandeur and the homage.

4804 *Johnson: Works.* IX. 309. (Oxford edition, 1825.)

Of riches it is not necessary to write the praise. Let it, however, be remembered that he who has money to spare has it always in his power to benefit others, and of such power a good man must always be desirous.

4805 *Johnson: Boswell's Life of Johnson.* IV. 152. (*George Birkbeck Hill, Editor*, 1887.)

Riches, perhaps, do not so often produce crimes as incite accusers.
4806 *Johnson: The Rambler.* No. 172.

If we are rich with the riches which we neither give nor enjoy, we are rich with the riches which are buried in the caverns of the earth.
4807 *Veeshnoo Sarma: Heetopades.* (*Wilkins, Trans.*)

The shortest way to riches is by contempt of riches.
4808 *Seneca: Works. Epistles.* No. 62. (*Thomas Lodge, Editor.*)

Get rich by honesty.
4809 *Stobœus: Flor.* III. 80. *Maxims of the "Seven Wise Men."* (*F. A. Paley, Trans., in Greek Wit.*)

To be thought rich is as good as to be rich.
4810 *Thackeray: The Virginians.* Ch. 24.

RIDICULE.

Ridicule, the weapon of all others most feared by enthusiasts of every description, and which, from its predominance over such minds, often checks what is absurd, and fully as often smothers that which is noble.
4811 *Walter Scott: Quentin Durward.* Ch. 34.

RIGHT.

Right is more beautiful than private affection, and is compatible with universal wisdom.
4812 *Emerson: Representative Men. Shakespeare.*

Try and be right as well as sincere.
4813 *Hugh R. Haweis: Speech in Season.* Bk. i. *The Action of Prayer Explained in a New Way.* Sec. 191. *Emotion and Thought.*

If men would only take the chances of doing right because it is right, instead of the immediate certainty of the advantage of doing wrong, how much happier would their lives be.
4814 *B. R. Haydon: Table Talk.*

Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.
4815 *Lincoln: The Life, Public Services, and State Papers of Abraham Lincoln.* Ch. 3. *Address, New-York City, Feb.* 27, 1859.

The proof of a thing's being right is, that it has power over the heart; that it excites us, wins us, or helps us.
4816 *Ruskin: Lectures on Architecture and Painting* Lecture i.

RIGHTEOUSNESS.

The Saviour comes in the strength of righteousness. Righteousness is at the bottom of all things. Righteousness is thorough; it is the very spirit of unsparing truth.

4817 *Phillips Brooks: Sermons. III. The Conqueror from Edom.*

So I like life and I like righteousness; if I cannot keep the two together, I will let life go and choose righteousness.

4818 *Mencius:* Pt. vi. Ch. 10, Sec. i. (*Legge, Trans.*)

RIGHTS.

No man's conscience can tell him the rights of another man; they must be known by rational investigation or historical inquiry.

4819 *Johnson: Boswell's Life of Johnson.* II. 234. (*George Birkbeck Hill, Editor.*)

Reparation for our rights at home, and security against the like future violations.

4820 *William Pitt (Earl of Chatham): Letter, Sept.* 29, 1770. *To the Earl of Shelburne.*

We hear in these days a great deal respecting Rights, — the rights of private judgment, the rights of labor, the rights of property, and the rights of man. Rights are grand things, divine things in this world of God's; but the way in which we expound these rights, alas! seems to me to be the very incarnation of selfishness. I can see nothing very noble in a man who is forever going about calling for his own rights. Alas! alas! for the man who feels nothing more grand in this wondrous, divine world than his own rights.

4821 *Frederick W. Robertson: Lectures and Addresses. Skeptical Publications. Lecture, April* 18, 1850. *To Workingmen.*

RIVERS.

A river is the cosiest of friends. You must love it and live with it before you can know it.

4822 *George William Curtis: Lotus-Eating. The Hudson and the Rhine.*

Rivers are highways that move on, and bear us whither we wish to go.

4823 *Pascal: Thoughts.* Ch. ix., xxxviii. (*Wight, Translator.* Louandre edition.)

RIVULETS.

Every stream in the forest gets out of the forest ultimately; and he who follows a rivulet, if he can only follow it long enough, will emerge at last from its labyrinthine dells.

4824 *Hamerton: The Sylvan Year. November.*

ROMANCE.

Romance, like a ghost, eludes touching. It is always where you were, not where you are. The interview or the conversation was prose at the time, but it is poetry in memory.

4825 *George William Curtis: Lotus-Eating. Saratoga.*

Every form of human life is romantic.

4826 *Thomas Wentworth Higginson: Atlantic Essays. A Plea for Culture* (1867).

ROYALTY.

Princes are like to heavenly bodies, which cause good or evil times, and which have much veneration, but no rest.

4827 *Bacon: Essays. Of Empire.*

It is one of the wretchednesses of the great that they have no approved friends. Kings are the most solitary beings on earth.

4828 *William Ellery Channing: Note-Book. Friendship.*

A loyal nation loves to see that rank to which it renders the homage of a wise convention rendering in return a noble homage to those masterpieces of native genius and imaginative thought which are both the representatives and the monuments of a people.

4829 *Robert Lord Lytton: Speeches of Edward Lord Lytton. Prefatory Memoir.*

S.

SABBATH, The — *see* Sunday.

Sabbath-days, — quiet islands on the tossing sea of life.

4830 *Samuel Willoughby Duffield: Fragments.*

SADNESS.

Those who have known grief seldom seem sad.

4831 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 4.

SALT.

Salt is white and pure, — there is something holy in salt.

4832 *Hawthorne: American Note-Books. Salem, Oct.* 4, 1840.

SALVATION.

Its no my view o' human life that a man's sent into the warld just to save his soul, an' creep out again. An' I said I wad leave the savin' o' my soul to Him that made my soul; it was in richt gude keepin' there, I'd warrant.

4833 *Charles Kingsley: Alton Locke.* Ch. 33.

I believe that the root of almost every schism and heresy from which the Christian church has ever suffered has been the effort of men to earn rather than to receive their salvation.

4834 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 15, § 11.

SARCASM.

The arrows of sarcasm are barbed with contempt. . . . It is the sneer in the satire, or the ridicule that galls and wounds.

4835 *Washington Gladden: Things Old and New. VII. The Taming of the Tongue.*

SATIRE — *see* **Satirists.**

Satire is at once the most agreeable and most dangerous of mental qualities. It always pleases when it is refined, but we always fear those who use it too much; yet satire should be allowed when unmixed with spite, and when the person satirized can join in the satire.

4836 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. Reflections on Various Subjects. On Difference of Character.*

Among those who are able to understand it, satire has a power of fascination that no other written thing possesses.

4837 *Stanley Lane-Poole: Selections from the Prose Writings of Jonathan Swift. Preface.*

Satire is a sort of glass wherein beholders do generally discover everybody's face but their own, which is the chief reason for that kind reception it meets with in the world.

4838 *Swift: The Battle of the Books. Preface.*

The laughter which it creates is impish and devilish, the very mirth of fiends, and its wit the gleam and glare of infernal light.

4839 *E. P. Whipple: Literature and Life. Wit and Humor.*

SATIRISTS — *see* **Satire.**

Satirists gain the applause of others through fear, not through love.

4840 *Hazlitt: Characteristics.* No. 72.

SATISFACTION.

Every real need is stilled, and every vice is stimulated by satisfaction.

4841 *Amiel: Journal, Dec.* 15, 1859. (*Mrs. Humphrey Ward, Translator.*)

SCANDAL.

A man dishonored is worse than dead.

4842 *Cervantes: Don Quixote.* Pt. i. Ch. 33. (*Jarvis, Translator.*)

A cruel story runs on wheels, and every hand oils the wheels as they run.

4843 *Ouida: Wisdom, Wit, and Pathos. Moths.*

SCHOLARS — *see* **Scholarship, Versatility.**

In the true literary man there is thus ever, acknowledged or not by the world, a sacredness; he is the light of the world; the world's priest, — guiding it, like a sacred pillar of fire, in its dark pilgrimage through the waste of time.

4844 *Carlyle: Heroes and Hero Worship. The Hero as Man of Letters.*

A great scholar, in the highest sense of the term, is not one who depends simply on an infinite memory, but also on an infinite and electrical power of combination; bringing together from the four winds, like the Angel of the Resurrection, what else were dust from dead men's bones, into the unity of breathing life.

4845 *De Quincey: Essays. On Pope.*

The resources of the scholar are proportioned to his confidence in the attributes of the intellect.

4846 *Emerson: Miscellanies. Literary Ethics.*

To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of a scholar.

4847 *Johnson: Rasselas.* Ch. 8.

The mind of the scholar, if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters, even, than hang forever rusting on the wall.

4848 *Longfellow: Hyperion.* Bk. i. Ch. 8.

A scholar has no ennui.

4849 *Richter: Hesperus.* Ch. 8. (*Brooks, Translator.*)

SCHOLARSHIP — *see* **Power.**

Scholarship, save by accident, is never the measure of a man's power.

4850 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

SCIENCE — *see* **Art, Christianity, Genius, Language, Poetry.**

Books must follow sciences, and not sciences books.

4851 *Bacon: Proposition touching Amendment of Laws.*

Scientific, like spiritual truth, has ever from the beginning been descending from Heaven to man.

4852 *Disraeli (Earl of Beaconsfield): Lothair. Preface.*

What art was to the ancient world, science is to the modern.

4853 *Disraeli (Earl of Beaconsfield): Coningsby.* Bk. iv. Ch. 1.

Science distinguishes a man of honor from one of those athletic brutes whom undeservedly we call heroes.

4854 *Dryden: Fables. Preface.*

Science does not know its debt to imagination.

4855 *Emerson: Letters and Social Aims. Poetry and Imagination.*

Science . . . necessitates a faith commensurate with the grander orbits and universal laws which it discloses. Yet it does not surprise the moral sentiment. That was older, and awaited expectant these larger insights.

4856 *Emerson: Letters and Social Aims. Progress of Culture.*

Steam is no stronger now than it was a hundred years ago, but it is put to better use.

4857 *Emerson: Conduct of Life. Wealth.*

Science sees signs: Poetry, the thing signified.

4858 *J. C. and A. W. Hare: Guesses at Truth.*

Science is teaching man to know and reverence truth, and to believe that only as far as he knows and loves it can he live worthily on earth, and vindicate the dignity of his spirit.

4859 *Moses Harvey: Where are We and Whither Tending?* Lecture i.

We hail science as man's truest friend and noblest helper.

4860 *Moses Harvey: Science and Religion.* (*Maritime Monthly, November*, 1873.)

Science is a first-rate piece of furniture for a man's upper chamber if he has common sense on the ground floor. But if a man hasn't got plenty of good common sense, the more science he has the worse for his patient.

4861 *Holmes: The Poet at the Breakfast-Table.* Ch. 5.

Steam, that great civilizer.

4862 *Freeman Hunt: Lives of American Merchants. Introductory Essay.*

Science is, . . . like virtue, its own exceeding great reward.

4863 *Charles Kingsley: Health and Education. Science.*

Science is the systematic classification of experience.

4864 *George Henry Lewes: The Physical Basis of Mind.* Prob. i. Ch. 1.

In the earliest ages science was poetry, as in the latter poetry has become science.

4865 *Lowell: Among My Books. Witchcraft.*

Science has not solved difficulties, only shifted the points of difficulty.

4866 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Science is busy with the hither-end of things, not the thither-end.

4867 *Charles H. Parkhurst: Sermons. IV. Walking by Faith.*

Science has penetrated the constitution of nature, and unrolled the mysterious pages of its history, and started again many, as yet, unanswered questions in respect to the mutual relations of matter and spirit, of nature and of God.

4868 *Noah Porter: Fifteen Years in the Chapel of Yale College.*

Science dissects death.

4869 *Frederick W. Robertson: Lectures and Addresses. On the Influence of Poetry.*

The work of science is to substitute facts for appearances, and demonstrations for impressions.

4870 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 8.

Science deals exclusively with things as they are in themselves.

4871 *Ruskin: The Stones of Venice. The Fall.* Ch. 2, Sec. 8.

Science has but one fashion, — to lose nothing once gained.

4872 *Stedman: Poets of America.* Ch. 8. *Oliver Wendell Holmes.*

SCORN.

As we scorn them who scorn us, so the contempt of the world (not seldom) makes men proud.

4873 *Hazlitt: Characteristics.* No. 123.

SCULPTORS.

The sculptor does not work for the anatomist, but for the common observer of life and nature.

4874 *Ruskin: True and Beautiful. Sculpture.*

The sculptor must paint with his chisel; half his touches are not to realize, but to put power into, the form. They are touches of light and shadow, and raise a ridge, or sink a hollow, not to represent an actual ridge or hollow, but to get a line of light, or a spot of darkness.

4875 *Ruskin: The Seven Lamps of Architecture.* Ch. 5, Sec. 21.

SCULPTURE — *see* **Art, Moonlight, Pictures.**

Sculpture is not the mere cutting of the *form* of anything in stone; it is the cutting of the *effect* of it. Very often the true form, in the marble, would not be in the least like itself.

4876 *Ruskin: The Seven Lamps of Architecture.* Ch. 5, Sec. 21.

The beauty of a plastic work is, above all, plastic; and an art always degenerates when, discarding its own peculiar means for exciting interest, it borrows those of another art.

4877 *Taine: The Ideal in Art.* Sec. 1, 5.

SEASONS, The — *see* **Autumn, Springtime, Winter.**

In the journey of the year, the autumn is Venice, spring is Naples, certainly, and the majestic maturity of summer is Rome.

4878 *George William Curtis: Lotus-Eating. Newport.*

SEA-WEED.

The loosest weed that drifts and waves under the heaving of the sea, or hangs heavily on the brown and slippery shore, has a marked strength, structure, elasticity, gradation of substance; its extremities are more finely fibred than its centre, its centre than its root: every fork of its ramification is measured and proportioned; every wave of its languid lines is love. It has its allotted size, and place, and function: it is a specific creature.

4879 *Ruskin: The Seven Lamps of Architecture.* Ch. 4, Sec. 10.

SECRECY — *see* **Curiosity.**

Secrecy is the element of all goodness; even virtue, even beauty is mysterious.

4880 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 4. *Diary, Craigenputtock, September, about the* 28*th*, 1830.

A secret is like silence: you cannot talk about it, and keep it. It is like money: when once you know there is any concealed, it is half discovered.

4881 *Paul Chatfield, M.D. (Horace Smith): The Tin Trumpet. Secrets.*

If a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it wherever it is his interest to tell it. But women and young men are very apt to tell what secrets they know from the vanity of having been trusted.

4882 *Chesterfield: Letters, Sentences, and Maxims.*

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

4883 *Colton: Lacon.*

Secrecy has been well termed the soul of all great designs; perhaps more has been effected by concealing our own intentions than by discovering those of our enemy. But great men succeed in both.

4884 *Colton: Lacon.*

He only is secret who never was trusted.

4885 *Congreve: Love for Love.* Act iii. Sc. 3.

Let thy discontents be thy secrets.

4886 *Benjamin Franklin: Poor Richard's Almanac.*

Three may keep a secret, if two of them are dead.

4887 *Benjamin Franklin: Poor Richard's Almanac.*

The rules that I shall propose concerning secrecy, and from which I think it not safe to deviate without long and exact deliberation, are, never to solicit the knowledge of a secret, — not willingly, nor without many limitations, to accept such confidence when it is offered; when a secret is once admitted, to consider the trust as of a very high nature, important as society and sacred as truth, and therefore not to be violated for any incidental convenience, or slight appearance of contrary fitness.

4888 *Johnson: The Rambler.* No. 13.

The desert is mute, and dead men tell no tales.

4889 *Laboulaye: Abdallah.* Ch. 23. (*Mary L. Booth, Translator.*)

A man can keep another person's secret better than his own: a woman, on the contrary, keeps her secret though she blabs all others.

4890 *La Bruyère: Characters. Of Women.* (*Rowe, Translator.*)

Every one agrees that a secret should be kept intact, but every one does not agree as to the nature and importance of secrecy. Too often we consult ourselves as to what we should say, what we should leave unsaid. There are few permanent secrets, and the scruple against revealing them will not last forever.

4891 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. Reflections on Various Subjects. On Confidence.*

He who gives up the smallest part of a secret has the rest no longer in his power.

4892 *Richter: Titan, Cycle* 123. (*Brooks, Translator.*)

It is safer to be silent than to reveal one's secret to any one, and telling him not to mention it.

4893 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 10.

The matter which you wish to preserve as a secret, impart not to any one, although he may be worthy of confidence; for no one will be so true to your secret as yourself.

4894 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 10.

The wise man tells not what he knows. It is not prudent to sport with one's head by revealing the king's secrets.

4895 *Saadi: The Gulistan.* Ch. 4. *On the Advantages of Taciturnity.* Tale viii.

If you wish to preserve your secret, wrap it up in frankness.

4896 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

SELF-CENSURE.

All censure of a man's self is oblique praise. It is in order to show how much he can spare. It has all the invidiousness of self-praise, and all the reproach of falsehood.

4897 *Johnson: Boswell's Life of Johnson.* III. 323. (*George Birkbeck Hill, Editor*, 1887.)

SELF-CENTRATION.

He who is one with himself, is everything.

4898 *Auerbach: On the Heights.* (*Bennett, Translator.*)

SELF-COMPLACENCY.

I never knew any man in my life who could not bear another's misfortunes perfectly like a Christian.

4899 *Pope: Thoughts on Various Subjects.*

SELF-CONCEIT — *see* **Advice, Conceit.**

Self-contemplation is apt to end in self-conceit.

4900 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

We can bear to be deprived of everything but our self-conceit.

4901 *Hazlitt: Characteristics.* No. 421.

To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit.

4902 *Longfellow: Prose Works. Appendix II. The Blank-Book of a Country Schoolmaster. VI. Intellect.*

SELF-CONFIDENCE.

Self-confidence is either a petty pride in our own narrowness, or a realization of our duty and privilege as one of God's children.

4903 *Phillips Brooks: Sermons. XVIII. The Shortness of Life.*

Self-confidence is not hope; it is the self-judgment of your own internal forces in their relation to the world without, which results from the failure of many hopes and the non-realization of many fears.

4904 *Bulwer-Lytton: Caxtoniana.* Essay xv. *The Sanguine Temperament.*

Self-confidence is the first requisite to great undertakings.

4905 *Johnson: Works.* VIII. 237. (Oxford edition, 1825.)

The great characteristic of men of active genius is a sublime self-confidence, springing, not from self-conceit, but from an intense identification of the man with his object, which lifts him altogether above the fear of danger and death, which gives to his enterprise a character of insanity to the common eye, and which communicates an almost superhuman audacity to his will.

4906 *E. P. Whipple: Literature and Life. Genius.*

SELF-CONSCIOUSNESS.

A mirror is the very foundation of self-consciousness.

4907 *Auerbach: On the Heights.* (*Bennett, Translator.*,

SELF-CONTROL.

No man is such a conqueror as the man who has defeated himself.

4908 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

All men that are ruined are ruined on the side of their natural propensities.

4909 *Burke: On a Regicide Peace.* Letter i.

SELF-DECEIT.

Self-deceit is the veiled image of unknown evil, before which luxury and satiety lie prostrate.

4910 *Shelley: A Defence of Poetry.*

SELF-DENIAL — *see* **Education, Greatness, Religion.**

Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men finds the delight and peace which such complete self-surrender has to give.

4911 *Phillips Brooks: Sermons. The Joy of Self-Sacrifice.*

Great is self-denial! . . . Life goes all to ravels and tatters where that enters not.

4912 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 13. *Note-Book, Aug.* 8, 1832.

Whoso lives for humanity must be content to lose himself.

4913 *O. B. Frothingham: George Ripley.* Ch. 5. (*American Men of Letters.*)

Self-denial is indispensable to a strong character, and the loftiest kind thereof comes only of a religious stock, — from consciousness of obligation and dependence upon God.

4914 *Theodore Parker: Ten Sermons of Religion. Of Conscious Religion as a Source of Strength.*

SELF-ESTEEM.

He who, to be happy, needs nothing but himself, is happy.

4915 *Auerbach: On the Heights.* (*Bennett, Translator.*)

A self-made man? Yes; and worships his creator.

4916 *Henry Clapp: A Jest.*

A great man is an abstraction of some one excellence; but whoever fancies himself an abstraction of excellence, so far from being great, may be sure that he is a blockhead, equally ignorant of excellence or defect of himself or others.

4917 *Hazlitt: Table Talk.* Second series. Pt. i. Essay iv. *Whether Genius is Conscious of its Powers.*

Every man, in judging of himself, is his own contemporary. He may feel the gale of popularity, but he cannot tell how long it will last. His opinion of himself wants distance, wants time, wants numbers, to set it off and confirm it.

4918 *Hazlitt: Table Talk.* Second Series. Pt. i. Essay iv. *Whether Genius is Conscious of its Powers.*

Let a man's talents or virtues be what they may, we only feel satisfaction in his society as he is satisfied in himself. We cannot enjoy the good qualities of a friend if he seems to be none the better for them.

4919 *Hazlitt: Characteristics.* No. 40.

All men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom, and mistake it for what they are seeking.

4920 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

I look upon the too good opinion that man has of himself to be the nursing-mother of all the false opinions, both public and private.

4921 *Montaigne: Essays.* Bk. ii. Ch. 17. (*Hazlitt, Translator.*)

I do profess to be no less than I seem; to serve him truly that will put me in trust; to love him that is honest; to converse with him that is wise, and says little; to fear judgment; to fight, when I cannot choose; and to eat no fish.

4922 *Shakespeare: King Lear.* Act i. Sc. 4.

SELF-FORGETFULNESS.

The best self-forgetfulness is to look at the things of the world with attention and love; for, really, attention is fraught with love, and perhaps that which is most unselfish.

4923 *Auerbach: On the Heights.* (*Bennett, Translator.*)

SELF-HELP.

No grace can save any man unless he helps himself.

4924 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

He is no whole man until he knows how to earn a blameless livelihood.

4925 *Emerson: Conduct of Life. Wealth.*

God helps them that help themselves.

4926 *Benjamin Franklin: Poor Richard's Almanac.*

The faculty of self-help is that which distinguished man from animals: that it is the Godlike element, or holds within itself the Godlike element, of his constitution.

4927 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

God gives every bird its food, but does not throw it into the nest.

4928 *Timothy Titcomb (J. G. Holland): Gold-Foil. VII. Providence.*

SELF-IMPROVEMENT.

The safest principle through life, instead of reforming others, is to set about perfecting yourself.

4929 *B. R. Haydon: Table Talk.*

SELF-INTEREST — *see* **Consistency.**

Self-interest is the most ingenious and persuasive of all the agents that deceive our consciences, while by means of it our unhappy and stubborn prejudices operate in their greatest force.

4930 *Bryant: Prose Writings. Lectures on Poetry. The Value and Uses of Poetry.*

SELFISHNESS — *see* **Rights.**

Selfishness in art, as in other things, is sensibility kept at home.

4931 *Washington Allston: Lectures and Poems.*

No man is more cheated than the selfish man.

4932 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Selfishness at the expense of others' happiness is demonism.

4933 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

4934 *Henry Ward Beecher: Life Thoughts.*

Thorough selfishness destroys or paralyzes enjoyment. A heart made selfish by the contest for wealth is like a citadel stormed in war, utterly shattered.

4935 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Character.*

To be selfish is to be ignoble.

4936 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Immortality.* Sec. 276. *Desire for an After-Life not Selfish.*

To be selfish is to sacrifice the nobler for the meaner ends, and to be sordidly content.

4937 *Hugh R. Haweis: Speech in Season.* Bk. ii. *Immortality.* Sec. 276. *Desire for an After-Life not Selfish.*

Selfishness, when it is punished by the world, is mostly punished because it is connected with egotism.

4938 *Sir Arthur Helps: Brevia.*

The same people who can deny others everything are famous for refusing themselves nothing.

4939 *Leigh Hunt: Table Talk. Catherine the Second of Russia. Note.*

SELF-KNOWLEDGE.

Marry, sir, they praise me, and make an ass of me; now my foes tell me plainly I am an ass: so that by my foes, sir, I profit in the knowledge of myself.

4940 *Shakespeare: Twelfth Night.* Act v. Sc. 1.

The only thing a man knows is himself.

4941 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

Know thyself.

4942 *Stobæus:* Flor. III. 80. *Maxim of the "Seven Wise Men." (F. A. Paley, Translator, in Greek Wit.)*

SELF-LOVE—*see* **Action, Friends, Jealousy, Self-Pride.**

The way to get out of self-love is to love God.

4943 *Phillips Brooks: Sermons. XX. The Positiveness of Divine Life.*

That man alone loves himself rightly who procures the greatest possible good to himself through the whole of his existence, and so pursues pleasure as not to give for it more than it is worth.

4944 *Benjamin Franklin: Dialogue Concerning Virtue and Pleasure.*

Our approbation of others has a good deal of selfishness in it. We like those who give us pleasure, however little they may wish for or deserve our esteem in return.

4945 *Hazlitt: Characteristics.* No. 159.

The secret of our self-love is just the same as that of our liberality and candor. We prefer ourselves to others only because we have a more intimate consciousness and confirmed opinion of our own claims and merits than of any other person's.

4946 *Hazlitt: Characteristics.* No. 25.

Self-love is a busy prompter.

4947 *Johnson: Works.* VII. 323. (Oxford edition, 1825.)

O villanous! I have looked upon the world for four times seven years! and since I could distinguish between a benefit and an injury, I never found a man that knew how to love himself.

4948 *Shakespeare: Othello.* Act i. Sc. 3.

Self-love is the instrument of our preservation; it resembles the provision for the perpetuity of mankind. It is necessary, it is dear to us, it gives us pleasure, and we must conceal it.

4949 *Voltaire: A Philosophical Dictionary. Self-Love.*

Would you hurt a man keenest, strike at his self-love.

4950 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

SELF-PRAISE.

A man's accusations of himself are always believed, his praises never.

4951 *Montaigne: Essays.* Bk. iii. Ch. 8. (*Hazlitt, Translator.*)

SELF-PRIDE.

Self-pride is the daughter of self-love, and this it is that consoles us on many occasions, and exhilarates us on more; it lends a spring to our joys and a pillow to our pains; it heightens the zest of our perceptions and softens the severity of our repulse; and it is not until this is mortally wounded within us that the spirit to endure expires.

4952 *Colton: Lacon.*

SELF-REPROACH.

I will chide no breather in the world but myself, against whom I know most faults.

4953 *Shakespeare: As You Like It.* Act iii. Sc. 2.

SELF-RESPECT.

The truest self-respect is not to think of self.

4954 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Content to do the best work he could, to preserve his own dignity, and leave the rest to future.

4955 *Hamerton: Modern Frenchmen. François Rude.*

Self-respect, — that corner-stone of all virtue.

4956 *Sir John Herschel: Address to the Subscribers to the Windsor and Eton Public Library and Reading-room, Jan.* 29, 1833.

A man who is not ashamed of himself need not be ashamed of his early condition.

4957 *Daniel Webster: Speech, Saratoga, N.Y., Aug.* 12, 1840. *The Log Cabin Candidate.*

SELF-RESTRAINT.

A man without self-restraint is like a barrel without hoops, and tumbles to pieces.

4958 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

SELF-RIGHTEOUSNESS.

There is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands; and what is true of the Deity is equally true of his revelation.

4959 *Ruskin: The Seven Lamps of Architecture. Introductory.*

SELF-SACRIFICE — *see* **Courtesy.**

In this world it is not what we *take* up, but what we *give* up, that makes us rich.

4960 *Henry Ward Beecher: Life Thoughts.*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

4961 *Phillips Brooks: Sermons. I. The Purpose and Use of Comfort.*

The self-sacrifice of the Christian is always an echo of the self-sacrifice of Christ.

4962 *Phillips Brooks: Sermons. XX. The Positiveness of the Divine Life.*

Men combine for some higher object; and to that higher object it is, in their social capacity, the *privilege* and real happiness of individuals to sacrifice themselves. The highest political watchword is not Liberty, Equality, Fraternity, nor yet Solidarity, but *Service.*

4963 *Arthur Hugh Clough: Prose Remains. Considerations on Some Recent Social Theories.*

Who had hoped for triumph, but who was prepared for sacrifice.

4964 *Disraeli (Earl of Beaconsfield): Sybil.* Bk. v. Ch. 1.

In common things the law of sacrifice takes the form of positive duty.

4965 *Froude: Short Studies on Great Subjects. Sea Studies.*

Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

4966 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

SELF-TAUGHT.

Forgetting one's self, or knowing one's self, around these everything turns.

4967 *Auerbach: On the Heights.* (*Bennett, Translator.*)

SELF-WILL.

Be not under the dominion of thine own will; it is the vice of the ignorant, who vainly presume on their own understanding.

4968 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

SENSUALITY.

Sensuality is the grave of the soul.

4969 *William Ellery Channing: Note-Book. Evil. Sin.*

SHADOWS.

What shadows we are, and what shadows we pursue.

4970 *Burke: Speech; Bristol, Sept.* 9, 1780. *On Declining the Poll.*

Like black hulks the shadows of the great trees ride at anchor on the billowy sea of grass.

4971 *Longfellow: Hyperion.* Bk. iii. Ch. 1.

The shadows of the mind are like those of the body. In the morning of life they lie behind us; at noon, we trample them under foot; and in the evening they stretch long, broad, and deepening before us.

4972 *Longfellow: Hyperion.* Bk. iv. Ch. 2.

SHAME.

Where shame is, there is fear.

4973 *Milton: The Reason of Church Government against Prelaty.* Ch. 3.

SHIFTLESSNESS.

Shiftlessness is mostly only another name for aimlessness.

4974 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

SHIPWRECK.

Now would I give a thousand furlongs of sea for an acre of barren ground.

4975 *Shakespeare: The Tempest.* Act i. Sc. 1.

SHIRK.

When a man is no longer anxious to do better than well he is done for.

4976 *B. R. Haydon: Table Talk.*

SILENCE — *see* **Conversation, Eloquence, Joy, Restraint, Secrecy, Sincerity, Sorrow, Tact, Thought, Wisdom.**

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation, provided that we give no just occasion for them.

4977 *Addison: The Tatler.* No. 133.

Silence, thou art terrible! terrible as that calm of the ocean which lets the eye penetrate the fathomless abysses below. Thou showest us in ourselves depths which make us giddy, inextinguishable needs, treasures of suffering.

4978 *Amiel: Journal, April* 28, 1852. (*Mrs. Humphrey Ward, Translator.*)

The people, doubtless, have the right to murmur, but they have also the right to be silent, and their silence is the lesson of kings.

4979 *Jean de Beauvais: Funeral Sermon of Louis XV., at St. Denis. July* 27, 1774.

Silence is Eternity.

4980 *Carlyle: Sartor Resartus.* Bk. iii. Ch. 3.

Silence is the element in which great things fashion themselves together, that, at length, they may emerge, full-formed and majestic, into the daylight of life, which they are henceforth to rule.

4981 *Carlyle: Sartor Resartus.* Bk. iii. Ch. 3.

Silence is the eternal duty of man.

4982 *Carlyle: Inaugural Address at Edinburgh.*

Silence, the great Empire of Silence: higher than all stars; deeper than the Kingdom of Death! It alone is great; all else is small.

4983 *Carlyle: Heroes and Hero Worship. The Hero as King.*

Speech is great; but silence is greater.

4984 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

The great silent man! Looking round on the noisy inanity of the world, — words with little meaning, actions with little worth, — one loves to reflect on the great Empire of Silence.

4985 *Carlyle: Heroes and Hero Worship. The Hero as King.*

The nobleness of silence. The highest melody dwells only in silence, — the sphere melody, the melody of health.

4986 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 10. *Note-Book. Nov.* 17, 1831.

Thought works in silence, so does virtue. One might erect statues to silence.

4987 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 4. *Diary, Craigenputtock, Sept., about the 28th,* 1830.

Under all speech that is good for anything there lies a silence that is better. Silence is deep as Eternity; Speech is shallow as Time.

4988 *Carlyle: Essays. Memoirs of the Life of Scott.* (*London and Westminster Review.* No. lxii. 1838.)

Silence is the mother of truth.

4989 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. iv. Ch. 4.

Silence often expresses more powerfully than speech the verdict and judgment of society.

4990 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, Aug.* 1, 1862. *Administration of Viscount Palmerston.*

There are some silent people who are more interesting than the best talkers.

4991 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 35.

Let us be silent, so we may hear the whisper of the gods.

4992 *Emerson: Essays. Friendship.*

Solon having been asked by Periander over their cups (παρα πότον), since he happened to say nothing, Whether he was silent for want of words or because he was a fool, replied: "No fool is able to be silent over his cups."

4993 *Epictetus: Fragments.* LXXVI. (*Long, Trans.*)

Silence gives consent.

4994 *Oliver Goldsmith: The Good-Natured Man.* Act ii.

We may give more offence by our silence than even by impertinence.

4995 *Hazlitt: Characteristics.* No. 173.

Silence is the essential condition of happiness.

4996 *Heine: Wit, Wisdom, and Pathos. The Romantic School.*

Silence holds the door against the strife of tongue and all the impertinences of idle conversation.

4997 *James Hervey: Meditations. Contemplations on the Starry Heavens.*

Silence is not only never thirsty, but also never brings pain or sorrow.

4998 *Hippocrates: Plutarch's Morals.* (*Shilleto, Translator.*)

Silence! the pride of reason.

4999 *Holmes: The Professor at the Breakfast-Table.* Ch. 5.

It is always observable that silence propagates itself, and that the longer talk has been suspended the more difficult it is to find anything to say.

5000 *Johnson: The Adventurer.* No. 84.

Silence, — the applause of real and durable impressions.

5001 *Lamartine: Graziella:* Pt. ii. Ch. 28. (*Runnion, Translator.*)

Silence is the best resolve for him who distrusts himself.

5002 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 79.

There is an eloquent silence which serves to approve or to condemn: there is a silence of discretion and of respect.

5003 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims. Reflections on Various Subjects. On Conversation.*

How victorious is silence !

5004 *Longfellow : Hyperion. Introductory Note.*

That silence is one of the great arts of conversation is allowed by Cicero himself, who says there is not only an art, but even an eloquence, in it.

5005 *Hannah More : Essays on Various Subjects. Thoughts on Conversation.*

Silence is the greatest persecution: never have the saints held their peace.

5006 *Pascal : Thoughts.* Ch. xxiv. lxii. (*Wight, Translator.* Louandre edition.)

Silence at the proper season is wisdom, and better than any speech.

5007 *Plutarch : Morals. On Education.* (*Shilleto, Translator.*)

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in thy scabbard, thine; if vented, thy sword is in another's hand; if thou desire to be held wise, be so wise as to hold thy tongue.

5008 *Quarles : Enchiridion.* Cent. iii. No. 32.

Silence is the highest wisdom of a fool, and speech is the greatest trial of a wise man. If thou wouldst be known a wise man, let thy words show thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledge than to hide ignorance.

5009 *Quarles : Enchiridion.* Cent. iii. No. 57.

Silence is the gratitude of true affection.

5010 *Sheridan : Pizarro.* Act ii. Sc. 1.

Thought is silence.

5011 *Sheridan : Pizarro.* Act i. Sc. 1.

The silence of a wise man is more wrong to mankind than the slanderer's speech.

5012 *Wycherley : Maxims and Reflections.*

SIMILARITY.

Like begets like the world over.

5013 *A. Bronson Alcott : Table-Talk. III. Pursuits. Nobility.*

Our young men are terribly alike.

5014 *Alexander Smith : Dreamthorp. On Vagabonds.*

SIN — *see* **Envy, Hell, Jesus Christ, Solitude.**

Every sin provokes its punishment.

5015 *A. Bronson Alcott : Table-Talk. III. Person. Durance.*

God made sin possible just as he made all lying wonders possible, but he never made it a fact, never set anything in his plan to harmonize with it. Therefore it enters the world as a forbidden fact against everything that God has ordained.

5016 *Horace Bushnell: Nature and the Supernatural.* Ch. 11.

Sin is free, or you cannot make sin out of it.

5017 *Joseph Cook: Boston Monday Lectures. Conscience. Foundation of the Religion of Science.*

Poverty and wealth are comparative sins.

5018 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. i. Ch. 4.

Pride and conceit were the original sin of man.

5019 *Le Sage: Gil Blas:* Bk. vii. Ch. 3. (*Smollett, Translator.*)

My sin is the black spot which my bad act makes, seen against the disk of the Sun of Righteousness. Hence religion and sin come and go together.

5020 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Sin spoils the spirit's delicacy, and unwillingness deadens its susceptibility.

5021 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

A man does not necessarily sin who does that which our reason and our conscience condemn.

5022 *Timothy Titcomb (J. G. Holland): Gold-Foil. XVI. The Sins of our Neighbors.*

Sin, every day, takes out a patent for some new invention.

5023 *E. P. Whipple: Essays and Reviews. Romance of Rascality.*

SINCERITY — *see* **Eloquence, Friends, Friendship, Originality.**

It is only when one is thoroughly true that there can be purity and freedom.

5024 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Private sincerity is a public welfare.

5025 *C. A. Bartol: Radical Problems. Individualism.*

A silent, great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed to be sincere.

5026 *Carlyle: Heroes and Hero Worship. The Hero as Prophet.*

Sincerity is the way to heaven. The attainment of sincerity is the way of man.

5027 *Confucius: The Doctrine of the Mean.* Ch. 20, Sec. 18. (*Legge, Translator.*)

The superior man . . . in regard to his speech . . . is anxious that it should be sincere.

5028 *Confucius: Analects.* Pt. xvi. Ch. 10. (*Legge, Translator.*)

Truth and fidelity are the pillars of the temple of the world; when these are broken, the fabric falls, and crushes all to pieces.

5029 *Owen Felltham: Resolves.* Pt ii. *Of Promises and Keeping One's Word.*

A silent address is the genuine eloquence of sincerity.

5030 *Goldsmith: The Good-Natured Man.* Act ii.

Don't be "consistent," but be simply *true.*

5031 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

I think you will find that people who honestly mean to be true really contradict themselves much more rarely than those who try to be "consistent."

5032 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

Sincerity is an openness of heart; we find it in very few people. What we usually see is only an artful dissimulation to win the confidence of others.

5033 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 62.

Weak persons cannot be sincere.

5034 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 316.

Sincerity is impossible unless it pervade the whole being; and the pretence of it saps the very foundation of character.

5035 *Lowell: My Study Windows. Pope.*

The only conclusive evidence of a man's sincerity is that he give *himself* for a principle.

5036 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

Sincerity is the way of heaven; to think *how* to be sincere is the way of man.

5037 *Mencius:* Bk. iv. Pt. i. Ch. 12, Sec. 2. (*Legge, Translator.*)

The happy talent of pleasing either those above or below you seems to be wholly owing to the opinion they have of your sincerity. . . . There need be no more said in honor of it than that it is what forces the approbation of your opponents.

5038 *Steele: The Spectator.* No. 280

There is no time so miserable but a man may be true.

5039 *Shakespeare: Timon of Athens.* Act iv. Sc. 3.

SINGERS.

Singing has nothing to do with the affairs of this world: it is not for the law. Singers are merry, and free from sorrows and cares.

5040 *Martin Luther: Table Talk. Of Universities, Arts, etc.* No. 839. (*Hazlitt, Translator.*)

SINGING — *see* **Song, Voice, The.**

Among all the instruments which sound in Haydn's child's concerts, that best serves the purposes of educational music which is born with the performer, — the voice. In the childhood of nations speaking was singing.

5041 *Richter: Levana. Third Fragment.* Ch. 5. *Music.*

For my voice, I have lost it with hollaing and singing of anthems.

5042 *Shakespeare: King Henry IV.* Pt. ii. Act i. Sc. 2.

I love a ballad but even too well; if it be doleful matter, merrily set down, or a very pleasant thing indeed, and sung lamentably.

5043 *Shakespeare: A Winter's Tale.* Act iv. Sc. 3.

SKILL.

There is always a best way of doing everything, if it be to boil an egg.

5044 *Emerson: Conduct of Life. Behavior.*

All skill ought to be exerted for universal good.

5045 *Johnson: Rasselas.* Ch. 6.

SKY, The.

The starry heaven, though it occurs so very frequently to our view, never fails to excite an idea of grandeur. This cannot be owing to anything in the stars themselves, separately considered. The number is certainly the cause. The apparent disorder augments the grandeur; for the appearance of care is highly contrary to our ideas of magnificence. Besides, the stars lie in such apparent confusion as makes it impossible, on ordinary occasions, to reckon them. This gives them the advantage of a sort of infinity.

5046 *Burke: On the Sublime and Beautiful.* Pt. i. *Magnificence.*

The heavens are nobly eloquent of the Deity, and the most magnificent heralds of their Maker's praise.

5047 *James Hervey: Meditations. Contemplations of the Starry Heavens.*

Sky is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her.

5048 *Ruskin: Modern Painters.* Pt. ii. Sec. iii. Ch. 1.

SLANDER — *see* **Calumny, Lying, Silence.**

Slander, in the strict meaning of the term, comes under the head of lying; but it is a kind of lying which, like its antithesis, flattery, ought to be set apart for special censure.

5049 *Washington Gladden: Things Old and New. VII. The Taming of the Tongue.*

Slander is a most serious evil; it implies two who do wrong, and one who is doubly wronged.

5050 *Herod:* vii. 10. (*F. A. Paley, Translator, in Greek Wit.*)

If slander be a snake, it is a winged one: it flies as well as creeps.

5051 *Douglas Jerrold: Specimens of Jerrold's Wit. Slander.*

Evil-speaking is malignity's balm.

5052 *Joubert: Pensées.* No. 119. (*Attwell, Translator.*)

Enemies carry about slander, not in the form in which it took its rise. . . . The scandal of men is everlasting: even then does it survive when you would suppose it to be dead.

5053 *Plautus: The Persian.* Act iii. Sc. 1. (*Riley, Translator.*)

What is slander? A verdict of "guilty" pronounced in the absence of the accused, with closed doors, without defence or appeal, by an interested and prejudiced judge.

5054 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character.* No. 67. (*Hapgood, Translator.*)

When a mean wretch cannot vie with another in virtue, out of his wickedness he begins to slander. The abject envious wretch will slander the virtuous man when absent, but when brought face to face his loquacious tongue becomes dumb.

5055 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 50.

SLAVERY — *see* **Dishonor, Freedom, Honor, Liberty, Oppression, Tyranny.**

Christ never died for laws nor for governments, but for *men;* and they who crush men to build up nations may expect God to meet them with the blast of his lightning and the terror of his thunder.

5056 *Henry Ward Beecher: Life Thoughts.*

Slavery they can have everywhere. It is a weed that grows in every soil.

5057 *Burke: Speech, March* 22, 1775. *On Conciliation with America.*

Slavery is the worst of all evils, to be repelled, if need be, not only by war, but even by death.

5058 *Cicero: Orations. The Second Philippic.* Sec. 44. (*Yonge, Translator.*)

There is nothing more detestable than disgrace, nothing more shameful than slavery.

5059 *Cicero: Orations. The Third Philippic.* Sec. 14. (*Yonge, Translator.*)

Slavery is no scholar, no improver; it does not love the whistle of the railroad; it does not love the newspaper, the mailbag, a college, a book or a preacher who has the absurd whim of saying what he thinks; it does not increase the white population; it does not improve the soil; everything goes to decay.

5060 *Emerson: Miscellanies. Address on the Emancipation in the British West Indies.*

Slavery it is that makes slavery; freedom, freedom. The slavery of women happened when the men were slaves of kings.

5061 *Emerson: Miscellanies. Woman.*

Freedom and slavery! the one is the name of virtue, and the other of vice, and both are acts of the will.

5062 *Epictetus: Fragments.* VIII. (*Long, Translator.*)

Nothing in the world is lawless except a slave.

5063 *J. C. and A. W. Hare: Guesses at Truth.*

Slavery destroys, or vitiates, or pollutes, whatever it touches. No interest of society escapes the influence of its clinging curse. It makes Southern religion a stench in the nostrils of Christendom: it makes Southern politics a libel upon all the principles of Republicanism; it makes Southern literature a travesty upon the honorable profession of letters.

5064 *Hinton Rowan Helper: The Impending Crisis of the South.*

Slavery is the parent of ignorance, and ignorance begets a whole brood of follies and vices; and every one of these is inevitably hostile to literary culture.

5065 *Hinton Rowan Helper: The Impending Crisis of the South.*

Slavery tolerates no freedom of the press, no freedom of speech, no freedom of opinion.

5066 *Hinton Rowan Helper: The Impending Crisis of the South.*

This is a world of compensations, and he who would *be* no slave must consent to *have* no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, they cannot long retain it.

5067 *Lincoln: The Life, Public Services, and State Papers of Abraham Lincoln.* Ch. 3. *Letter, April* 6, 1859. *Declining to attend Festival in Honor of Anniversary of Jefferson's Birthday.*

Enslave a man and you destroy his ambition, his enterprise, his capacity. In the constitution of human nature, the desire of bettering one's condition is the mainspring of effort. The first touch of slavery snaps this spring.

5068 *Horace Mann: Slavery, Letters and Speeches. Speech, United States House of Representatives, June* 30, 1848.

Measure slavery by the Golden Rule, and where is it? . . . It stands in the way of that automatic instinct of progress which is eternal in the human race and irresistible in human history.

5069 *Theodore Parker: Miscellaneous Discourses. The Effect of Slavery on the American People.*

It is an irrepressible conflict between opposing and enduring forces.

5070 *William H. Seward: Speech, Oct.* 25, 1858.

"Disguise thyself as thou wilt, still, Slavery," said I, "still thou art a bitter draught."

5071 *Laurence Sterne: Sentimental Journey. The Passport. The Hotel at Paris.*

By the law of slavery, man, created in the image of God, is divested of the human character, and declared to be a mere chattel.

5072 *Charles Sumner: Address, New York City, May* 9, 1855. *The Anti-Slavery Enterprise.*

The slave power dares anything, and it can be conquered only by the united masses of the people. From Congress to the people, I appeal.

5073 *Charles Sumner: Works. Speech, May* 19–20, 1856. *On the Admission of Kansas.*

Where slavery is there liberty cannot be, and where liberty is there slavery cannot be.

5074 *Charles Sumner: Speech before the New York Young Men's Republican Union. Slavery and the Rebellion.*

The execrable sum of all villanies commonly called a Slave Trade.

5075 *John Wesley: Journal. Feb.* 12, 1792.

SLEEP — *see* **Dreams, Misers.**

To sleep is to strain and purify our emotions, to deposit the mud of life, to calm the fever of the soul, to return into the bosom of maternal nature, thence to re-issue, healed and strong. Sleep is a sort of innocence and purification. Blessed be He who gave it to the poor sons of man as the sure and faithful companion of life, our daily healer and consoler.

5076 *Amiel: Journal, March* 20, 1853. (*Mrs. Humphrey Ward, Translator.*)

He sleeps well who is not conscious that he sleeps ill.

5077 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Blessings light on him who first invented this same sleep! It covers a man all over, thoughts and all, like a cloak. It is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap, and the balance that sets the king and the shepherd, the fool and the wise man, even. There is only one thing, which somebody once put into my head, that I dislike in sleep: it is, that it resembles death; there is very little difference between a man in his first sleep, and a man in his last sleep.

5078 *Cervantes: Don Quixote.* Pt. ii. Ch. 68. (*Lockhart, Translator.*)

Sleep is the best cure for waking troubles.

5079 *Cervantes: Don Quixote.* Pt. ii. Ch. 70. (*Jarvis, Translator.*)

Sleep, the type of death, is also, like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.

5080 *Colton: Lacon.*

No one but an adventurous traveller can know the luxury of sleep.

5081 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. vi. Ch. 4.

The world of sleep has an existence of its own.

5082 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. i. Ch. 7.

Even sleep is characteristic. How beautiful are children in their lovely innocence! how angel-like their blooming features! and how painful and anxious is the sleep of the guilty!

5083 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 55. (*Catharine M. A. Couper, Translator.*)

And I pray you let none of your people stir me: I have an exposition of sleep come upon me.

5084 *Shakespeare: A Midsummer Night's Dream.* Act iv. Sc. 1.

He that sleeps feels not the toothache.

5085 *Shakespeare: Cymbeline.* Act v. Sc. 4.

SLOTHFULNESS — *see* **Idleness, Ignorance, Laziness, Opportunity.**

Sloth is the tempter that beguiles, and expels from paradise.

5086 *A. Bronson Alcott: Table Talk. III. Pursuits. Labor.*

Sloth . . . never arrived at the attainment of a good wish.
5087 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.
5088 *Benjamin Franklin: Poor Richard's Almanac.*

A sluggish, dawdling, and dilatory man may have spasms of activity, but he never acts continuously and consecutively with energetic quickness.
5089 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 13.

SMILES — *see* **Tears**.

There are few faces that can afford to smile: a smile is sometimes bewitching, in general vapid, often a contortion.
5090 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. ii. Ch. 7.

Smiles are the language of love.
5091 *J. C. and A. W. Hare: Guesses at Truth.*

Is it not a thing divine to have a smile which, none know how, has the power to lighten the weight of that enormous chain which all the living in common drag behind them?
5092 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. iii. Ch. 1.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.
5093 *Landor: Imaginary Conversations. Dante and Gemma Donati.*

SNEER.

Who can refute a sneer?
5094 *William Paley: Moral Philosophy.* Bk. v. Ch. 9.

SNOBS.

An immense percentage of Snobs, I believe, is to be found in every rank of this mortal life.
5095 *Thackeray: Miscellanies. Book of Snobs. Prefatory Remarks.*

He who meanly admires a mean thing is a Snob — perhaps that is a safe definition of the character.
5096 *Thackeray: Miscellanies. Book of Snobs.* Ch. 2.

That which we call a Snob, by any other name would still be snobbish.
5097 *Thackeray: Miscellanies. Book of Snobs.* Ch. 18.

You, who forget your own friends, meanly to follow after those of a higher degree, are a snob.
5098 *Thackeray: Miscellanies. Book of Snobs.* Ch. Last.

SOCIETY — *see* **Character, Poverty, Public, The, Silence.**

Society rests upon conscience and not upon science.

5099 *Amiel: Journal, Oct.* 26, 1870. (*Mrs. Humphrey Ward, Translator.*)

It is most true that a natural and secret hatred and aversation towards society, in any man, hath somewhat of the savage beast.

5100 *Bacon: Essays. Of Friendship.*

Society is, indeed, a contract. . . . It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.

5101 *Burke: Reflections on the Revolution in France.*

Popular privileges are consistent with a state of society in which there is great inequality of position. Democratic rights, on the contrary, demand that there should be equality of condition as the fundamental basis of the society they regulate.

5102 *Disraeli (Earl of Beaconsfield): Speech, House of Commons, March* 18, 1867. *Representation of the People Bill.*

Sweet reader! you know what a Toady is? — that agreeable animal which you meet every day in civilized society.

5103 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. ii. Ch. 15.

The eyes of the social herd, who always observe little things, and generally form from them their opinions of great affairs.

5104 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 49.

Human society is made up of partialities. Each citizen has an interest and a view of his own, which, if followed out to the extreme, would leave no room for any other citizen.

5105 *Emerson: Miscellanies. Woman.*

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.

5106 *Emerson: Essays. Self-Reliance.*

Society is a troop of thinkers, and the best heads among them take the best places.

5107 *Emerson: Conduct of Life. Power.*

Society is, and must be, based upon appearances, and not upon the deepest realities.

5108 *Hamerton: The Intellectual Life.* Pt. ix. *Society and Solitude.* Letter ii.

Society *will be obeyed;* if you refuse obedience, you must take the consequences. Society has only one law, and that is custom. Even religion itself is socially powerful only just so far as it has custom on its side.

5109 *Hamerton: The Intellectual Life.* Pt. vi. *Custom and Tradition.* Letter i.

Society is a Republic. When an individual endeavors to lift himself above his fellows, he is dragged down by the mass, either by means of ridicule or of calumny. No one shall be more virtuous or more intellectually gifted than others. Whoever, by the irresistible force of genius, rises above the common herd is certain to be ostracised by society, which will pursue him with such merciless derision and detraction that at last he will be compelled to retreat into the solitude of his thoughts.

5110 *Heine: Wit, Wisdom, and Pathos. Preface to Don Quixote.*

Society is like a lawn where every roughness is smoothed, every bramble eradicated, and where the eye is delighted by the smiling verdure of a velvet surface.

5111 *Washington Irving: The Sketch-Book. Philip of Pokanoket.*

Men would not live long in society were they not the dupes of each other.

5112 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 87.

Solitude is as needful to the imagination as society is wholesome for the character.

5113 *Lowell: Among My Books. Dryden.*

Wherever progress ends, decline invariably begins; but remember that the healthful progress of society is like the natural life of man — it consists in the gradual and harmonious development of all its constitutional powers, all its component parts, and you introduce weakness and disease into the whole system whether you attempt to stint or to force its growth.

5114 *Lord Lytton: Speeches. XII. To the Associated Societies of Edinburgh University. Jan.* 18, 1854.

The state is the association of men, and not men themselves; the citizen may perish, and the man remain.

5115 *Montesquieu: Spirit of Laws.* Bk. x. Ch. 3. (*Nugent, Translator.*)

Society is no comfort to one not sociable.

5116 *Shakespeare: Cymbeline.* Act iv. Sc. 2.

Society develops wit, but its contemplation alone forms genius.

5117 *Mme. de Staël: Germany.* Pt. iv. Ch. 11. (Wight's revision of Murray's edition, 1814.)

A society cannot be founded only on the pursuit of pleasure and power; a society can only be founded on the respect for liberty and justice.

5118 *Taine: History of English Literature.* Bk. ii. Ch. v. Sec. 1. *The Christian Renaissance.*

SOLDIERS — *see* **Solitude.**

Nothing is more binding than the friendship of companions-in-arms.

5119 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 12.

What right has any free, reasonable soul on earth to sell himself for a shilling a day to murder any man, right or wrong, even his own brother or his own father, just because such a whiskered, profligate jackanapes as that officer, without learning, without any good except his own looking-glass and his opera-dancer, — a fellow who, just because he was born a gentleman, is set to command gray-headed men before he can command his own meanest passions. Good heavens! that the lives of free men should be intrusted to such a stuffed cockatoo; and that free men should be such traitors to their own flesh and blood as to sell themselves, for a shilling a day and the smirks of the nursery-maids, to do that fellow's bidding.

5120 *Charles Kingsley: Alton Locke.* Ch. 4.

Fie, my lord, fie! a soldier and afear'd?

5121 *Shakespeare: Macbeth.* Act v. Sc. 1.

You may relish him more in the soldier than in the scholar.

5122 *Shakespeare: Othello.* Act ii. Sc. 1.

SOLITUDE — *see* **Avarice, Imagination, Society.**

Solitude has a healing consoler, friend, companion: it is work.

5123 *Auerbach: On the Heights.* (*Bennett, Translator.*)

There is no such thing as solitude, nor anything that can be said to be alone, and by itself, but God; who is his own circle, and can subsist by himself.

5124 *Sir Thomas Browne: Religio Medici.* Pt. ii. Sec. 10.

The secret of solitude is that there is no solitude.

5125 *Joseph Cook: Boston Monday Lectures. Conscience. Is Conscience Infallible?*

O burden of solitude, that cleavest to man through every stage of his being! in his birth, which *has* been; in his life, which *is*; in his death, which *shall* be — mighty and essential solitude! that wast, and art, and art to be; thou broodest like the Spirit of God moving upon the surface of the deeps, over every heart that sleeps in the nurseries of Christendom.

5126 *De Quincey: Confessions of an English Opium-Eater. Sequel.* Pt. i.

Solitude, though it may be silent as light, is like light, the mightiest of agencies; for solitude is essential to man. All men come into this world *alone;* all leave it *alone.*

5127 *De Quincey: Confessions of an English Opium-Eater. Sequel.* Pt. i.

I was never less alone than when by myself.

5128 *Gibbon: Life of Edward Gibbon, Esq., by Milman.* Ch. 5.

As there is no pleasure in military life for a soldier who fears death, so there is no independence in civil existence for the man who has an overpowering dread of solitude.

5129 *Hamerton: Human Intercourse.* Essay ii. *Independence.*

Woe unto him that is never alone, and cannot bear to be alone.

5130 *Hamerton: The Intellectual Life.* Pt. ix. *Society and Solitude.* Letter vi.

Oh, the solitariness of sin! There is nothing like it, except, perhaps, the solitariness of death. In that isolation none can reach you, none can feed you.

5131 *Hugh R. Haweis: Speech in Season.* Bk. iii. *The Prodigal.* Sec. 340. *Mr. Watts's Picture.*

Solitude either develops the mental powers, or renders men dull and vicious.

5132 *Victor Hugo: The Toilers of the Sea.* Pt. i. Bk. i. Ch. 6.

Where there is a love of solitude, then the mind has already assumed an elevated character, and it becomes still more so when the taste is indulged in.

5133 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 9. (*Catharine M. A. Couper, Translator.*)

I am persuaded there is no such thing after all as a perfect enjoyment of solitude; for the more delicious the solitude the more one wants a companion.

5134 *Leigh Hunt: Table Talk. Solitude.*

The life of a solitary man will be certainly miserable, but not certainly devout.

5135 *Johnson: Rasselas.* Ch. 21.

A solitude is the audience-chamber of God.

5136 *Landor: Imaginary Conversations. Lord Brooke and Sir Philip Sidney.*

Solitude is as needful to the imagination as society is wholesome for the character.

5137 *Lowell: Among My Books. Dryden.*

Solitude vivifies; isolation kills.

5138 *Joseph Roux: Meditations of a Parish Priest. Joy, Suffering, Fortune.* No. 55. (*Hapgood, Translator.*)

The city does not take away, neither does the country give, solitude; solitude is within us.

5139 *Joseph Roux: Meditations of a Parish Priest. The Country, The Peasant.* No. 48. (*Hapgood, Translator.*)

Never does the soul feel so far from human life as when a man finds himself alone in the vistas of the moon, either in the streets of a sleeping city, the avenues of the woods, or by the border of the sea.

5140 *Elizabeth Stoddard: Two Men.* Ch. 16.

SONG — *see* **Speech, Voice, The.**

All deep things are song.

5141 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

Song is the tone of feeling. . . . If song, however, be the tone of feeling, what is beautiful singing? The balance of feeling, not the absence of it.

5142 *J. C. and A. W. Hare: Guesses at Truth.*

Although music appeals simply to the emotions, and represents no definite images in itself, we are justified in using any language which may serve to convey to others our musical expressions. Words will often pave the way for the more subtle operations of music, and unlock the treasures which sound alone can rifle, and hence the eternal popularity of song.

5143 *Hugh R. Haweis: Music and Morals.* Bk. ii. *Schubert. His Compositions.*

What is the voice of song, when the world lacks the ear of taste?

5144 *Hawthorne: The Snow Image and Other Twice Told Tales. The Canterbury Pilgrims.*

Every modulated sound is not a song, and every voice that executes a beautiful air does not sing. Singing should enchant. But to produce this effect there must be a quality of soul and voice which is by no means common even with great singers.

5145 *Joubert: Pensées.* No. 284. (*Attwell, Translator.*)

The song that we hear with our ears is only the song that is sung in our hearts.

5146 *Ouida: Wisdom, Wit, and Pathos. Ariadne.*

All great song, from the first day when human lips contrived syllables, has been sincere song.

5147 *Ruskin: The Queen of the Air.* Sec. 48.

Oh, she will sing the savageness out of a bear.
5148 *Shakespeare: Othello.* Act iv. Sc. 1.

I never heard the old song of Percy and Douglass, that I found not my heart moved more than with a trumpet.
5149 *Sir Philip Sidney: The Defence of Poesy.*

Faith and joy are the ascensive forces of song.
5150 *Stedman: Poets of America.* Ch. 9. *James Russell Lowell.*

A careless song, with a little nonsense in it now and then, does not misbecome a monarch.
5151 *Horace Walpole: Letter,* 1774. *To Sir Horace Mann.*

SORROW — *see* **Care, Character, Childhood, Grief, Joy, Melancholy, Tears, Tranquillity, Words.**

Sorrows are gardeners: they plant flowers along waste places, and teach vines to cover barren heaps.
5152 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

As we retain but a faint remembrance of our felicity, it is but fair that the smartest stroke of sorrow should, if bitter, at least be brief.
5153 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. v. Ch. 1.

We pick our own sorrows out of the joys of other men, and from their sorrows likewise we derive our joys.
5154 *Owen Felltham: Resolves.* Pt. i. *That Man is neither Happy nor Miserable but by Comparison.*

I look for neither help nor consolation, for the grief which seeks these is not the highest, and does not come from the depths of the heart.
5155 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. ii. No. 18. (*Catharine M. A. Couper, Translator.*)

The natural effect of sorrow over the dead is to refine and elevate the mind.
5156 *Washington Irving: The Sketch-Book. Rural Funerals.*

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget; but this wound we consider it a duty to keep open, this affliction we cherish and brood over in solitude.
5157 *Washington Irving: The Sketch-Book. Rural Funerals.*

Sorrow is the mere rust of the soul. Activity will cleanse and brighten it.
5158 *Johnson: Works. Mme. D'Arblay's Diary.* VII. 357. (Oxford edition, 1825.)

There is no wisdom in useless and hopeless sorrow; but there is something in it so like virtue that he who is wholly without it cannot be loved, nor will by me, at least, be thought worthy of esteem.

5159 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS., by Hester Lynch Piozzi. London*, 1788. II. 198. (*George Birkbeck Hill, Editor.*)

To grieve for evils is often wrong; but it is much more wrong to grieve without them. All sorrow that lasts longer than its cause is morbid, and should be shaken off as an attack of melancholy, as the forerunner of a greater evil than poverty or pain.

5160 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS., by Hester Lynch Piozzi. London*, 1788. II. 23. (*George Birkbeck Hill, Editor.*)

Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.

5161 *Longfellow: Hyperion.* Bk. iii. Ch. 4.

The first pressure of sorrow crushes out from our hearts the best wine; afterwards the constant weight of it brings forth bitterness, — the taste and stain from the lees of the vat.

5162 *Longfellow: Drift-Wood. Table Talk.*

Sorrow, the great idealizer.

5163 *Lowell: Among My Books. Spenser.*

Sorrow causes more absence of mind and confusion than so-called levity.

5164 *Richter: Levana. Fourth Fragment.* Ch. 4. Sec. 97. (*A. H., Translator.* Bohn edition.)

Sorrows are like thunder-clouds, — in the distance they look black, over our heads hardly gray.

5165 *Richter: Hesperus.* Ch. 14. (*Brooks, Translator.*)

Present unhappiness is selfish; past sorrow is compassionate.

5166 *Joseph Roux: Meditations of a Parish Priest.* Pt. v. iv. (*Hapgood, Translator.*)

Whatever lives, lives to die in sorrow. We engage our hearts, and grasp after the things of this world, only to undergo the pang of losing them.

5167 *Schiller: The Robbers.* Act iv. Sc. 2. (*Bohn, Trans.*)

Affliction may one day smile again; and till then, sit thee down, sorrow!

5168 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 1.

To live beneath sorrow one must yield to it.

5169 *Madame de Staël: Corinne.* Bk. xiv. Ch. 3 (*Isabel Hill, Translator.*)

The signs which a great sorrow long borne imprints, as time mellows the surface of pictures.

5170 *Lew Wallace: Ben-Hur.* Bk. iii. Ch. 3.

Silence is the consummate eloquence of sorrow.

5171 *William Winter: Speech, May* 3, 1889, *at Farewell Dinner to Whitelaw Reid, previous to his Departure to the Ministry to France.*

The true sorrow of humanity consists in this, not that the mind of man fails, but that the cause and demands of action and of life so rarely correspond with the dignity and intensity of human desires; and hence that which is slow to languish is too easily turned aside and abused.

5172 *Wordsworth: The Convention of Cintra.* 1808.

SOUL—*see* **Anger, Art, Beauty, Freedom, Imagination, Immortality, Man, Nobleness, Responsiveness, Virtue, Voice, The.**

There is a childhood of the soul.

5173 *Auerbach: On the Heights.* (*Bennett, Translator.*)

The soul is one with its faith.

5174 *C. A. Bartol: Radical Problems. Materialism.*

There is nothing that is so wonderfully created as the human soul. There is something of God in it. We are infinite in the future, though we are finite in the past.

5175 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Human Mind.*

The soul is a temple; and God is silently building it by night and by day. Precious thoughts are building it; disinterested love is building it; all-penetrating faith is building it.

5176 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Everywhere the human soul stands between a hemisphere of light and another of darkness; on the confines of two everlasting hostile empires, Necessity and Free Will.

5177 *Carlyle: Essays. Goethe's Works.* (*Foreign Review.* No. ii. 1828.)

A soul, — a spark of the never-dying flame that separates man from all the other beings of earth.

5178 *James Fenimore Cooper: Afloat and Ashore.* Ch. 12.

The one thing in the world of value is the active soul.

5179 *Emerson: Miscellanies. The American Scholar.*

A soul which is conversant with virtue is like an ever flowing source, for it is pure and tranquil and potable and sweet and communicative (social) and rich and harmless and free from mischief.

5180 *Epictetus: Fragments.* II. (*Long, Translator.*)

Our souls must become expanded by the contemplation of Nature's grandeur, before we can fully comprehend the greatness of man.

5181 *Heine: Scintillations. Excerpts. Miscellaneous.*

The faculties of our souls differ as widely as the features of our faces and the forms of our frames.

5182 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

The soul never grows old.

5183 *Longfellow: Hyperion.* Bk. iv. Ch. 9.

A noble soul has no other merit than to be a noble soul.

5184 *Schiller: Essays, Æsthetical and Philosophical. Grace and Dignity.*

A sublime soul can rise to all kinds of greatness, but by an effort; it can tear itself from all bondage, to all that limits and constrains it, but only by strength of will. Consequently the sublime soul is only free by broken efforts.

5185 *Schiller: Essays, Æsthetical and Philosophical. Satirical Poetry.*

Life was intended to be so adjusted that the body should be the servant of the soul, and always subordinate to the soul.

5186 *Timothy Titcomb (J. G. Holland): Lessons in Life. Rural Life.*

There are no twin souls in God's universe.

5187 *Timothy Titcomb (J. G. Holland): Gold-Foil. XVI. The Sins of our Neighbors.*

The soul, like the body, lives by what it feeds on.

5188 *Timothy Titcomb (J. G. Holland): Gold-Foil. XXIII. Home.*

SOUND.

The oak roars when a high wind wrestles with it; the beech shrieks; the elm sends forth a long, deep groan; the ash pours out moans of thrilling anguish.

5189 *Thomas Starr King: The White Hills. The Pemigewasset Valley.*

SPEECH — *see* **Conversation, Religion, Science, Silence, Slavery.**

All speech, even the commonest speech, has something of song in it.

5190 *Carlyle: Heroes and Hero Worship. The Hero as Poet.*

Speech is time.

5191 *Carlyle: Sartor Resartus.* Bk. iii. Ch. 3.

Speech that leads not to action, still more that hinders it, is a nuisance on the earth.

5192 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. i. Ch. 18. *Letter, Nov.* 4, 1825. *To Jane Welsh.*

Speech is power: speech is to persuade, to convert, to compel.

5193 *Emerson: Letters and Social Aims. Social Aims.*

The true use of speech is not so much to express our wants as to conceal them.[1]

5194 *Goldsmith: The Bee. Oct.* 20, 1759.

Speech is . . . the art of . . . stifling and suspending thought.

5195 *Carlyle: Sartor Resartus.* Bk. iii. Ch. 3.

Speech is but the incorporation of thought.

5196 *Joubert: Pensées.* No. 35. (*Attwell, Translator.*)

Speech was made to open man to man, and not to hide him; to promote commerce, and not betray it.

5197 *Lloyd: State Worthies,* 1665. Vol. i. p. 503. (*Whitworth, Editor.*)

Themistocles replied that a man's discourse was like to a rich Persian carpet, the beautiful figures and patterns of which can only be shown by spreading and extending it out; when it is contracted and folded up, they are obscured and lost.

5198 *Plutarch: Lives. Themistocles.*

I would be loath to cast away my speech; for, besides that it is excellently well penn'd, I have taken great pains to con it.

5199 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

Speech was given to the ordinary sort of men, whereby to communicate their mind; but to wise men, whereby to conceal it.

5200 *Robert South: Sermon, April* 30, 1676.

Speech is as a pump, by which we raise and pour out the water from the great lake of Thought, — whither it flows back again.

5201 *John Sterling: Essays and Tales. Thoughts. Thoughts and Images.*

SPORTING — *see* **Amusement, Angling.**

He that rides at high speed, and with his pistol, kills a sparrow flying.

5202 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

[1] This saying, long attributed to Talleyrand, Goldsmith derived from Dr. Young, who appears himself to have taken it from one of South's sermons. See a curious note on the subject in *Notes and Queries*, vol. i. p. 83.

SPORTSMEN.

Diana's foresters, gentlemen of the shade, minions of the moon.

5203 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

SPRINGTIME — *see* **Amusement.**

What delights us in the spring is more a sensation than an appearance, more a hope than any visible reality. There is something in the softness of the air, in the lengthening of the days, in the very sounds and odors of the sweet time, that caresses us and consoles us after the rigorous weeks of winter.

5204 *Hamerton: The Sylvan Year. March.*

STAGE, THE — *see* **Actors, Drama, The.**

The stage . . . is the mirror of human life.

5205 *William Winter: The Press and the Stage. Sec. IX. Oration before the Goëthe Society, New York City, Jan.* 28, 1889.

STARS.

The chambers of the East are opened in every land, and the sun comes forth to sow the earth with orient pearl. Night, the ancient mother, follows him with her diadem of stars. . . . Bright creatures! how they gleam like spirits through the shadows of innumerable eyes from their thrones in the boundless depths of heaven.

5206 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. i. Ch. 17. *Letter, March* 23, 1825. *To Jane Welsh.*

No star seemed less than what science has taught us that it is.

5207 *James Fenimore Cooper: The Sea Lions.* Ch. 28.

STATESMANSHIP.

What most of all enables a man to serve the public is not wealth, but content and independence; which, requiring no superfluity at home, distracts not the mind from the common good.

5208 *Plutarch: Lives. Aristides and Marcus Cato.*

STINGINESS.

I give thee sixpence! I will see thee d——d first.

5209 *George Canning: The Friend of Humanity and the Knife-Grinder.*

STYLE.

Style is what gives value and currency to thought.

5210 *Amiel: Journal. Introduction.* (*Mrs. Humphrey Ward, Translator.*)

Style is the dress of thoughts.

5211 *Lord Chesterfield: Letter, Nov.* 24, 1749.

The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous; and one step above the ridiculous makes the sublime again.

5212 *Thomas Paine: Age of Reason.* Pt. ii. *Note at Finis.* (*Also attributed to Napoleon I. and Fontenelle.*)

Style, after all, rather than thought, is the immortal thing in literature.

5213 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

SUBLIMITY — *see* **Style.**

As for the sublime, it is, even among the greatest geniuses, only the most elevated that can reach it.

5214 *La Bruyère: Characters. Of Works of Genius.* (*Rowe, Translator.*)

SUBMISSION.

No man is good for anything who has not learned the easy, prompt, cheerful submission of his will to rightful authority.

5215 *Washington Gladden: Things New and Old. II. Good Gifts to our Children.*

SUBTLETY — *see* **Deceit.**

Subtlety is only a deceitful manner of applying reason to do mischief.

5216 *Cicero: Of the Nature of the Gods.* Bk. iii. Sec. 30. (*Yonge, Translator.*)

SUCCESS — *see* **Virtue.**

It is a great presumption to ascribe our successes to our own management, and not to esteem ourselves upon any blessing, rather as it is the bounty of heaven, than the acquisition of our own prudence.

5217 *Addison: The Spectator.* No. 293.

Success is sweet: the sweeter if long delayed and attained through manifold struggles and defeats.

5218 *A. Bronson Alcott: Table Talk. III. Pursuits. Misfortune.*

Men's best successes come after their disappointments.

5219 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Success.*

Success is full of promise till men get it, and then it seems like a nest from which the bird has flown.

5220 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Success.*

Success surely comes with conscience in the long run, other things being equal. Capacity and fidelity are commercially profitable qualities.

5221 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Success is the child of Audacity.

5222 *Disraeli (Earl of Beaconsfield): Iskander.* Ch. 4.

Even success needs its consolations.

5223 *George Eliot: Life of George Eliot, by J. W. Cross.* Ch. 18. *Letter, June* 3, 1876. *To J. W. Cross.*

A strenuous soul hates cheap successes.

5224 *Emerson: Letters and Social Aims. Progress of Culture.*

The greatest success is confidence, or perfect understanding between sincere people.

5225 *Emerson: Conduct of Life. Behavior.*

We sink to rise.

5226 *Emerson: Letters and Social Aims. Poetry and Imagination.*

In success be moderate.

5227 *Benjamin Franklin: Poor Richard's Almanac.*

Almost everywhere men have become the particular things which their particular work has made them.

5228 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Success serves men as a pedestal. It makes them seem greater when not measured by reflection.

5229 *Joubert: Pensées.* No. 148. (*Attwell, Translator.*)

The talent of success is nothing more than doing what you can do well; and doing well whatever you do, without a thought of fame.

5230 *Longfellow: Hyperion.* Bk. i. Ch. 8.

Success never needs an excuse.

5231 *Lord Lytton: Speeches. XV. The Excise Duties. May* 15, 1854.

Great success is a great temptation.

5232 *Theodore Parker: Miscellaneous Discourses. A Sermon of the Moral Dangers incident to Prosperity.*

Human success is a quotation from overhead.

5233 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

Success causes us to be more praised than known.

5234 *Joseph Roux: Meditations of a Parish Priest. Mind, Talent, Character.* No. 46. (*Hapgood, Trans.*)

Success treads on the heels of every right effort; and though it is possible to overestimate success to the extent of almost deifying it, as is sometimes done, still in any worthy pursuit it is meritorious.

5235 *Samuel Smiles: Self-Help.* Ch. 3.

The secret of many a man's success in the world resides in his insight into the moods of men, and his tact in dealing with them.

5236 *Timothy Titcomb (J. G. Holland): Lessons in Life. Moods and Frames of Mind.*

The mighty credit, which is a mantle of cloth of gold and finest silver spun . . . by the greatest of the angels of men — Success.

5237 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 11.

Consider what God can do, and you will never despair of success.

5238 *Thomas Wilson: Maxims of Piety and of Christianity.*

SUFFERING.

Suffering is part of the divine idea.

5239 *Henry Ward Beecher: Life Thoughts.*

A great part of human suffering has its root in the nature of man, and not in that of his institutions.

5240 *Lowell: Democracy and other Addresses. Address, May* 10, 1884. *Wordsworth.*

SUICIDE — *see* **Cowardice.**

The more pity that great folk should have countenance in this world to drown or hang themselves, more than their even Christian.

5241 *Shakespeare: Hamlet.* Act v. Sc. 1.

SUNDAY — *see* **Sabbath, The.**

God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.

5242 *Henry Ward Beecher: Life Thoughts.*

Sunday is the common people's great liberty-day, and they are bound to see to it that work does not come into it.

5243 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The one great poem of New England is her Sunday.

5244 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The Sunday is the core of our civilization, dedicated to thought and reverence.

5245 *Emerson: Lectures and Biographical Sketches. Character.*

SUNLIGHT.

Sunlight is like the breath of life to the pomp of autumn.

5246 *Hawthorne: American Note-Books. Brook Farm, Oct. 9, 1841.*

Sunlight is painting.

5247 *Hawthorne: American Note-Books.* 1838.

SUNRISE.

Only the country-liver can fully feel it — this dying of night with the birth of day — this supreme moment when the mists and dimness and low voices of the one exhale into the melody and brightness of the other.

It is a daily miracle — this sudden transition from gray to rosy light — this unrolling of the dew-covered landscape — this assumption, in delicious crescendo, of sound — this quickening of the day's life over the sleep of night — this flying of darkness, as of a ghost pursued, before the flooding of light — this oldest of all stories again told.

Awake, for the day has dawned!

5248 *E. H. Arr (Mrs. Ellen H. Rollins): New England Bygones. The Weekly Routine.*

And lo! in a flash of crimson splendor, with blazing scarlet clouds running before his chariot, and heralding his majestic approach, God's sun rises upon the world.

5249 *Thackeray: The Christmas Books. The Kickleburys on the Rhine.*

SUNSET.

That hour of the day when, face to face, the rising moon beholds the setting sun.

5250 *Longfellow: Hyperion.* Bk. ii. Ch. 10.

SUPERIORITY.

The object of the superior man is truth.

5251 *Confucius: Analects.* Bk. xv. Ch. 31. (*Legge, Translator.*)

The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes, and all men look up to him.

5252 *Confucius: Analects.* Bk. xix. Ch. 21. (*Legge, Translator.*)

SUPERSTITION — *see* **Ignorance.**

Superstition, without a veil, is a deformed thing; for, as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed; and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances.

5253 *Bacon: Essays. Of Superstition.*

Superstition is a quality that seems indigenous to the ocean.

5254 *James Fenimore Cooper: The Red Rover.* Ch. 15.

Danger is the very basis of superstition. It produces a searching after help supernaturally when human means are no longer supposed to be available.

5255 *B. R. Haydon: Table Talk.*

Superstition is the only religion of which base souls are capable.

5256 *Joubert: Pensées.* No. 27. (*Attwell, Translator.*)

Piety is different from superstition. To carry piety to the extent of superstition is to destroy it. The heretics reproach us with this superstitious submission. It is doing what they reproach us with. . . .

5257 *Pascal: Thoughts.* Ch. xiv. iii. (*Wight, Translator.* Louandre edition.)

Superstition, in all times and among all nations, is the fear of a spirit whose passions are those of a man, whose acts are the acts of a man; who is present in some places, not in others; who makes some places holy, and not others; who is kind to one person, unkind to another; who is pleased or angry according to the degree of attention you pay him, or praise you refuse to him; who is hostile generally to human pleasure, but may be bribed by sacrifice of a part of that pleasure into permitting the rest. This, whatever form of faith it colors, is the essence of superstition.

5258 *Ruskin: The Study of Architecture.*

Superstition is related to this life, religion to the next; superstition is allied to fatality, religion to virtue; it is by the vivacity of earthly desires that we become superstitious; it is, on the contrary, by the sacrifice of these desires that we become religious.

5259 *Mme. de Staël: Life of Mme. de Staël, by Abel Stevens.* Ch. 34.

Superstition moulds nature into an arbitrary semblance of the supernatural, and then bows down to the work of its own hands.

5260 *John Sterling: Essays and Tales. Thoughts. Crystals from a Cavern.*

SURF, THE.

The sea knows the brevity of that glad bound along the beach.

5261 *George William Curtis: Lotus-Eating. Nahant.*

SUSPICION — *see* **Deceit.**

Suspicions amongst thoughts are like bats amongst birds, they ever fly by twilight.

5262 *Bacon: Essays. Of Suspicion.*

There is nothing that makes a man suspect much, more than to know little; and, therefore, men should remedy suspicion by procuring to know more, and not to keep their suspicions to smother.

5263 *Bacon: Essays. Of Suspicion.*

Suspicion is no less an enemy to virtue than to happiness.
5264 *Johnson: The Rambler.* No. 79.

Suspicion is very often a useless pain.
5265 *Johnson: Boswell's Life of Johnson.* III. 135. (*George Birkbeck Hill, Editor,* 1887.)

Suspicions . . . are weeds of the mind which grow of themselves, and most rapidly when least wanted.
5266 *Lew Wallace: Ben-Hur.* Bk. vii. Ch. 2.

SWEARING.

And then a whoreson jackanapes must take mé up for swearing; as if I borrowed mine oaths of him, and might not spend them at my pleasure.
5267 *Shakespeare: Cymbeline.* Act ii. Sc. 1.

But if you swear by that that is not, you are not forsworn: no more was this knight, swearing by his honor, for he never had any.
5268 *Shakespeare: As You Like It.* Act i. Sc. 2.

When a gentleman is disposed to swear, it is not for any standers-by to curtail his oaths.
5269 *Shakespeare: Cymbeline.* Act ii. Sc. 1.

The accusing spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in; and the recording angel, as he wrote it down, dropped a tear upon the word and blotted it out forever.
5270 *Laurence Sterne: Tristram Shandy.* Vol. vi. Ch. 8. (Original Edition.)

SYMBOLS.

There is nothing so great or so goodly in creation, but that it is a mean symbol of the Gospel of Christ, and of the things he has prepared for them that love him.
5271 *Ruskin: The Stones of Venice. The Fall.* Ch. 3, Sec. 63.

SYMPATHY — *see* **Humanity.**

Strengthen me by sympathizing with my strength, not my weakness.
5272 *A. Bronson Alcott: Table Talk. Sympathy.*

The sympathy of sorrow is stronger than the sympathy of prosperity.
5273 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 16.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.
5274 *George Eliot: The Mill on the Floss.* Bk. vii. Ch. 1.

Sympathetic people are often uncommunicative about themselves; they give back reflected images which hide their own depths.
5275 *George Eliot: Leaves from a Note-Book. Birth of Tolerance.*

We owe to man higher succors than food and fire. We owe to man, man.

5276 *Emerson: Society and Solitude. Domestic Life.*

Love and death are the two great hinges on which all human sympathies turn.

5277 *B. R. Haydon: Table Talk.*

Nothing precludes sympathy so much as a perfect indifference to it.

5278 *Hazlitt: Characteristics.* No. 42.

We are governed by sympathy; and the extent of our sympathy is determined by that of our sensibility.

5279 *Hazlitt: Characteristics.* No. 410.

It is only kindred griefs that draw forth our tears, and each weeps really for himself.

5280 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. Italy.*

Sympathy is two hearts tugging at *one* load.

5281 *Charles H. Parkhurst: Sermons. XIII. The Good Samaritan.*

A face which is always serene possesses a mysterious and powerful attraction; sad hearts come to it as to the sun to warm themselves again.

5282 *Joseph Roux: Meditations of a Parish Priest.* Pt. ix. x. (*Hapgood, Translator.*)

The secret of language is the secret of sympathy, and its full charm is possible only to the gentle.

5283 *Ruskin: Lectures on Art.* Lecture iii. Sec. 68.

How much better is it to weep at joy, than to joy at weeping.

5284 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

Sympathy is in great degree a result of the mood we are in at the moment: anger forbids the emotion. On the other hand, it is easiest taken on when we are in a state of most absolute self-satisfaction.

5285 *Lew Wallace: Ben-Hur.* Bk. iv. Ch. 6.

T.

TABLE TALK.

Table talk, to be perfect, should be sincere without bigotry, differing without discord, sometimes grave, always agreeable, touching on deep points, dwelling most on seasonable ones, and letting everybody speak and be heard.

5286 *Leigh Hunt: Table Talk.*

TACT.

Kindness is the principle of tact, and respect for others the first condition of *savoir-vivre*.

5287 *Amiel: Journal, Nov.* 18, 1851. (*Mrs. Humphrey Ward, Translator.*)

Without tact you can learn nothing. Tact teaches you when to be silent. Inquirers who are always inquiring never learn anything.

5288 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 61.

TALENT — *see* **Authors, Genius, Nature.**

To do easily what is difficult for others is the mark of talent.

5289 *Amiel: Journal, Oct.* 27, 1856. (*Mrs. Humphrey Ward, Translator.*)

Talent is that which is in a man's power.

5290 *Lowell: Among My Books. Rousseau and the Sentimentalists.*

Talent repeats; Genius creates. Talent is a cistern; Genius a fountain. Talent deals with the actual, with discovered and realized truths, analyzing, arranging, combining, applying positive knowledge, and in action looking to precedents; Genius deals with the possible, creates new combinations, discovers new laws, and acts from an insight into principles. Talent jogs to conclusions to which Genius takes giant leaps. Talent accumulates knowledge, and has it packed up in the memory; Genius assimilates it with its own substance, grows with every new accession, and converts knowledge into *power*. Talent gives out what it has taken in; Genius what has risen from its unsounded wells of living thought. Talent, in difficult situations, strives to untie knots, which Genius instantly cuts with one swift decision. Talent is full of thoughts, Genius of thought; one has definite acquisitions, the other indefinite power.

5291 *E. P. Whipple: Literature and Life. Genius.*

TALK — *see* **Conversation, Table Talk, Talkativeness.**

Egotists cannot converse, they talk to themselves only.

5292 *A. Bronson Alcott: Concord Days. May, Conversation.*

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

5293 *Lord Chesterfield: Letters to His Son. Bath, Oct.* 19, 1748.

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.

5294 *George Eliot: Theophrastus Such.* Ch. 6.

No one would talk much in society if he only knew how often he misunderstands others.

5295 *Goethe: Elective Affinities.* Pt. ii. Ch. 4. **(Bohn edition.)**

To talk without effort is, after all, the great charm of talking.

5296 *J. C. and A. W. Hare: Guesses at Truth.*

A person who talks with equal vivacity on every subject, excites no interest in any.

5297 *Hazlitt: Characteristics.* No. 179.

We talk little if we do not talk about ourselves.

5298 *Hazlitt: Characteristics.* No. 172.

Talking is like playing on the harp; there is as much in laying the hands on the strings to stop their vibrations, as in twanging them to bring out their music.

5299 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 1.

Talking is one of the fine arts, — the noblest, the most important, the most difficult, — and its fluent harmonies may be spoiled by the intrusion of a single harsh note.

5300 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 3.

A man who always talks for fame never can be pleasing. The man who talks to unburthen his mind is the man to delight you.

5301 *Johnson: Boswell's Life of Johnson.* III. 247. (*George Birkbeck Hill, Editor,* 1887.)

Drawing is speaking to the eye, talking is painting to the ear.

5302 *Joubert: Pensées.* No. 36. (*Attwell, Translator.*)

It is a sad thing when men have neither wit to speak well nor judgment to hold their tongues.

5303 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

We seldom repent talking too little, but very often talking too much.

5304 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

Evil tongues never want a whet.

5305 *Le Sage: Gil Blas.* Bk. iii. Ch. 1. (*Smollett, Trans.*)

Nor is drunkenness censured for anything so much as its intemperate and endless talk.

5306 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

Long talking begets short hearing, for people go away.

5307 *Richter: Levana. Sixth Fragment.* Ch. 4, Sec. 120.

Length of saying makes languor of hearing.

5308 *Joseph Roux: Meditations of a Parish Priest. Eloquence, Orators.* No. 38. (*Hapgood Translator.*)

A gentleman, nurse, that loves to hear himself talk; and will speak more in a minute, than he will stand to in a month.

5309 *Shakespeare: Romeo and Juliet.* Act ii. Sc. 4.

He hath a heart as sound as a bell, and his tongue is the clapper; for what his heart thinks his tongue speaks.

5310 *Shakespeare: Much Ado about Nothing.* Act iii. Sc. 2.

Men of few words are the best men.

5311 *Shakespeare: King Henry V.* Act iii. Sc. 2.

What a spendthrift is he of his tongue!

5312 *Shakespeare: The Tempest.* Act ii. Sc. 1.

They only babble who practise not reflection.

5313 *Sheridan: Pizarro.* Act i. Sc. 1.

It is not of so much consequence what you say, as how you say it.

5314 *Alexander Smith: Dreamthorp. On the Writing of Essays.*

A good talker, even more than a good orator, implies a good audience.

5315 *Leslie Stephen: Samuel Johnson.* Ch. 3. (*English Men of Letters.*)

Intemperance in talk makes a dreadful havoc in the heart.

5316 *Thomas Wilson: Maxims of Piety and of Christianity.*

The inexhaustible talk that was the flow of a golden sea of eloquence and wisdom.

5317 *William Winter: English Rambles.* Pt. i. Ch. 6.

TALKATIVENESS — *see* **Old Age, Woman.**

It was near a miracle to see an old man silent, since talking is the disease of age.

5318 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Whom the disease of talking still once possesseth, he can never hold his peace. Nay, rather than he will not discourse he will hire men to hear him.

5319 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

The pleasure of talking is the inextinguishable passion of woman, coeval with the act of breathing.

5320 *Le Sage: Gil Blas.* Bk. vii. Ch. 7. (*Smollett, Translator.*)

Philosophy finds talkativeness a disease very difficult and hard to cure. For its remedy, conversation, requires hearers: but talkative people hear nobody, for they are ever prating. And the first evil this inability to keep silence produces is an inability to listen.

5321 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

Talkativeness has another plague attached to it, even curiosity; for praters wish to hear much that they may have much to say.

5322 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

Talkative people: if they wish to be loved, they are hated; if they desire to please, they bore; when they think they are admired, they are really laughed at; they spend, and get no gain from so doing; they injure their friends, benefit their enemies, and ruin themselves.

5323 *Plutarch: Morals. On Talkativeness.* (*Shilleto, Translator.*)

Your tongue runs before your wit.

5324 *Swift: Polite Conversation.*

TASTE.

Good taste consists first upon fitness.

5325 *George William Curtis: The Potiphar Papers. I. Our Best Society.*

Our purity of taste is best tested by its universality, for if we can only admire this thing or that, we may be sure that our cause for liking is of a finite and false nature.

5326 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 3, § 12.

Perfect taste is the faculty of receiving the greatest possible pleasure from those material sources which are attractive to our moral nature in its purity and perfection.

5327 *Ruskin: Modern Painters.* Pt. i. Sec. 1, Ch. 6, § 2.

Good taste cannot supply the place of genius in literature, for the best proof of taste, when there is no genius, would be, not to write at all.

5328 *Mme. de Staël: Germany.* Pt. ii. Ch. 14. (Wight's revision of Murray's edition, 1814.)

Taste is to literature what *bon ton* is in society.

5329 *Mme. de Staël: Germany.* Pt. ii. Ch. 14. (Wight's revision of Murray's edition, 1814.)

TAVERNS — *see* **Inns.**

He who has not been at a tavern knows not what a paradise it is. O holy tavern! O miraculous tavern! — holy, because no carking cares are there, nor weariness, nor pain; and miraculous, because of the spits, which of themselves turn round and round!

5330 *Aretino: Hyperion, by Longfellow.* Bk. iii. Ch. 2.

Shall I not take mine ease in mine inn?

5331 *Shakespeare: King Henry IV.* Pt. i. Act iii. Sc. 3.

TAXATION.

Millions for defence, but not a cent for tribute.

5332 *Charles Cotesworth Pinckney: When Ambassador to the French Republic,* 1796.

Men who prefer any load of infamy, however great, to any pressure of taxation, however light.

5333 *Sydney Smith: Letters on American Debts. The Humble Petition of the Rev. Sydney Smith to the House of Congress at Washington.*

TEACHING — *see* **Instructors.**

None can teach admirably if not loving his task.

5334 *A. Bronson Alcott: Table Talk. IV. Nurture. The Teacher.*

To know how to suggest is the great art of teaching. To attain it we must be able to guess what will interest; we must learn to read the childish soul as we might a piece of music. Then, by simply changing the key, we keep up the attraction and vary the song.

5335 *Amiel: Journal, Oct.* 27, 1864. (*Mrs. Humphrey Ward, Translator.*)

There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; there is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit.

5336 *Emerson: Essays. Spiritual Laws.*

It is a luxury to learn; but the luxury of learning is not to be compared with the luxury of teaching.

5337 *Roswell D. Hitchcock: Eternal Atonement. XIV. Receiving and Giving.*

It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teachings.

5338 *Shakespeare: The Merchant of Venice.* Act i. Sc. 2.

A true teacher should penetrate to whatever is vital in his pupil, and develop that by the light and heat of his own intelligence.

5339 *E. P. Whipple: Success and Its Conditions. The Vital and the Mechanical.*

TEARS — *see* **Laughter, Smiles.**

Sympathizing and selfish people are alike given to tears.

5340 *Leigh Hunt: Table Talk. Tears.*

Tears are often to be found where there is little sorrow, and the deepest sorrow without any tears.

5341 *Johnson: Works.* IX. 304. (Oxford edition, 1825.)

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.

5342 *Landor: Imaginary Conversations Dante and Gemma Donati.*

Tears, O Aspasia, do not dwell long upon the cheeks of youth. Rain drops easily from the bud, rests on the bosom of the maturer flower, and breaks down that one only which hath lived its day.

5343 *Landor: Pericles and Aspasia. XXVIII. Pericles to Aspasia.*

Tears soothe suffering eyes.

5344 *Richter: Flower, Fruit, and Thorn Pieces.* Bk. iv. Ch. 23.

In youth, one has tears without grief: in age, griefs without tears.

5345 *Joseph Roux: Meditations of a Parish Priest.* Pt. v., lv. (*Hapgood, Translator.*)

Lofty mountains are full of springs; great hearts are full of tears.

5346 *Joseph Roux: Meditations of a Parish Priest.* Pt. v., lvi. (*Hapgood, Translator.*)

A kind overflow of kindness: there are no faces truer than those that are so washed. How much better is it to weep at joy than to joy at weeping!

5347 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

If you have tears, prepare to shed them now.

5348 *Shakespeare: Julius Cæsar.* Act iii. Sc. 2.

The tears live in an onion that should water this sorrow.

5349 *Shakespeare: Antony and Cleopatra.* Act i. Sc. 2.

'Tis the best brine a maiden can season her praise in.

5350 *Shakespeare: All's Well That Ends Well.* Act i. Sc. 1.

Weep not, sweet queen, for trickling tears are vain.

5351 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

TEMPER.

The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree: such a hare is madness, the youth, to skip o'er the meshes of good counsel, the cripple.

5352 *Shakespeare: The Merchant of Venice.* Act i. Sc. 2.

TEMPERANCE.

Temperance in everything is requisite for happiness.

5353 *B. R. Haydon: Table Talk.*

Temperance, in the nobler sense, does not mean a subdued and imperfect energy; it does not mean a stopping short in any good thing, as in love or in faith; but it means the power which governs the most intense energy, and prevents its acting in any way but as it ought.

5354 *Ruskin: The Stones of Venice. The Fall.* Ch. 1, Sec. 7.

Temperance is the nurse of chastity.

5355 *Wycherley: Love in a Wood.* Act iii. Sc. 3.

TEMPTATIONS — *see* **Praise, Success.**

Find out what your temptations are, and you will find out largely what you are yourself.

5356 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

TENDERNESS.

Tenderness is a virtue.

5357 *Goldsmith: The Good-Natured Man.* Act iii.

Want of tenderness is want of parts, and is no less a proof of stupidity than depravity.

5358 *Johnson: Boswell's Life of Johnson.* II. 122. (*George Birkbeck Hill, Editor*, 1887.)

Tenderness is the repose of passion.

5359 *Joubert: Pensées.* No. 68. (*Attwell, Translator.*)

TERROR.

No divine terror will ever be found in the work of the man who wastes a colossal strength in elaborating toys; for the first lesson that terror is sent to teach us is, the value of the human soul, and the shortness of mortal time.

5360 *Ruskin: The Stones of Venice. The Fall.* Ch. 3, Sec. 49.

THANKFULNESS.

Beggar that I am, I am even poor in thanks.

5361 *Shakespeare: Hamlet.* Act ii. Sc. 2.

THEFT.

Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference anatomically; morally, none whatsoever.

5362 *Ruskin: The Two Paths.* Lecture v. *Sec. 3, 1.*

THINKERS — *see* **Society.**

In every epoch of the world, the great event, parent of all others, is it not the arrival of a Thinker in the world?

5363 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

A thinker is a person.

5364 *Joseph Cook: Boston Monday Lectures. Conscience. Matthew Arnold's Views on Conscience.*

The profound thinker always suspects that he is superficial.

5365 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. iv. Ch. 5.

Beware when the great God lets loose a thinker on this planet.

5366 *Emerson: Essays. Circles.*

The greater part of mankind may be divided into two classes; that of *shallow* thinkers who fall short of the truth; and that of *abstruse* thinkers who go beyond it.

5367 *Hume: Essays. XXIII. Of Commerce.*

THOROUGHNESS.

Whatever is worth doing at all is worth doing well.

5368 *Lord Chesterfield: Letters to His Son. March* 10, 1746.

There is large difference between indolent impatience of labor and intellectual impatience of delay, large difference between leaving things unfinished because we have more to do or because we are satisfied with what we have done.

5369 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 10, n.

THOUGHT — *see* **Action, Art, Authors, Books, Companionship, Intellect, Language, Love, Resignation, Silence, Speech, Style, Thinkers, Wisdom.**

No thought is beautiful which is not just, and no thought can be just which is not founded on truth.

5370 *Addison: The Spectator.* No. 523.

Thinking is creating with God, as thinking is writing with the ready writer; and worlds are only leaves turned over in the process of composition, about his throne.

5371 *Henry Ward Beecher: Life Thoughts.*

Thought is parent of the deed.

5372 *Carlyle: Essays. Death of Goethe.* (*Foreign Review*, No. ii. 1828.)

Thought once awakened does not again slumber.

5373 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

Thought will not work except in silence.

5374 *Carlyle: Sartor Resartus.* Bk. iii. Ch. 3.

A single thought is that which it is from other thoughts as a wave of the sea takes its form and shape from the waves which precede and follow it.

5375 *Coleridge: Table Talk. Additional Table Talk. Thought.*

One thought includes all thought, in the sense that a grain of sand includes the universe.

5376 *Coleridge: Table Talk. Additional Table Talk. Thought.*

Thought takes man out of servitude into freedom.

5377 *Emerson: Conduct of Life. Fate.*

Thought is the property of him who can entertain it, and of him who can adequately place it.

5378 *Emerson: Representative Men. Shakespeare.*

In solitude all great thoughts are born.

5379 *Moses Harvey: Columbus.* (*Stewart's Literary Quarterly Magazine, January*, 1869.)

Great thoughts reduced to practice become great acts.

5380 *Hazlitt: Table Talk.* Second series. Pt. i. Essay x. *On Thought and Action.*

Thought is invisible nature.

5381 *Heine: Scintillations. Excerpts. Miscellaneous.*

If ill thoughts at any time enter into the mind of a good man, he doth not roll them under his tongue as a sweet morsel.

5382 *Matthew Henry: Commentaries. Psalm lxxviii., and Sermon on Uncleanness.*

To their own second and sober thoughts.

5383 *Matthew Henry: Exposition, Job* vi. 29. (*London*, 1710.)

He that never thinks never can be wise.

5384 *Johnson: Works. Rasselas.* Ch. 17. (Oxford edition, 1825.)

Most men think indistinctly, and therefore cannot speak with exactness.

5385 *Johnson: Works.* V. 43. (Oxford edition, 1825.)

Thought is always troublesome to him who lives without his own approbation.

5386 *Johnson: Works.* IX. 317. (Oxford edition, 1825.)

My thought and I were of another world.

5387 *Ben Jonson: Every Man Out of His Humor.* Act iii. Sc. 3.

In the interchange of thought use no coin but gold and silver.

5388 *Joubert: Pensées.* No. 117. (*Attwell, Translator.*)

A thought often makes us hotter than a fire.

5389 *Longfellow: Drift-Wood. Table Talk.*

His thoughts are like mummies, embalmed in spices and wrapped about with curious envelopments; but, within, those thoughts themselves are kings.

5390 *Longfellow: Hyperion.* Bk. i. Ch. 5.

Men's thoughts and opinions are in a great degree vassals of him who invents a new phrase or re-applies an old epithet. The thought or feeling a thousand times repeated becomes his at last who utters it best.

5391 *Lowell: Among My Books. Keats.*

The material of thought re-acts upon the thought itself.

5392 *Lowell: Democracy and Other Addresses. Address, Chelsea, Mass., Dec.* 22, 1885. *Books and Libraries.*

Every thought was once a poem.

5393 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

Many thoughts are so dependent upon the language in which they are clothed that they would lose half their beauty if otherwise expressed.

5394 *Ruskin: Modern Painters.* Pt. i. Sec. 1, Ch. 2, § 5.

The highest thoughts are those which are least dependent on language, and the dignity of any composition and praise to which it is entitled are in exact proportion to its dependency of language or expression.

5395 *Ruskin: Modern Painters.* Pt. i. Sec. 1, Ch. 2, § 5.

A woman's thought runs before her actions.

5396 *Shakespeare: As You Like It.* Act iv. Sc. 1.

Though this be madness, yet there is method in it.

5397 *Shakespeare: Hamlet.* Act ii. Sc. 2.

Thought is silence.

5398 *Sheridan: Pizarro.* Act i. Sc. 1.

The mind grows by what it feeds on.

5399 *Timothy Titcomb (J. G. Holland): Lessons in Life. Reproduction in Kind.*

Mind is the great lever of all things; human thought is the process by which human ends are alternately answered.

5400 *Daniel Webster: Address, Charlestown, Mass., June 17, 1825. The Bunker Hill Monument.*

TIME — *see* **Burdens, Christianity, Eternity, Speech, Truth.**

Time is one's best friend, teaching best of all the wisdom of silence.

5401 *A. Bronson Alcott: Table Talk. I. Learning. Criticism.*

To choose time is to save time.

5402 *Bacon: Essays. Of Despatch.*

Time, O my friend, is money! Time wasted can never conduce to money well managed.

5403 *Bulwer-Lytton: Caxtoniana.* Essay xxi. *On the Management of Money.*

O Time! Time! how it brings forth and devours! And the roaring flood of existence rushes on forever similar, forever changing!

5404 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 17. *Letter, Feb. 18, 1834. To Alexander Carlyle.*

That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are*, and then *are not:* this is forever very literally a miracle; a thing to strike us dumb, for we have no word to speak about it.

5405 *Carlyle: Heroes and Hero Worship. The Hero as Divinity.*

The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both are.

5406 *Carlyle: Sartor Resartus. Natural Supernaturalism.*

Time is the measurer of all things, but is itself immeasurable; and the grand discloser of all things, but is itself undisclosed.

5407 *Colton: Lacon.*

He who gains time gains everything.

5408 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. iv. Ch. 3.

But dost thou love life? then do not squander time, for that is the stuff life is made of.

5409 *Benjamin Franklin: Poor Richard's Almanac.*

Time flies over us, but leaves its shadow behind.

5410 *Hawthorne: The Marble Faun.* Ch. 24.

Time, — the most independent of all things.

5411 *Hazlitt: Sketches and Essays. On a Sun-Dial.*

Time is the most important thing in human life, — for what is joy after its departure? — and the most consolatory, — for pain, when time has fled, is no more. Time is the wheel-track in which we roll on towards eternity, which conducts us to the Incomprehensible. There is a perfecting power connected with its progress, and this operates upon us the more beneficially when we duly estimate it, listen to its voice, and do not waste it, but regard it as the highest finite good in which all finite things are resolved.

5412 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 38. (*Catharine M. A. Couper, Trans.*)

Time, which strengthens friendship, weakens love.

5413 *La Bruyère: Characters. Of the Heart.* (*Rowe, Translator.*)

Time is a great ocean which, like the other ocean, overflows with our remains.

5414 *Lamartine: Graziella.* Pt. iv. Ch. 2. (*Runnion, Translator.*)

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

5415 *Longfellow: Hyperion.* Bk. i. Ch. 1. *Caption. Also* Bk. iv. Ch. 8.

What is Time? The shadow on the dial, the striking of the clock, the running of the sand, — day and night, summer and winter, months, years, centuries, — these are but arbitrary and outward signs, the measure of Time, not Time itself. Time is the life of the soul.

5416 *Longfellow: Hyperion.* Bk. ii. Ch. 6.

God is the only being who has time enough; but a prudent man, who knows how to seize occasion, can commonly make a shift to find as much as he needs.

5417 *Lowell: My Study Windows. Abraham Lincoln.*

Time is, after all, the greatest of poets; and the sons of Memory stand a better chance of being the heirs of Fame.

5418 *Lowell: My Study Windows. A Great Public Character.*

Time is money.

5419 *Lord Lytton: Money.* Act iii. Sc. 6.

Time steals away without any inconvenience.

5420 *Montaigne: Of Three Commerces.* (*Cotton, Trans.*)

"Time restores all things." Wrong! Time restores many things, but eternity alone restores all.

5421 *Joseph Roux: Meditations of a Parish Priest.* Pt. vi. viii. (*Hapgood, Translator.*)

Time is scytheless and toothless; it is we who gnaw like the worm; we who smite like the scythe. It is ourselves who abolish, ourselves who consume; we are the mildew and the flame, and the soul of man is to its own work as the moth that frets when it cannot fly, and as the hidden flame that blasts where it cannot illumine.

5422 *Ruskin: Political Economy of Art.* Lecture ii.

Thus the whirligig of time brings in his revenges.

5423 *Shakespeare: Twelfth Night.* Act v. Sc. 1.

Time travels in divers paces with divers persons. I'll tell you who Time ambles withal, who Time trots withal, who Time gallops withal, and who he stands still withal.

5424 *Shakespeare: As You Like It.* Act iii. Sc. 2.

Well, Time is the old justice that examines all such offenders, and let Time try.

5425 *Shakespeare: As You Like It.* Act iv. Sc. 1.

Every day travels toward death; the last only arrives at it.

5426 *Alexander Smith: Dreamthorp. Death and Dying.*

Time passes, Time the consoler, Time the anodyne.

5427 *Thackeray: Miscellanies. Sketches and Travels in London. On the Pleasures of being a Fogy.*

TOBACCO.

Ods me I marvel what pleasure or felicity they have in taking their roguish tobacco. It is good for nothing but to choke a man, and fill him full of smoke and embers.

5428 *Ben Jonson: Every Man in His Humor.* Act iii. Sc. 3.

TO-DAY — *see* **Promptness, To-morrow.**

One to-day is worth two to-morrows.
5429 *Benjamin Franklin: Poor Richard's Almanac.*

To-day is always different from yesterday.
5430 *Alexander Smith: Dreamthorp. Books and Gardens.*

TO-MORROW.

Ask me questions concerning to-morrow.
5431 *Congreve: Love for Love.* Act iv. Sc. 15.

To-morrow is an old deceiver, and his cheat never grows stale.
5432 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS., by Hester Lynch Piozzi. London,* 1788. I. 94. (*George Birkbeck Hill, Editor.*)

TONGUE, The.

We may see the cunning and curious work of Nature, which hath barred and hedged nothing in so strongly as the tongue, with two rows of teeth, and therewith two lips; besides she hath placed it far from the heart, that it should not utter that which the heart hath conceived; this also should cause us to be silent, seeing those that use much talk, though they speak truly, are never believed.
5433 *John Lyly: Euphues. The Anatomy of Wit Of the Education of Youth.*

TRADE.

Trade is a social act.
5434 *John Stuart Mill: On Liberty. Applications.*

TRADITION.

There is only one thing better than tradition, and that is the original and eternal life out of which all tradition takes its rise.
5435 *Lowell: My Study Windows. Thoreau.*

TRAINING.

In all human action those faculties will be strong which are used.
5436 *Emerson: Conduct of Life. Culture.*

TRAITORS.

The man who fights against his own country is never a hero.
5437 *Victor Hugo: Ninety-Three.* Pt. i. Bk. iii. Ch. 2. (*Benedict, Translator.*)

An arrant traitor as any is in the universal world, or in France, or in England!
5438 *Shakespeare: King Henry V.* Pt. ii. Act iv. Sc. 8.

TRANQUILLITY.

If you wish to live a life free from sorrow, think of what is going to happen as if it had already happened.

5439 *Epictetus: Fragments.* CLVIII. (*Long, Trans.*)

TRANSLATIONS — *see* **Translators.**

I have translated some part of his works, only that I might perpetuate his memory, or at least refresh it, amongst my countrymen.

5440 *Dryden: Fables. Preface.*

Something must be lost in all transfusion, that is, in all translations; but the sense will remain, which would otherwise be lost, or at least maimed, when it is scarce intelligible, and that but to a few.

5441 *Dryden: Fables. Preface.*

TRANSLATORS — *see* **Translations.**

A translator is to be like his author; it is not his business to excel him.

5442 *Johnson: Lives of the Poets. Dryden.*

TRAVEL.

Travelling is no fool's errand to him who carries his eyes and itinerary along with him.

5443 *A. Bronson Alcott: Table Talk. II. Enterprise. Travelling.*

Travel teaches toleration.

5444 *Disraeli (Earl of Beaconsfield): Contarini Fleming.* Pt. v. Ch. 7.

Travelling is a fool's paradise.

5445 *Emerson: Essays. Self-Reliance.*

He that would travel for the entertainment of others should remember that the great object of remark is human life.

5446 *Johnson: The Idler.* No. 97.

TRAVELLERS — *see* **Books.**

Every traveller has a home of his own, and he learns to appreciate it the more from his wandering.

5447 *Dickens: Speeches, Literary and Social. XIV. Commercial Travellers. London, Dec.* 30, 1854.

Travellers must be content.

5448 *Shakespeare: As You Like It.* Act ii. Sc. 4.

TREACHERY.

There's neither honesty, manhood, nor good fellowship in thee.

5449 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

TREASON.

Fellowship in treason is a bad ground of confidence.

5450 *Burke: Remarks on the Policy of the Allies with Respect to France.* 1793.

Rebellion must be managed with many swords; treason to his prince's person may be with one knife.

5451 *Thomas Fuller: The Holy and Profane States. The Profane State. The Traitor.*

Cæsar had his Brutus — Charles the First, his Cromwell — and George the Third — ("Treason!" cried the speaker) — *may profit by their example.* If *this* be treason, make the most of it.

5452 *Patrick Henry: Speech, Virginia House of Burgesses, May,* 1765.

Love of country is one of the loftiest virtues which the Almighty has planted in the human heart, and so treason against it has been considered among the most damning sins.

5453 *Emery A. Storrs: Political Oratory.* Ch. 3.

TREES — *see* **Humor, Sound.**

Orchards are even more personal in their charms than gardens, as they are more nearly human creations.

5454 *A. Bronson Alcott: Tablets.* 1868.

Of all man's works of art, a cathedral is greatest. A vast and majestic tree is greater than that.

5455 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Nature.*

What a noble gift to man are the forests! What a debt of gratitude and admiration we owe for their utility and their beauty!

How pleasantly the shadows of the wood fall upon our heads when we turn from the glitter and turmoil of the world of man! The winds of heaven seem to linger amid their balmy branches, and the sunshine falls like a blessing upon the green leaves; the wild breath of the forest, fragrant with bark and berry, fans the brow with grateful freshness; and the beautiful woodlight, neither garish nor gloomy, full of calm and peaceful influences, sheds repose over the spirit.

5456 *Susan Fenimore Cooper: Rural Hours. Summer. July* 28.

I wonder how it is that so cheerful-looking a tree as the willow should ever have become associated with ideas of sadness.

5457 *Hamerton: The Sylvan Year. March. XIV.*

What are these maples and beeches and birches but odes and idyls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued raiment of their gay, deciduous neighbors?

5458 *Holmes: Extract from Letter.*

When we plant a tree, we are doing what we can to make our planet a more wholesome and happier dwelling-place for those who come after us if not for ourselves.

5459 *Holmes: Extract from Letter.*

Trees have about them something very fair and attractive even in this, — that to the fancy, since they cannot change their places, they are witnesses of every change that occurs on the spot; and as some reach an exceedingly great age, they resemble historical monuments, and, like ourselves, they have a life, growing and passing away, — not being inanimate and unvarying like the fields and streams. One sees them pass through different stages, and at last step by step approaching death, which suggests still more the resemblance between them and us.

5460 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 71. (*Catharine M. A. Couper, Trans.*)

Trees assume, on the approach of winter, an air of anguish, an accent of desolation, which are thrilling. One would say that all these leaves were struggling before they fall and die.

5461 *Joseph Roux: Meditations of a Parish Priest.* Pt. v. xiii. (*Hapgood, Translator.*)

A forest of all manner of trees is poor, if not disagreeable, in effect; a mass of one species of tree is sublime.

5462 *Ruskin: Modern Painters.* Pt. iii. Sec 1, Ch. 6, § 9.

Lowland forest arches overhead, and checkers the ground with darkness: but the pine, growing in scattered groups, leaves the glades between emerald-bright. Its gloom is all its own; narrowing into the sky, it lets the sunshine strike down to the dew. . . . The third character which I want you to notice in the pine is its exquisite fineness. Other trees rise against the sky in dots and knots, but this in fringes. You never see the edges of it, so subtle are they; and for this reason — it alone of trees, so far as I know, is capable of the fiery change which we saw before had been noticed by Shakespeare. When the sun rises behind a ridge crested with pine, provided the ridge be at a distance of about two miles, and seen clear, all the trees, for about three or four degrees on each side of the sun, become trees of light, seen in clear flame against the darker sky, and dazzling as the sun itself. I thought at first this was owing to the actual lustre of the leaves; but I believe now it is caused by the cloud-dew upon them, — every minutest leaf carrying its diamond. It seems as if these trees, living always among the clouds, had caught part of their glory from them; and, themselves the darkest of vegetation, could yet add splendor to the sun itself.

5463 *Ruskin: Modern Painters.* Pt. vi. Ch. 9, Secs. 8–9.

The ideal of the mountain oak may be anything, twisting, and leaning, and shattered, and rock-encumbered, so only that, amidst all its misfortunes, it maintain the dignity of oak; and, indeed, I look upon this kind of tree as more ideal than the other, in so far as, by its efforts and struggles, more of its nature, enduring power, patience in waiting for and

ingenuity in obtaining what it wants, is brought out, and so more of the essence of oak exhibited than under more fortunate conditions.

5464 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 13, § 9.

There is in trees no perfect form which can be fixed upon or reasoned out as ideal; but that is always an ideal oak which, however poverty-stricken, or hunger-pinched, or tempest-tortured, is yet seen to have done, under its appointed circumstances, all that could be expected of oak.

5465 *Ruskin: Modern Painters.* Pt. iii. Sec. 1, Ch. 13, § 9.

The tremendous unity of the pine absorbs and moulds the life of a race. The pine shadows rest upon a nation. The northern peoples, century after century, lived under one or other of the two great powers of the pine and the sea, both infinite. They dwelt amidst the forests as they wandered on the waves, and saw no end nor any other horizon. Still the dark, green trees, or the dark, green waters jagged the dawn with their fringe or their foam. And whatever elements of imagination, or of warrior strength, or of domestic justice were brought down by the Norwegian or the Goth against the dissoluteness or degradation of the south of Europe were taught them under the green roofs and wild penetralia of the pine.

5466 *Ruskin: Modern Painters.* Pt. vi. Ch. 9, Sec. 11.

TRICKERY.

A trick is at the best but a mean thing.

5467 *Le Sage: Gil Blas.* Bk. v. Ch. 1. (*Smollett, Translator.*)

I know a trick worth two of that.

5468 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 1.

TRIFLES.

We must not stand upon trifles.

5469 *Cervantes: Don Quixote.* Pt. i. Ch. 30. (*Jarvis, Translator.*)

Affection, like melancholy, magnifies trifles.

5470 *Leigh Hunt: Table Talk. Magnifying Trifles.*

A snapper-up of unconsidered trifles.

5471 *Shakespeare: A Winter's Tale.* Act iv. Sc. 2.

Trifles make up the happiness or the misery of mortal life.

5472 *Alexander Smith: Dreamthorp. Men of Letters.*

TROUBLES.

Troubles are God's rains in this world.

5473 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

TRUSTFULNESS — *see* **Confidence, Wrong.**

We are inclined to believe those whom we do not know, because they have never deceived us.

5474 *Johnson: The Idler.* No. 80.

A man who is poor in trust is the poorest of all God's creatures.

5475 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

The child trusts because it finds no reason in itself why it should not.

5476 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

Trust lies at the basis of every scheme of human life, and is the corner-stone of the temple of human happiness.

5477 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

We trust nature, our fellows, and even God himself, because we are obliged to.

5478 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

We trust in lines of precedent, and links of succession, and laws and principles. Very little of our trust is immediate.

5479 *Timothy Titcomb (J. G. Holland): Gold-Foil. V. Trust, and What Comes of It.*

TRUTH — *see* **Belief, Error, Honor, Justice, Opinion, Poetry, Righteousness, Science, Self-esteem, Silence, Superiority, Vice.**

There are truths that shield themselves behind veils, and are best spoken by implication. Even the sun veils himself in his own rays to blind the gaze of the too curious starer.

5480 *A. Bronson Alcott: Table Talk. VI. Discourse. Implication.*

Truth is inclusive of all the virtues, is older than sects and schools, and, like charity, more ancient than mankind.

5481 *A. Bronson Alcott: Table Talk. VI. Discourse. Agitation.*

Truth is sensitive and jealous of the least encroachment upon its sacredness.

5482 *A. Bronson Alcott: Table Talk. VI. Discourse. Implication.*

Truth illuminates and gives joy; and it is by the bond of joy, not of pleasure, that men's spirits are indissolubly held.

5483 *Matthew Arnold: Essays in Criticism. Joubert.*

No pleasure is comparable to the standing upon the vantage-ground of truth.

5484 *Bacon: Essays. Of Truth.*

Truth is courage.

5485 *Hosea Ballou: MSS. Sermon.*

Truth makes on the ocean of nature no one track of light, — every eye looking on finds its own.

5486 *Bulwer-Lytton: Caxtoniana.* Essay xiv. *On Essay Writing in General and these Essays in Particular.*

The genuine essence of truth never dies.

5487 *Carlyle: Heroes and Hero Worship. The Hero as Prophet.*

The thing is not only to avoid error, but to attain immense masses of truth.

5488 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 16. *Journal, Oct.* 28, 1833.

Truth, whose mother is history, the rival of time, the depository of great actions, the witness of the past, example to the present, and monitor to the future.

5489 *Cervantes: Don Quixote.* Pt. i. Bk. ii. Ch. 9. (*Jarvis, Translator.*)

Every man seeks for truth; but God only knows who has found it.

5490 *Chesterfield: Letters, Sentences, and Maxims. July* 30, 1747.

All that happens in the world of Nature and Man, — every war, every peace, every horn of prosperity, every horn of adversity, every election, every death, every life, every success and every failure, all change, all permanence, the perished leaf, the unutterable glory of stars, — all things speak truth to the thoughtful spirit.

5491 *Rufus Choate: Addresses and Orations. The Power of a State developed by Mental Culture.*

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men, and against the treacherous plots of all the world.

5492 *Cicero: Orations. For M. Cœlius.* Sec. 28. (*Yonge, Translator.*)

Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.

5493 *Coleridge: Table Talk. June* 7, 1830.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.

5494 *Colton: Lacon.*

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the *saved*, not of the *slain*.

5495 *Colton: Lacon.*

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed.

5496 *Emerson: Lectures and Biographical Sketches. The Superlative.*

Truth is always present; it only needs to lift the iron lids of the mind's eye to read its oracles.

5497 *Emerson: Letters and Social Aims. Quotation and Originality.*

Truth conquers with itself; but opinion conquers among those who are eternal.

5498 *Epictetus: Fragments.* XL. (*Long, Translator.*)

Truth is a thing immortal and perpetual, and it gives to us a beauty that fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them the unjust and refuting them.

5499 *Epictetus: Fragments.* CXL. (*Long, Translator.*)

Truth travels down from the heights of philosophy to the humblest walks of life, and up from the simplest perceptions of an awakened intellect to the discoveries which almost change the face of the world. At every stage of its progress it is genial, luminous, creative.

5500 *Edward Everett: Orations and Speeches. Address, delivered before the Literary Societies of Amherst College, Aug.* 25, 1835.

Truth, sir, is a profound sea, and few there be who dare wade deep enough to find out the bottom on't.

5501 *Farquhar: The Beaux-Stratagem.* Act v. Sc. 1.

Truth only smells sweet forever, and illusions, however innocent, are deadly as the canker worm.

5502 *Froude: Short Studies on Great Subjects. Calvinism.*

Individuals may perish; but truth is eternal.

5503 *Joseph Gerrald: Speech when under Arrest, January,* 1794.

Truth alone can stand strict and stern investigation, and rejoices to come to the light.

5504 *Moses Harvey: Lectures on Egypt and its Monuments.* (*St. John's, Newfoundland,* 1857.)

Is truth a fantasy which we are to pursue forever and never grasp?

5505 *Hawthorne: American Note-Books. May* 1, 1841.

Truth is of importance only as it ministers to life, and as it is the only thing that can thus minister.

5506 *Mark Hopkins: Teachings and Counsels.* 1884.

History has its truth; Legend has hers.

5507 *Victor Hugo: Ninety-Three.* Pt. ii. Bk. iv. Ch. 1. (*Benedict, Translator.*)

According to his nature, man loves truth with a pure and disinterested love, the strongest intellectual affection. The healthy eye does not more naturally turn to the light than the honest mind turns toward the truth.

5508 *Hume: Essays. II. Truth and Intellect.*

Liberty is the parent of truth, but truth and decency are sometimes at variance. All men and all propositions are to be treated here as they deserve, and there are many who have no claim either to respect or decency.

5509 *Johnson: Debates. Works.* X. 310. (Oxford edition, 1887.)

Truth, such as is necessary to the regulation of life, is always found where it is honestly sought.

5510 *Johnson: Rasselas.* Ch. 11.

Truth is man's proper good, and the only immortal thing was given to our mortality to use.

5511 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Truth lies open to all; it is no man's several.

5512 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Truth takes the stamp of the souls it enters. It is rigorous and rough in arid souls, but tempers and softens itself in loving natures.

5513 *Joubert: Pensées.* No. 158. (*Attwell, Translator.*)

Truth is like a pearl: he alone possesses it who has plunged into the depths of life and torn his hands on the rocks of Time.

5514 *Laboulaye: Abdallah.* Ch. 7. (*Translated by Mary L. Booth.*)

The only eternal part for man to act is man, and the only immutable greatness is truth.

5515 *Lamartine: History of the Restoration of Monarchy in France.* Bk. xxxviii. Ch. 38.

Nothing is so grand as truth, nothing so forcible, nothing so novel.

5516 *Landor: Imaginary Conversations. Epictetus and Seneca.*

Truth is eternal.

5517 *Landor: Imaginary Conversations. William Penn and Lord Peterborough.*

Truth sometimes comes unawares upon Caution, and sometimes speaks in public as unconsciously as in a dream.

5518 *Landor: Imaginary Conversations. Barrow and Newton.*

Great truths always dwell a long time with small minorities, and the real voice of God is often that which rises above the masses, not that which follows them.

5519 *Francis Lieber: On Civil Liberty and Self-Government.* 1853.

To love truth for truth's sake, is the principal part of human perfection in this world, and the seed-plot of all other virtues.

5520 *John Locke: Letter to Anthony Collins, Esq.*

Truth, whether in or out of fashion, is the measure of knowledge and the business of the understanding; whatsoever is besides that, however authorized by consent or recommended by rarity, is nothing but ignorance or something worse.

5521 *John Locke: The Conduct of the Understanding.* Sec. 24. *Partiality.*

Truth, after all, wears a different face to everybody, and it would be too tedious to wait till all were agreed. She is said to lie at the bottom of a well, for the very reason, perhaps, that whoever looks down in search of her sees his own image at the bottom, and is persuaded not only that he has seen the Goddess, but that she is far better-looking than he had imagined.

5522 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884. *Democracy.*

Truth always has a bewitching savor of newness in it, and novelty at the first taste recalls that original sweetness to the tongue; but alas for him who would make the one a substitute for the other.

5523 *Lowell: My Study Windows. Carlyle.*

Truth is quite beyond the reach of satire. There is so brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.

5524 *Lowell: The Biglow Papers. III. What Mr. Robinson Thinks.*

The germs of all truth lie in the soul, and when the ripe moment comes, the truth within answers to the fact without as the flower responds to the sun, giving it form for heat and color for light.

5525 *Hamilton W. Mabie: Robert Browning.* (*Andover Review. Aug.*, 1887.)

Scientific truth is marvellous, but moral truth is divine; and whoever breathes its air and walks by its light has found the lost paradise.

5526 *Horace Mann: A Few Thoughts for a Young Man. Lecture, before Boston Mercantile Library Association, on its Twenty-ninth Anniversary.* 1849.

Beholding the bright countenance of truth in the quiet and still air of delightful studies.

5527 *Milton: The Reason of Church Government urged against Prelaty.* Bk. ii. *Introduction.*

For who knows not that truth is strong, next to the Almighty; she needs no politics, nor stratagems, nor licensings to make her victorious; those are the shifts and the defences that error uses against her power: give her but room, and do not bind her when she sleeps.

5528 *Milton: Areopagitica.*

The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding, fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glitterings, what is that to truth?

5529 *Milton: Of Reformation in England.* Bk. i.

Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing.

5530 *Milton: Areopagitica.*

Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look on.

5531 *Milton: Areopagitica.*

Truth is as impossible to be soiled by any outward touch as the sunbeam.

5532 *Milton: The Doctrine and Discipline of Divorce.*

Truth alone wounds.

5533 *Napoleon I.: To O'Meara, March* 14, 1817. *Napoleon in Exile.*

I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

5534 *Isaac Newton: Memoirs of Newton, by Brewster.* Ch. 27.

We find truth, not construct it. It exists anterior to the human mind. It is there though we have not encountered it; it exists though our thoughts have not formulated it. The truths of science are not true because the foremost men of science have concluded and agreed to have them true. Truth is no conventional matter. We cannot exact truths,

however we may be able sometimes to discover them. Truth is as apart and separate from the mind that feels after it and explores for it.

5535 *Charles H. Parkhurst: Sermons. III. Coming to the Truth.*

The agreeable and the real are requisite; but this agreeable must itself be found in the truth.

5536 *Pascal: Thoughts.* Ch. ix. xxviii. (*Wight, Translator.* Louandre edition.)

Truth is the beginning of every good thing, both in heaven and on earth; and he who would be blessed and happy should be from the first a partaker of the truth, that he may live a true man as long as possible, for then he can be trusted; but he is not to be trusted who loves voluntary falsehood, and he who loves involuntary falsehood is a fool.

5537 *Plato: Laws.* IV. 255. (*Jowett, Translator.*)

To truth belongs freedom.

5538 *Richter: Levana. Sixth Fragment.* Ch. 2. Sec. 113. (*A. H., Trans.* Bohn edition.)

Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain, — which it is the pride of utmost age to recover.

5539 *Ruskin: Modern Painters. Preface.* (Second edition.)

Truth is open unto all men; she is not as yet borne away all; there is much of her left for posterity to find out.

5540 *Seneca: Works. Epistle.* No. 34. (*Thomas Lodge, Editor.*)

Truth will never be tedious unto him that travelleth in the secrets of nature; there is nothing but falsehood that glutteth us.

5541 *Seneca: Works. Epistle.* No. 78. (*Thomas Lodge, Editor.*)

An unproductive truth is none. But there are products which cannot be weighed even in patent scales, nor brought to market.

5542 *John Sterling: Essays and Tales. Thoughts. Sayings and Essayings.*

Knowledge, or more expressively Truth, — for Knowledge is Truth received into our Intelligence, — Truth is an Ideal Whole.

5543 *John Sterling: Essays and Tales. Critical Essays. The Worth of Knowledge.*

Truth is strengthened by observation and time, pretences by haste and uncertainty.

5544 *Tacitus: The Annals.* Bk. ii. Ch. 40, Sec. 39. (Oxford translation.)

Poetry implies the whole truth, philosophy expresses a particle of it.

5545 *Henry D. Thoreau : Winter. Journal, June* 26, 1852.

All truth is to be digested, assimilated, developed into life, before it really becomes a possession — no less than before it becomes a power.

5546 *Timothy Titcomb (J. G. Holland) : Gold-Foil. XXV. Receiving and Doing.*

Truth is truth, come whence it may.

5547 *Daniel Webster : Argument, April* 6, 1830. *The Murder of Capt. Joseph White.*

Truth should be the first lesson of the child and the last aspiration of manhood; for it has been well said that the inquiry of truth, which is the love-making of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.

5548 *Whittier : Prose Works. Charms and Fairy Faith.*

TRUTHFULNESS — see **Falsehood, Lying.**

Truth . . . will ever rise above falsehood, like oil above water.

5549 *Cervantes : Don Quixote.* Pt. ii. Ch. 10. (*Jarvis, Translator.*)

The pre-eminence of truth over falsehood, even when occasioned by that truth, is as a gentle fountain breathing from forth its air-let into the snow piled over and around it, which it turns into its own substance, and flows with greater murmur; and, though it be again arrested, still it is but for a time: it awaits only the change of the wind, to awake and roll onwards its ever increasing stream.

5550 *Coleridge : Omniana. Truth and Falsehood.*

An honest man speaks truth, *though* it may give offence; a vain man, *in order that* it may.

5551 *Hazlitt : Characteristics.* No. 387.

You have no business with consequences; you are to tell the truth.

5552 *Johnson : Boswell's Life of Johnson.* 1784. (Routledge edition, Vol. iv. Ch. 11.)

Sincerity and pure truth, in what age soever, find their opportunity and advantage.

5553 *Montaigne : Essays.* Bk. iii. Ch. 1. (*Hazlitt, Translator.*)

Truthfulness — I mean the fact of speaking the truth intentionally, and even to the injury of self — is less a branch than a blossom of man's moral strength of character.

5554 *Richter : Levana. Sixth Fragment.* Ch. 11, Sec. 109.

Reason teaches us to be silent; the heart teaches us to speak.

5555 *Richter: Levana. Fourth Fragment.* Ch. 2, Sec. 113.

Truthfulness, as a conscious virtue and sacrifice, is the blossom, nay, the pollen, of the whole moral growth; it can only grow with its growth, and open when it has reached its height.

5556 *Richter: Levana. Fourth Fragment.* Ch. 2, Sec. 113.

Is not the truth the truth?

5557 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 4.

Truthfulness is at the foundation of all personal excellence.

5558 *Samuel Smiles: Character.* Ch. 1.

Truth is the work of God, falsehoods are the work of man.

5559 *Mme. de Staël: Germany.* Pt. iv. Ch. 2. (Wight's revision of Murray's edition, 1814.)

Tell truth, and shame the devil.

5560 *Swift: Mary the Cookmaid's Letter.*

TWILIGHT — *see* **Night.**

Day, like a weary pilgrim, had reached the western gate of heaven, and Evening stooped down to unloose the latchets of his sandal shoon.

5561 *Longfellow: Hyperion.* Bk. iv. Ch. 4.

TYRANNY — *see* **Despotism, Doubt, Government.**

Bad laws are the worst sort of tyranny.

5562 *Burke: Speech, Bristol, previous to the Election.* 1780.

I have no idea of a liberty unconnected with honesty and justice. Nor do I believe that any good constitutions of government or of freedom can find it necessary for their security to doom any part of the people to a permanent slavery. Such a constitution of freedom, if such can be, is in effect no more than another name for the tyranny of the strongest faction.

5563 *Burke: Speech, Bristol, previous to the Election.* 1780.

There are few minds to which tyranny is not delightful. Power is nothing but as it is felt, and the delight of superiority is proportionate to the resistance overcome.

5564 *Johnson: Letters to and from the Late Samuel Johnson. From Original MS., by Hester Lynch Piozzi. London*, 1788. II. 67. (*George Birkbeck Hill, Editor.*)

There is a remedy in human nature against tyranny, that will keep us safe under every form of government.

5565 *Johnson: Boswell's Life of Johnson.* II. 170. (*George Birkbeck Hill, Editor*, 1887.)

A man's tyranny is measured only by his power to abuse.
5566 *Donn Piatt: The Lone Grave of the Shenandoah, and Other Tales. The Sales-Lady of the City.*

There is no tyranny so despotic as that of public opinion among a free people.
5567 *Donn Piatt: Memories of the Men who Saved the Union. Abraham Lincoln.*

Where law ends, tyranny begins.
5568 *William Pitt (Earl of Chatham): Speech, Jan. 9, 1770. Case of Wilkes.*

When the will of man is raised above law it is always tyranny and despotism, whether it is the will of a bashaw or of bastard patriots.
5569 *Noah Webster: Essays. The Times. (American Men of Letters.)*

TYRANTS — *see* **Despotism, Government, Liberty, Necessity.**

Kings will be tyrants from policy, when subjects are rebels from principle.
5570 *Burke: Reflections on the Revolution in France.*

Tyrants commonly cut off the stairs by which they climb up unto their thrones . . . for fear that, if they still be left standing, others will get up the same way.
5571 *Thomas Fuller: History of the Worthies of England. Ch. 23. On the Authorities from which the Work has been Derived.*

To a native of free and happy governments his country is always dear;

"He loves his old hereditary trees" — (COWLEY)

while the subject of a tyrant has no country; he is therefore selfish and base-minded; he has no family, no posterity, no desire of fame, or, if he has, of one that turns not on its proper object.
5572 *Thomas Gray: The Alliance of Education and Government. (Edmund Gosse, Editor.)*

Rebellion to tyrants is obedience to God.
5573 *Inscription on a Cannon near which the ashes of President John Bradshaw were lodged, on the top of hill near Martha Bay in Jamaica.*

The sovereign is called a tyrant who knows no law but his caprice.
5574 *Voltaire: A Philosophical Dictionary. Tyranny.*

U.

UNCERTAINTY.

Most men make the voyage of life as if they carried sealed orders which they were not to open till they were fairly in mid-ocean.

5575 *Lowell: Among My Books. Dante.*

Everything is sweetened by risk.

5576 *Alexander Smith: Dreamthorp. Death and Dying.*

UNDERSTANDING.

A distinction has been made between acuteness and subtlety of understanding. This might be illustrated by saying that acuteness consists in taking up the points or solid atoms, subtlety in feeling the *air* of truth.

5577 *Hazlitt: Characteristics.* No. 33.

Knowing is seeing. . . . Until we ourselves see it with our own eyes, and perceive it by our own understandings, we are as much in the dark and as void of knowledge as before, let us believe any learned author as much as we will.

5578 *John Locke: The Conduct of the Understanding.* Sec. 24. *Partiality.*

UNION, The.

This glorious Union shall not perish! Precious legacy of our fathers, it shall go down honored and cherished to our children. Generations unborn shall enjoy its privileges as we have done; and if we leave them poor in all besides, we will transmit to them the boundless wealth of its blessings!

5579 *Edward Everett: Orations and Speeches. Union Meeting in Fanueil Hall, Dec.* 8, 1859.

The Union of the States is indissoluble; the country is undivided and indivisible forever.

5580 *David Dudley Field: Speeches, Arguments, and Miscellaneous Papers. Miscellaneous Subjects. A Memorial Address.*

Our Federal Union: it must be preserved.

5581 *Andrew Jackson: Benton's Thirty Years' View.* I. 148. *Toast given, Jefferson Birthday Celebration,* 1830.

The advice nearest to my heart and deepest in my convictions is that the Union of the States be cherished and perpetuated. Let the open enemy to it be regarded as a Pandora with her box opened, and the disguised one as the serpent creeping with his deadly wiles into Paradise.

5582 *James Madison: Letter. To Daniel Webster.*

Our national Constitution shall prevail; the Union, which can alone insure internal peace and external security to each State, "must and shall be preserved," cost what it may in time, treasure, and blood.

5583 *George B. McClellan: Letter, July* 4, 1862. *To Soldiers of the Army of the Potomac.*

If this bill (for the admission of Orleans Territory as a State) passes, it is my deliberate opinion that it is virtually a dissolution of the Union; that it will free the States from their moral obligation, and, as it will be the right of all, so it will be the duty of some, definitely to prepare for a separation — amicably if they can, violently if they must.

5584 *Josiah Quincy: Abridged Congressional Debates. Jan.* 14, 1811.

It is to that Union we owe our safety at home, and our consideration and dignity abroad. It is to that Union that we are chiefly indebted for whatever makes us most proud of our country. That Union we reached only by the discipline of our virtues in the severe school of adversity. It had its origin in the necessities of its disordered finance, prostrate commerce, and ruined credit. Under its benign influences these great interests immediately awoke, as from the dead, and sprang forth with newness of life. Every year of its duration has teemed with fresh fruits of its utility and its blessings; and although our territory has stretched out wider and wider, and our population spread farther and farther, they have not outrun its protection or its benefits. It has been to us all a copious fountain of national, social, and personal happiness.

5585 *Daniel Webster: Speech, United States Senate, Jan.* 26–27, 1830. *The Reply to Hayne.*

Liberty and Union, now and forever, one and inseparable.

5586 *Daniel Webster: Speech, United States Senate, Jan.* 26–27, 1830. *The Reply to Hayne.*

When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood.

5587 *Daniel Webster: Speech, United States Senate, Jan.* 26–27, 1830. *The Reply to Hayne.*

UNIVERSE, The.

The universe is a thought of God.

5588 *Schiller: Essays, Æsthetical and Philosophical.* Letter iv. *Julius to Raphael.*

UNKINDNESS.

Come, we have a hot venison pasty to dinner; come, gentlemen, I hope we shall drink down all unkindness.

5589 *Shakespeare: The Merry Wives of Windsor* Act i. Sc. 1.

V.

VALOR — *see* **Chance, Quarrels.**

Discretion, the best part of valor.

5590 *Beaumont and Fletcher: A King and no King.* Act iv. Sc. 3.

It is a brave act of valor to contemn death; but where life is more terrible than death, it is then the truest valor to dare to live.

5591 *Sir Thomas Browne: Christian Morals.* Pt. i. Sec. 44.

True valor lies in the middle, between cowardice and rashness.

5592 *Cervantes: Don Quixote.* Pt. ii. Ch. 4. (*Jarvis, Translator.*)

Valor consists in the power of self-recovery.

5593 *Emerson: Essays. Circles.*

Perfect valor is to do without witnesses what one would do before all the world.

5594 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 218.

Distressed valor challenges great respect, even from enemies.

5595 *Plutarch: Lives. Æmilius Paulus.*

I have heard of some kind of men that put quarrels purposely on others, to taste their valor.

5596 *Shakespeare: Twelfth Night.* Act iii. Sc. 4.

The better part of valor is discretion; in the which better part I have saved my life.

5597 *Shakespeare: King Henry IV.* Pt. i. Act v. Sc. 4.

Cade. Valiant I am.

Smith. 'A must needs; for beggary is valiant.

5598 *Shakespeare: King Henry VI.* Pt. ii. Act iv. Sc. 2.

You may as well say, that's a valiant flea that dare eat his breakfast on the lip of a lion.

5599 *Shakespeare: King Henry V.* Act iii. Sc. 7.

My valor is certainly going! it is sneaking off! I feel it oozing out, as it were, at the palms of my hands.

5600 *Sheridan: The Rivals.* Act v. Sc. 3.

As a rule, he fights well who has wrongs to redress; but vastly better fights he who, with wrongs as a spur, has also steadily before him a glorious result in prospect, — a result in which he can discern balm for wounds, compensation for valor, remembrance and gratitude in the event of death.

5601 *Lew Wallace; Ben-Hur.* Bk. iv. Ch. 17.

VANITY — *see* **Benevolence, Curiosity, Friendship, Nature, Pride, Virtue.**

The vain being is the really solitary being.
5602 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Pampered vanity is a better thing perhaps than starved pride.
5603 *Joanna Baillie: The Election.* Act ii. Sc. 2.

There is nothing which vanity does not desecrate.
5604 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

The knowledge of thyself will preserve thee from vanity.
5605 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

The vain man makes a merit of misfortune, and triumphs in his disgrace.
5606 *Hazlitt: Characteristics.* No. 113.

No man sympathizes with the sorrows of vanity.
5607 *Johnson: Works.* VIII. 276. (Oxford edition, 1825.)

The greatest human virtue bears no proportion to human vanity. We always think ourselves better than we are, and are generally desirous that others should think us still better than we think ourselves. To praise us for actions or dispositions which deserve praise is not to confer a benefit, but to pay a tribute. We have always pretensions to fame which, in our own hearts, we know to be disputable, and which we are desirous to strengthen by a new suffrage; we have always hopes which we suspect to be fallacious, and of which we eagerly snatch at every confirmation.
5608 *Johnson: The Rambler.* No. 104.

A vain man finds his account in speaking good or evil of himself.
5609 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

False glory is the rock of vanity; it seduces men to affect esteem by things which they indeed possess, but which are frivolous, and which for a man to value himself on would be a scandalous error.
5610 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

False modesty is the masterpiece of vanity: showing the vain man in such an illusory light that he appears in the reputation of the virtue quite opposite to the vice which constitutes his real character; it is a deceit.
5611 *La Bruyère: Characters. Of Man.* (*Rowe, Translator.*)

Vanity is so anchored in the heart of man that the lowest drudge of the camp, the street, or the kitchen must boast and have his admirers; and the philosophers themselves desire the same. And those who write controversially wish to have the glory of having written well; and those who read would have the glory of having read; and I who write this have, perhaps, this desire; and perhaps those who shall read it.

5612 *Pascal: Thoughts.* Ch. iii., iii. (*Wight, Translator.* Louandre edition.)

Vanity in its idler moments is benevolent, is as willing to give pleasure as to take it, and accepts as sufficient reward for its services a kind word or an approving smile.

5613 *Alexander Smith: Dreamthorp. On the Importance of a Man to Himself.*

VARIETY — *see* **Change.**

Nothing is pleasant that is not spiced with variety.

5614 *Bacon: Moral and Historical Works. Ornamenta Rationalia.*

Variety is the mother of enjoyment.

5615 *Disraeli (Earl of Beaconsfield): Vivian Grey.* Bk. v. Ch. 4.

Whatever is natural admits of variety.

5616 *Mme. de Staël: Corinne.* Bk. i. Ch. 4. (*Isabel Hill, Translator.*)

VENGEANCE.

Good Christians should never avenge injuries.

5617 *Cervantes: Don Quixote.* Pt. ii. Ch 11. (*Jarvis, Translator.*)

Delay in vengeance gives a heavier blow.

5618 *John Ford: 'Tis Pity She's a Whore.* Act iv. Sc. 3.

VENUS.

Venus will not charm so much without her attendant Graces, as they will without her.

5619 *Lord Chesterfield: Letter to His Son, Nov.* 18, 1748.

VERSATILITY.

That mere will and industry can enable any man to accomplish anything is a belief common enough amongst imperfectly educated man. . . . But no one of really cultivated intellect denies the variety of natural endowments.

5620 *Hamerton: Modern Frenchmen. François Rude.*

He who expects from a great name in politics, in philosophy, in art, equal greatness in other things, is little versed in human nature. Our strength lies in our weakness. The learned in books are ignorant of the world. He who is ignorant of books is often well acquainted with other things; for

life is of the same length in the learned and unlearned ; the mind cannot be idle ; if it is not taken up with one thing, it attends to another through choice or necessity; and the degree of previous capacity in one class or another is a mere lottery.

5621 *Hazlitt : Characteristics.* No. 52.

VICE — *see* **Ambition, Charity, Hypocrisy, Influence, Selfishness, Virtue.**

If vices were profitable, the virtuous man would be the sinner.

5622 *Bacon : Moral and Historical Works. Ornamenta Rationalia.*

The vices and the virtues are written in a language the world cannot construe; it reads them in a vile translation, and the translators are Failure and Success.

5623 *Bulwer-Lytton : Money.* Act v. Sc. 3.

Vice itself lost half its evil by losing all its grossness.

5624 *Burke : Reflections on the Revolution in France.*

Vice is a peripatetic, always in progression.

5625 *Owen Felltham : Resolves.* Pt. ii. *Of the Danger of Liberty.*

There are some faults so nearly allied to excellence that we can scarce weed out the vice without eradicating the virtue.

5626 *Goldsmith: The Good-Natured Man.* Act i.

One principal characteristic of vice in the present age is the contempt of fame.

5627 *Thomas Gray : The Alliance of Education and Government.* (*Edmund Gosse, Editor.*)

Many a man's vices have at first been nothing worse than good qualities run wild.

5628 *J. C. and A. W. Hare : Guesses at Truth.*

Beware of the beginnings of vice. Do not delude yourself with the belief that it can be argued against in the presence of the exciting cause. Nothing but *actual flight* can save you.

5629 *B. R. Haydon : Table Talk.*

People do not persist in their vices because they are not weary of them, but because they cannot leave them off. It is the nature of vice to leave us no resource but in itself.

5630 *Hazlitt : Characteristics.* No. 260.

There is some virtue in almost every vice, except hypocrisy: and even that, while it is a mockery of virtue, is at the same time a compliment to it.

5631 *Hazlitt : Characteristics.* No. 274.

Vice, like disease, floats in the atmosphere.

5632 *Hazlitt: Characteristics.* No. 144.

The same vices which are huge and insupportable in others we do not feel in ourselves.

5633 *La Bruyère: Characters. Of Judgments.* (*Rowe, Translator.*)

There is no truth which personal vice will not distort.

5634 *Timothy Titcomb (J. G. Holland): Lessons in Life. Truth and Truthfulness.*

VICTORY — *see* **Honor, Liberty.**

We have met the enemy, and they are ours.

5635 *Oliver H. Perry: Letter to General Harrison, dated, "United States Brig Niagara. Off the Western Sisters. Sept.* 10, 1813. 4 P.M."

A victory is twice itself when the achiever brings home full numbers.

5636 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

I came, saw, and overcame.

5637 *Shakespeare: King Henry IV.* Pt. ii. Act iv. Sc. 3.

VILLANY — *see* **Cowardice, Fools, Hypocrisy.**

The villany you teach me, I will execute, and it shall go hard but I will better the instruction.

5638 *Shakespeare: The Merchant of Venice.* Act iii. Sc. 1.

VIRTUE — *see* **Ambition, Error, Fame, Forbearance, Goodness, Influence, Love, Nobility, Patience, Praise, Prudence, Reputation, Secrecy, Self-respect, Silence, Soul, Tenderness, Vanity, Vice.**

It is not the business of virtue to extirpate the affections of the mind, but to regulate them.

5639 *Addison: The Spectator.* No. 494.

A man that hath no virtue in himself ever envieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one will prey upon the other; and whoso is out of hope to attain to another's virtue will seek to come at even hand, by depressing another's fortune.

5640 *Bacon: Essays. Of Envy.*

Virtue is like a rich stone, best plain set.

5641 *Bacon: Essays. Of Beauty.*

Virtue is like precious odors, most fragrant when they are incensed or crushed.

5642 *Bacon: Essays. Of Adversity.*

Virtue is not a negative quality.

5643 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

Virtue is uniform, conformable to reason, and of unvarying consistency; nothing can be added to it that can make it more than virtue; nothing can be taken from it, and the name of virtue be left.

5644 *Cicero: Offices and Moral Works. Paradoxes.* III. (*Edmonds, Translator.*)

Virtue will catch as well as vice by contact.

5645 *Burke: Letter to the Sheriffs of Bristol on the Affairs of America.* 1777.

Virtue is, like health, the harmony of the whole man.

5646 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 16. *Journal, Nov.* 1, 1833.

If thou takest virtue for the rule of life, and valuest thyself upon acting in all things conformably thereto, thou wilt have no cause to envy lords and princes; for blood is inherited, but virtue is common property, and may be acquired by all; it has, moreover, an intrinsic worth, which blood has not.

5647 *Cervantes: Don Quixote.* Pt. ii. Ch. 43. (*Jarvis, Translator.*)

Every generous action loves the public view; yet no theatre for virtue is equal to a consciousness of it.

5648 *Cicero: The Tusculan Disputations.* Bk. ii. Sec. 27. (*Yonge, Translator.*)

No one dies too soon who has finished the course of perfect virtue.

5649 *Cicero: The Tusculan Disputations.* Bk. i. Sec. 45. (*Yonge, Translator.*)

Virtue does not truly reward her votary if she leaves him sad and half doubtful whether it would not have been better to serve vice.

5650 *George William Curtis: Harper's Magazine, Nov.*, 1886. *Editor's Easy Chair.*

I believe that Virtue shows quite as well in rags and patches as she does in purple and fine linen.

5651 *Dickens: Speeches, Literary and Social.* III. *Feb.* 1, 1842.

Virtue is the truest liberty.

5652 *Owen Felltham: Resolves.* Pt. i. *Of Reward and Service.*

Virtue were a kind of misery if fame were all the garland that crowned her.

5653 *Owen Felltham: Resolves.* Pt. i. *Of Fame.*

Hast thou virtue? acquire also the graces and beauties of virtue.

5654 *Benjamin Franklin: Poor Richard's Almanac.*

There was never yet a truly great man that was not at the same time truly virtuous.

5655 *Benjamin Franklin: The Busy-Body.* No. 3.

Virtue alone is sufficient to make a man great, glorious, and happy.

5656 *Benjamin Franklin: The Busy-Body.* No. 3.

That virtue which requires to be ever guarded is scarce worth the sentinel.

5657 *Goldsmith: The Vicar of Wakefield.* Ch. 5.

Moderation is the silken string running through the pearl chain of all virtues.

5658 *Bishop Hall: Christian Moderation. Introduction.*

I have known persons without a friend — never any one without some virtue. The virtues of the former conspired with their vices to make the whole world their enemies.

5659 *Hazlitt: Characteristics.* No. 68.

The greatest offence against virtue is to speak ill of it.

5660 *Hazlitt: Characteristics.* No. 276.

The measure of any man's virtue is what he would do if he had neither the laws nor public opinion, nor even his own prejudices, to control him.

5661 *Hazlitt: Characteristics.* No. 128.

Virtue, for us, is obedience to God in Christ.

5662 *Roswell D. Hitchcock: Eternal Atonement. III. Religion. Doing God's Will.*

Virtue should move easily and gracefully only as it is strong, but it should become strong that it may move easily and gracefully, and thus become to all men as beautiful as it is obligatory.

5663 *Mark Hopkins: The Connection between Taste and Morals.* Lecture ii.

The ages of greatest public spirit are not always eminent for private virtue.

5664 *Hume: Essays. III. That Politics may be reduced to a Science.*

It is virtue that gives glory; that will endenizen a man everywhere.

5665 *Ben Jonson: Timber; or, Discoveries made upon Men and Matter.*

Virtue is the health of the soul. It gives a flavor to the smallest leaves of life.

5666 *Joubert: Pensées.* No. 181. (*Attwell, Translator.*)

Virtue when a matter of expediency and calculation is the virtue of vice.

5667 *Joubert: Pensées.* No. 132. (*Attwell, Translator.*)

The Great slight the men of wit, who have nothing but wit; the men of wit despise the Great, who have nothing but greatness; the good man pities them both, if with greatness or wit they have not virtue.

5668 *La Bruyère: Characters. Of the Great.* (*Rowe, Translator.*)

Virtue would not go far did not vanity escort her.

5669 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 200.

We need greater virtues to sustain good than evil fortune.

5670 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 25.

We seldom speak of the virtue which we have, but much oftener of that which we lack.

5671 *Lessing: Minna von Barnhelm.* II. 1. (*E. R. T., Translator.*)

A vice sanctioned by the general opinion is merely a vice. The evil terminates in itself. A vice condemned by the general opinion produces a pernicious effect on the whole character. The former is a local malady; the latter, constitutional taint. When the reputation of the offender is lost, he too often flings the remainder of his virtue after it in despair.

5672 *Macaulay: Essays. Machiavelli.* (*Edinburgh Review, March,* 1827.)

The regular path of virtue is to be pursued without any bend, and from no view to emolument.

5673 *Mencius:* Bk. vii. Pt. ii. Ch. 33, Sec. 2. (*Legge, Translator.*)

I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be run for, not without heat and dust.

5674 *Milton: Areopagitica.*

Virtue that wavers is not virtue, but vice revolted from itself, and after a while returning. The actions of just and pious men do not darken in their middle course.

5675 *Milton: The Reason of Church Government urged against Prelaty.* Ch. 7.

Virtue is necessary to a republic.

5676 *Montesquieu: Spirit of Laws.* Bk. iii. Ch. 9. (*Nugent, Translator.*)

Virtue is safe only when it is inspired.

5677 *Charles H. Parkhurst: Sermons. II. Human Spirit and Divine Inspiration.*

The true love of virtue is in all men produced by the love and respect they bear to him that teaches it; and those who praise good men, yet do not love them, may respect their reputation, but do not really admire and will never imitate their virtue.

5678 *Plutarch: Lives. Cato the Younger.*

There is nothing that is meritorious but virtue and friendship; and, indeed, friendship itself is only a part of virtue.

5679 *Pope: Life of Pope, by Johnson. On his Deathbed.*

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.

5680 *Pope: Thoughts on Various Subjects.*

Woman's virtue is the music of stringed instruments, which sounds best in a room; but man's that of wind instruments, which sounds best in the open air.

5681 *Richter: Levana. Fourth Fragment.* Ch. 5.

Virtue is in the mind, not in the appearance.

5682 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 44.

Virtue, though clothed in a beggar's garb, commands respect.

5683 *Schiller: Love and Intrigue.* II. 6. (*Bohn, Trans.*)

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free-born men, slaves, or freedmen, kings or exiles; it requires no qualifications of family or of property, it is satisfied with a mere man.

5684 *Seneca: Of Benefits.* Bk. iii. Ch. 18. (*Stewart, Translator.*)

Virtue hath no virtue if it be not impugned; then appeareth how great it is, of what value and power it is, when by patience it approveth what it works.

5685 *Seneca: Of Providence.* Ch. 2. (*Thomas Lodge, Editor.*)

Can virtue hide itself? Go to, mum, you are he; graces will appear, and there's an end.

5686 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

Is it a world to hide virtues in?

5687 *Shakespeare: Twelfth Night.* Act i. Sc. 3.

The web of our life is of a mingled yarn, good and ill together: our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.

5688 *Shakespeare: All's Well that Ends Well.* Act iv. Sc. 3.

To show virtue her own feature, scorn her own image, and the very age and body of the time his form and presence.

5689 *Shakespeare: Hamlet.* Act iii. Sc. 2.

They only have lived long who have lived virtuously.

5690 *Sheridan: Pizarro.* Act iv. Sc. 1.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.

5691 *St. Bonaventura: Final Memorials of Longfellow. Journal and Letters. Letter, Sept.* 28, 1866. *To G. W. Green.*

True virtue, wheresoever it moves, still carries an intrinsic worth about it.

5692 *Vanbrugh: The Provoked Wife.* Act iii. Sc. 2.

Virtue is its own reward. There's a pleasure in doing good which sufficiently pays itself.

5693 *Vanbrugh: The Relapse; or, Virtue in Danger.* Act v. Sc. 2.

Good company and good discourse are the very sinews of virtue.

5694 *Izaak Walton: Complete Angler.* Pt. i. Ch. 2, continued.

Charity and good-nature give a sanction to the most common actions; and pride and ill-nature make our best virtues despicable.

5695 *Wycherley: Maxims and Reflections.*

VOCATION — *see* **Delay, Occupation.**

One must espouse some pursuit, taking it kindly at heart and with enthusiasm.

5696 *A. Bronson Alcott: Table Talk. III. Pursuits. Leisure.*

He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honor.

5697 *Benjamin Franklin: Poor Richard's Almanac.*

Every individual has a place to fill in the world, and is important, in some respect, whether he chooses to be so or not.

5698 *Hawthorne: American Note-Books. Oct.* 25, 1836.

Never let your love for your profession overshadow your religious feeling. Depend on it that religion will strengthen, not weaken, your energies, and will not only make you a better sailor, but a superior man. Professional studies are not to be neglected; but, on the other hand, take care how you fall into the common error of believing they are the remedy for all the ills of life.

5699 *B. R. Haydon: Table Talk.*

Now, my masters, happy man be his dole, say I; every man to his business.

5700 *Shakespeare: King Henry IV.* Pt. i. Act ii. Sc. 2.

'Tis my vocation, Hal; 'tis no sin for a man to labor in his vocation.

5701 *Shakespeare: King Henry IV.* Pt. i. Act i. Sc. 2.

VOICE, The — *see* **Singing, Song.**

There is no index of character so sure as the voice.

5702 *Disraeli (Earl of Beaconsfield): Tancred.* Bk. ii. Ch. 1.

There are sweet voices among us, we all know, and voices not musical, it may be, to those who hear them for the first time, yet sweeter to us than any we shall hear until we listen to some warbling angel in the overture to that eternity of blissful harmonies we hope to enjoy.

5703 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 11.

The voice is a human sound which nothing inanimate can perfectly imitate. It has an authority and an insinuating property which writing lacks.

5704 *Joubert: Pensées.* No. 35. (*Attwell, Translator.*)

Songs may be mute; for songs may exist unsung, but voices exist only while they sound.

5705 *Landor: Imaginary Conversations. The Abbé Delille and Walter Landor.*

Oh, how wonderful is the human voice! It is indeed the organ of the soul! The intellect of man sits enthroned visibly upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only; as God revealed himself to the prophet of old in the still, small voice, and in the voice from the burning bush. The soul of man is audible, not visible. A sound alone betrays the flowing of the eternal fountain, invisible to man.

5706 *Longfellow: Hyperion.* Bk. iii. Ch. 3.

VOWS — *see* **Promises.**

All unnecessary vows are folly, because they suppose a prescience of the future, which has not been given us.

5706*a* *Johnson: Letters to and from the late Samuel Johnson. From original MS., by Hester Lynch Piozzi. London,* 1788. II. 334. *George Birkbeck Hill, Editor.*)

W.

WAR—*see* **Army, The, Cowardice, Death, Democracy, Heroes, Peace, Political Economy, Soldiers, Victory.**

War is the science of destruction.

5707 *John S. C. Abbott: History of Napoleon Bonaparte. Preface.*

War, like all other situations of danger and of change, calls forth the exertion of admirable intellectual qualities and great virtues, and it is only by dwelling on these, and keeping out of sight the sufferings and sorrows, and all the crimes and evils that follow in its train, that it has its glory in the eyes of men.

5708 *Bryant: Prose Writings. Lectures on Poetry. The Value and Uses of Poetry.*

The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our country, for our kind. The rest is vanity; the rest is crime.

5709 *Burke: Letters on a Regicide Peace.* Letter i.

War never leaves, where it found a nation.

5710 *Burke: Letters on a Regicide Peace.* Letter i.

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people. They vitiate their politics; they corrupt their morals; they pervert even the natural taste and relish of equity and justice. By teaching us to consider our fellow-citizens in a hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bond of charity whilst we agreed, become new incentives to hatred and rage, when the communion of our country is dissolved.

5711 *Burke: Letter to the Sheriffs of Bristol, on the Affairs of America,* 1777.

War is nothing more than a reflection or image of the soul. It is the fiend within coming out.

5712 *William Ellery Channing: Discourse,* 1835. *War.*

War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ.

5713 *William Ellery Channing: Discourse,* 1835. *War.*

One of the greatest difficulties in civil war is, that more art is required to know what should be concealed from our friends than what ought to be done against our enemies.

5714 *Lord Chesterfield: Miscellaneous Pieces,* 33.

Wars, therefore, are to be undertaken for this end, that we may live in peace, without being injured; but when we obtain the victory, we must preserve those enemies who behaved without cruelty or inhumanity during the war.

5715 *Cicero: Offices.* Bk. i. Ch. 11. (*Edmonds, Trans.*)

If there be greater calamity to human nature than famine, it is that of an exterminating war.

5716 *Disraeli (Earl of Beaconsfield): Speech, Mansion House, Nov. 9,* 1877.

This is the music which pleases me.

5717 *Victor Emmanuel: When he first heard the Roar of Musketry.*

All history is the decline of war, though the slow decline. All that society has yet gained is mitigation; the doctrine of the right of war still remains.

5718 *Emerson: Miscellanies. War.*

Battle, with the sword, has cut many a Gordian knot in twain which all the wit of East and West, of Northern and Border statesmen, could not untie.

5719 *Emerson: Lectures and Biographical Sketches. The Man of Letters.*

He who loves the bristle of bayonets only sees in the glitter what beforehand he feels in his heart. It is avarice and hatred; it is that quivering lip, that cold, hating eye, which built magazines and powder-houses.

5720 *Emerson: Miscellanies. War.*

War disorganizes, but it is to re-organize.

5721 *Emerson: Lectures and Biographical Sketches. The Man of Letters.*

War educates the senses, calls into action the will, perfects the physical constitution, brings men into such swift and close collision in critical moments that man measures man.

5722 *Emerson: Lecture, Boston, Mass., March,* 1838. *War.*

I hate war, for it spoils conversation.

5723 *Fontenelle: Quoted by Emerson in Lecture, Boston, Mass., March,* 1838. *War.*

There never was a good war or a bad peace.

5724 *Benjamin Franklin: Letter, Sept.* 11, 1773. *To Quincy.*

The soldier at the same time may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other.

5725 *Thomas Fuller: Good Thoughts on Bad Times. Meditations on all Kinds of Prayers. Their Privilege.*

A nation is not worthy to be saved if, in the hour of its fate, it will not gather up all its jewels of manhood and life, and go down into the conflict, however bloody and doubtful, resolved on measureless ruin or complete success.

5726 *Garfield: The Works of James Abram Garfield. Speech, House of Representatives, June* 25, 1864. *Enrolling and Calling out the National Forces.*

I propose to fight it out on this line, if it takes all summer.

5727 *Grant: Despatch to Washington. Before Spottsylvania Court-House, May* 11, 1864.

Terrible as is war, it yet displays the spiritual grandeur of man daring to defy his mightiest hereditary enemy — Death.

5728 *Heine: Wit, Wisdom, and Pathos. Travel-Pictures. Italy.*

Strategy is the most important department of the art of war, and strategical skill is the highest and rarest function of military genius.

5729 *George S. Hillard: Life and Campaigns of George B. McClellan.* Ch. 13.

A day of battle is a day of harvest for the devil.

5730 *William Hooke: Sermon, Taunton, Mass.*, 1640. *New England's Tears for Old England's Fears.*

Sometimes war must break down doors, sometimes slip in quietly.

5731 *Victor Hugo: Ninety-Three.* Pt. i. Bk. ii. Ch. 3. (*Benedict, Translator.*)

The great acts of war require to be undertaken by noblemen.

5732 *Victor Hugo: Ninety-Three.* Pt. i. Bk. ii. Ch. 3. (*Benedict, Translator.*)

Go in anywhere, Colonel! You'll find lovely fighting along the whole line.

5733 *Philip Kearny: At the Battle of Seven Pines, May* 31, 1862.

War is one of the greatest plagues that can afflict humanity: it destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it.

5734 *Martin Luther: Table-Talk. Of Constrained Defence.* No. 824. (*Hazlitt, Translator.*)

War, when decisive, has a quick and practical philosophy of its own, and the difficulties that seem largest in its progress usually vanish at its close.

5735 *Lord Lytton: Speeches. Prefatory Memoir. Letter on the War, Nov.* 12, 1855. *To Delme Radcliffe, Esq.*

No war ought ever to be undertaken but under circumstances which render all intercourse of courtesy between the combatants impossible. It is a bad thing that men should hate each other; but it is far worse that they should contract the habit of cutting one another's throats without hatred. War is never lenient but where it is wanton; when men are compelled to fight in self-defence, they must hate and avenge: this may be bad; but it is human nature; it is the clay as it came from the hand of the potter.

5736 *Macaulay: Essays. On Mitford's History of Greece.* (*Knight's Magazine, Nov.*, 1824.)

To the victors belong the spoils of the enemy.

5737 *William Learned Marcy: Speech, United States Senate, Jan.*, 1832.

Civil wars are the greatest of evils. They are inevitable, if we wish to reward merit, for all will say that they are meritorious.

5738 *Pascal: Thoughts.* Ch. vi., iii. (*Wight, Translator.* Louandre edition.)

Civil war is a momentous evil. . . . Civil war needs momentous and solemn justification.

5739 *Wendell Phillips: Orations, Speeches, Lectures, and Letters. Discourse, Music Hall, Boston, April* 21, 1861. *Under the Flag.*

Food for powder, food for powder; they'll fill a pit as well as better: tush, man, mortal men, mortal men.

5740 *Shakespeare: King Henry IV.* Pt. i. Act iv. Sc. 3.

They shall have wars and pay for their presumption.

5741 *Shakespeare: King Henry VI.* Pt. iii. Act iv. Sc. 1.

Slavery is also as ancient as war, and war as human nature.

5742 *Voltaire: A Philosophical Dictionary. Slaves.*

To be prepared for war is one of the most effectual means of preserving peace.

5743 *George Washington: Speech, Jan.* 8, 1790. *To both Houses of Congress.*

Nothing except a battle lost can be half so melancholy as a battle won.

5744 *Duke of Wellington: Despatch.* 1815.

The whole art of war consists in getting at what is on the other side of the hill, or, in other words, in learning what we do not know from what we do.

5745 *Duke of Wellington: To J. W. Croker in Conversation.*

WAVES — *see* **Surf, The.**

It is a beautiful thought that, however far one shore may be from another, the wave which now ripples over my foot will in a short time be on the opposite strand.

5746 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 68. (*Catharine M. A. Couper, Trans.*)

WEAKNESS.

There are two kinds of weakness, that which breaks and that which bends.

5747 *Lowell: Among My Books. Shakespeare Once More.*

WEALTH — *see* **Avarice, Civilization, Competency, Knowledge, Labor, Money, Political Economy, Power, Sin.**

No nation can bear wealth that is not intelligent first.

5748 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Wealth.*

Wealth created without spot or blemish is an honest man's peerage, and to be proud of it is his right.

5749 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

If you would be wealthy, think of saving as well as of getting.

5750 *Benjamin Franklin: Poor Richard's Almanac.*

Wealth is not his that has it, but his that enjoys it.

5751 *Benjamin Franklin: Poor Richard's Almanac.*

Poverty breeds wealth; and wealth in its turn breeds poverty. The earth, to form the mould, is taken out of the ditch; and whatever may be the height of the one will be the depth of the other.

5752 *J. C. and A. W. Hare: Guesses at Truth.*

Life is short. The sooner that a man begins to enjoy his wealth the better.

5753 *Johnson: Boswell's Life of Johnson.* 1773. (Routledge edition, Vol. ii. Ch. 6.)

Wealth is an imperious mistress; she requires the whole heart and life of man.

5754 *Laboulaye: Abdallah.* Ch. 9. (*Mary L. Booth, Translator.*)

Old gold has a civilizing virtue which new gold must grow old to be capable of secreting.

5755 *Lowell: Democracy and Other Addresses. Address, Birmingham, Eng., Oct.* 6, 1884. *Democracy.*

Wealth may be an excellent thing, for it means power, it means leisure, it means liberty.

5756 *Lowell: Democracy and Other Addresses. Address, Cambridge, Mass., Nov.* 8, 1886. *Harvard Anniversary.*

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind.

5757 *Martin Luther: Table-Talk. Of the Nature of the World.* No. 167. (*Hazlitt, Translator.*)

The wealth of society is its stock of productive labor.
5758 *Sir James Mackintosh: Miscellaneous Essays. A Defence of the French Revolution.*

My meaning in saying he is a good man is, to have you understand me that he is sufficient: yet his means are in supposition: he hath an argosy bound to Tripolis, another to the Indies; I understand moreover, upon the Rialto, he hath a third in Mexico, a fourth for England; and other ventures he hath, squandered abroad. But ships are but boards, sailors but men: there be land-rats, and water-rats, water-thieves and land-thieves; I mean, pirates; and then, there is the peril of waters, wind, and rocks. The man is, notwithstanding, sufficient: — three thousand ducats: — I think I may take his bond.
5759 *Shakespeare: The Merchant of Venice.* Act i. Sc. 3.

A man can no more make a safe use of wealth without reason, than he can of a horse without a bridle.
5760 *Socrates.* (*F. A. Paley, Translator, in Greek Wit.*)

Wealth cannot purchase any great private solace or convenience. Riches are only the means of sociality.
5761 *Henry D. Thoreau: Winter. Journal, Jan.* 2, 1842.

Wants keep pace with wealth always.
5762 *Timothy Titcomb* (*J. G. Holland*): *Gold-Foil. XIV. Every Man has his Place.*

WEATHER, The.

We consider it tedious to talk of the weather, and yet there is nothing more important.
5763 *Auerbach: On the Heights.* (*Bennett, Translator.*)

WELCOME.

Stay is a charming word in a friend's vocabulary.
5764 *A. Bronson Alcott: Concord Days. June. Letters.*

I reckon this always, — that a man is never undone till he be hanged; nor never welcome to a place till some certain shot be paid and the hostess say, Welcome.
5765 *Shakespeare: Two Gentlemen of Verona.* Act ii. Sc. 5.

WHIST.

A clear fire, a clean hearth, and the rigor of the game.
5766 *Charles Lamb: Mrs. Battle's Opinions on Whist.*

WICKEDNESS.

'Cause I's wicked — I is. I's mighty wicked anyhow. I can't help it.
5767 *Harriet Beecher Stowe: Uncle Tom's Cabin.* Ch 20.

WIFE — *see* **Discipline, Matrimony.**

Thy wife is a constellation of virtues; she's the moon, and thou art the man in the moon.

5768 *Congreve: Love for Love.* Act i. Sc. 5.

My dear, my better half.

5769 *Sir Philip Sidney: Arcadia.* Bk. iii.

WILL — *see* **Destiny.**

Everything in this world depends upon will.

5770 *Disraeli (Earl of Beaconsfield): Endymion.* Ch. 65.

There is nothing more precious to a man than his will; there is nothing which he relinquishes with so much reluctance.

5771 *J. G. Holland: Plain Talks on Familiar Subjects. VII. Cost and Compensation.*

That to live by one man's will became the cause of all men's misery.

5772 *Richard Hooker: Ecclesiastical Polity.* Bk. i.

Our circumstances alter: our opinions change; our passions die; our hopes sicken and perish utterly: — our spirits are broken; our health is broken, and even our hearts are broken; but will survives — the unconquerable strength of will, which is in later life what passion is when young.

5773 *Mrs. Jameson: Sketches of Art, Literature, and Character.* Pt. ii. Sec. 1.

WIND.

We must not think too unkindly even of the east wind. It is not, perhaps, a wind to be loved, even in its benignest moods; but there are seasons when I delight to feel its breath upon my cheek, though it be never advisable to throw open my bosom and take it into my heart, as I would its gentle sisters of the south and west.

5774 *Hawthorne: American Note-Books. June* 11, 1840.

A faint, low murmur, rising and falling on the wind. Now it comes rolling in upon me wave after wave of sweet, solemn music. There was a grand organ swell: and now it dies away as into the infinite distance; but I still hear it — whether with ear or spirit I know not — the very ghost of sound. . . . It is the voice of the pines yonder — a sort of morning song of praise to the Giver of life and Maker of beauty.

5775 *Whittier: My Summer with Dr. Singletary.* Ch. 5.

WINE — *see* **Drinking, Intemperance.**

Wine makes a man better pleased with himself. I do not say that it makes him more pleasing to others. Sometimes it does. But the danger is that while a man grows better pleased with himself he may be growing less pleasing to others. Wine gives a man nothing. It neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of the company has repressed. It

only puts in motion what has been locked up in frost. But this may be good, or it may be bad.

5776 *Johnson: Boswell's Life of Johnson.* III. 327. (*George Birkbeck Hill, Editor*, 1887.)

Come, come, good wine is a good familiar creature, if it be well used; exclaim no more against it.

5777 *Shakespeare: Othello.* Act ii. Sc. 3.

Good wine needs no bush.

5778 *Shakespeare: As You Like It. Epilogue.*

O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil.

5779 *Shakespeare: Othello.* Act ii. Sc. 3.

WINTER — *see* **Hoar-Frost.**

The wind sweeps through the forest with a sound like the blast of a trumpet. The dry leaves whirl in eddies through the air. A fretwork of hoar-frost covers the plain. The stagnant water in the pools and ditches is frozen into fantastic figures. Nature ceases from her labors and prepares for the great Change. In the low-hanging clouds, the sharp air, like a busy shuttle, weaves her shroud of snow. There is a melancholy and continual roar in the tops of the tall pines like the roar of a cataract. It is the funeral anthem of the dying year.

5780 *Longfellow: Prose Works. Appendix II. The Blank-Book of a Country Schoolmaster. XVII. Autumn.*

Take Winter as you find him, and he turns out to be a thoroughly honest fellow with no nonsense in him, and tolerating none in you, which is a great comfort in the long run.

5781 *Lowell: My Study Windows. A Good Word for Winter.*

Winter does not work only on a broad scale; he is careful in trifles.

5782 *Alexander Smith: Dreamthorp. Christmas.*

Every leaf and twig was . . . covered with a sparkling ice armor. Even the grasses in exposed fields were hung with innumerable diamond pendants, which jingled merrily when brushed by the foot of the traveller. . . . It was as if some superincumbent stratum of the earth had been removed in the night, exposing to light a bed of untarnished crystals.

5783 *Henry D. Thoreau: Winter. Journal, Jan.* 21, 1838.

WISDOM — *see* **Cheerfulness, Christianity, Conceit, Folly, Love, Old Age, Opportunity, Quotation, Reading, Science, Silence, Thought, Wit.**

Wisdom consists in rising superior both to madness and to common sense, and in lending one's self to the universal delusion without becoming its dupe.

5784 *Amiel: Journal, Dec.* 11, 1872. (*Mrs. Humphrey Ward, Translator.*)

Wisdom never grows old, for she is the expression of order itself; that is, of the Eternal. Only the wise man draws from life, and from every stage of it, its true savor because only he feels the beauty, the dignity, and the value of life.

5785 *Amiel: Journal, Dec.* 4, 1863. (*Mrs. Humphrey Ward, Translator.*)

You will cast away your cards and dice when you find the sweetness of youthful learning.

5786 *Richard Baxter: Compassionate Counsel to Young Men.*

Great is wisdom; infinite is the value of wisdom. It cannot be exaggerated; it is the highest achievement of man.

5787 *Carlyle: Miscellanies. Inaugural Address, Edinburgh, April* 2, 1866.

He is wise who can instruct us and assist us in the business of daily virtuous living.

5788 *Carlyle: Essays. Schiller.* (*Fraser's Magazine.* Vol. iii. No. 14. 1831.)

Body cannot teach wisdom; God only.

5789 *Emerson: Representative Men. Plato.*

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.

5790 *Epictetus: Fragments.* CXXIX. (*Long, Trans.*)

He who exercises wisdom exercises the knowledge which is about God.

5791 *Epictetus: Fragments.* CLI. (*Long, Translator.*)

Knowledge is the treasure of the mind, but discretion is the key to it, without which it is useless. The practical part of wisdom is the best.

5792 *Owen Felltham: Resolves.* Pt. i. *Of Wisdom and Science.*

The true greatness and the true happiness of a country consist in wisdom; in that enlarged and comprehensive wisdom which includes education, knowledge, religion, virtue, freedom, with every influence which advances and every institution which supports them.

5793 *Henry Giles: Lectures and Essays. Patriotism.*

Knowledge is the parent of love; Wisdom, love itself.

5794 *J. C. and A. W. Hare: Guesses at Truth.*

Wisdom is seldom gained without suffering.

5795 *Sir Arthur Helps: Conversations on War and General Culture.* Ch. 9.

Wisdom is the abstract of the past, but beauty is the promise of the future.

5796 *Holmes: The Professor at the Breakfast-Table.* Ch. 2.

The only competition worthy a wise man is with himself.
5797 *Mrs. Jameson: Memoirs and Essays. Washington Allston.*

He that never thinks never can be wise.
5798 *Johnson: Rasselas.* Ch. 17.

A wise man will always be a Christian, because the perfection of wisdom is to know where lies tranquillity of mind and how to attain it, which Christianity teaches.
5799 *Landor: Imaginary Conversations. Andrew Marvel and Bishop Parker.*

Wisdom consisteth not in knowing many things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.
5800 *Landor: Imaginary Conversations. Lord Bacon and Richard Hooker.*

The only jewel which you can carry beyond the grave is wisdom.
5801 *James Alfred Langford: The Praise of Books. Preliminary Essay.*

It is great folly to wish only to be wise.
5802 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 231.

Wisdom is to the soul what health is to the body.
5803 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 83.

Wisdom is everlasting; early or late we apprehend her still the same.
5804 *Frederic W. H. Myers: George Eliot.* (*The Century Magazine, November,* 1881.)

Wisdom sends us to childhood: *nisi efficiamini sicut parvuli.*
5805 *Pascal: Thoughts.* Ch. xxv., lxxx. (*Wight, Translator.* Louandre edition.)

Wisdom alone is a science of other sciences and of itself.
5806 *Plato: Charmides.* I. 21. (*Jowett, Translator.*)

Wisdom is neither gold, nor silver, nor fame, nor wealth, nor health, nor strength, nor beauty.
5807 *Plutarch: Morals. On Fortune.* (*Shilleto, Trans.*)

A man of virtue, judgment, and prudence speaks not until there is silence.
5808 *Saadi: The Gulistan.* Ch. 4. *On the Advantages of Taciturnity.* No. 7.

If wisdom was to cease throughout the world, no one would suspect himself of ignorance.
5809 *Saadi: The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 30.

Wise men say nothing in dangerous times.
5810 *John Selden: Table Talk. Wisdom.*

Those things on which philosophy has set its seal are beyond the reach of injury; no age will discard them or lessen their force, each succeeding century will add somewhat to the respect in which they are held; for we look upon what is near us with jealous eyes, but we admire what is further off with less prejudice. The wise man's life, therefore, includes much; he is not hedged in by the same limits which confine others; he alone is exempt from the laws by which mankind is governed; all ages serve him like a god. If any time be past he recalls it by his memory, if it be present he uses it, if it be future he anticipates it; his life is a long one because he concentrates all times into it.
5811 *Seneca: Minor Dialogues.* Bk. x. *Of the Shortness of Life.* Ch. 15. (*Stewart, Trans.*)

Well, God give them wisdom that have it; and those that are fools, let them use their talents.
5812 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

Wisdom is a hen, whose cackling we must value and consider because it is attended with an egg; but, then, lastly, it is a nut, which, unless you choose with judgment, may cost you a tooth, and pay you with nothing but a worm.
5813 *Swift: A Tale of a Tub. Introduction.*

Preceptive wisdom that has not been vivified by life has in itself no affinity for life.
5814 *Timothy Titcomb (J. G. Holland): Gold-Foil. I. An Exordial Essay.*

WIT — *see* **Art, Books, Buffoonery, Chance, Fools, Genius, Humor, Necessity, Puns, Society.**

It consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless rovings of fancy and windings of language.
5815 *Dr. Barrow: Sermons. XIV. Against Foolish and Idle Talking and Jesting.*

Sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection; sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense.
5816 *Dr. Barrow: Sermons. XIV. Against Foolish and Idle Talking and Jesting.*

Wit without an employment is a disease.
5817 *Burton: Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 2, Subs. 6.

Don't put too fine a point to your wit, for fear it should get blunted.

5818 *Cervantes: The Exemplary Novels. The Little Gypsy Girl.* (*Kelly, Translator.*)

Humor is consistent with pathos, whilst wit is not.

5819 *Coleridge: Table Talk. Additional Table Talk. Humor.*

Men of humor are always in some degree men of genius; wits are rarely so, although a man of genius may, amongst other gifts, possess wit, as Skakespeare.

5820 *Coleridge: Table Talk. Aug.* 20, 1833.

His wit run him out of his money, and now his poverty has run him out of his wits.

5821 *Congreve: Love for Love.* Act v. Sc. 2.

The falling-out of wits is like the falling-out of lovers: we agree in the main, like treble and bass.

5822 *Congreve: The Way of the World.* Act iii. Sc. 13.

True wit never made us laugh.

5823 *Emerson: Letters and Social Aims. Social Aims.*

Wit has a great charter.

5824 *Emerson: Letters and Social Aims. Progress of Culture.*

Wit makes its own welcome, and levels all distinctions. No dignity, no learning, no force of character, can make any stand against good wit.

5825 *Emerson: Letters and Social Aims. The Comic.*

Truth, when witty, is the wittiest of all things.

5826 *J. C. and A. W. Hare: Guesses at Truth.*

Genuine and innocent wit is surely the very flavor of the mind.

5827 *Moses Harvey: Lectures, Literary and Biographical. Wit and Humor.*

Genuine wit implies no small amount of wisdom and culture.

5828 *Moses Harvey: Lectures, Literary and Biographical. Wit and Humor.*

There must be more malice than love in the hearts of all wits.

5829 *B. R. Haydon: Table Talk.*

Those who object to wit are envious of it.

5830 *Hazlitt: Characteristics.* No. 374.

We prefer a person with vivacity and high spirits, though bordering upon insolence, to the timid and pusillanimous; we are fonder of wit joined to malice than of dulness without it.

5831 *Hazlitt: Characteristics.* No. 159.

Wit is the rarest quality to be met with among people of education, and the most common among the uneducated.

5832 *Hazlitt: Characteristics.* No. 371.

Wit is the salt of conversation, not the food.

5833 *Hazlitt: Lectures on the English Comic Writers.* Lecture i.

Wit throws a single ray, separated from the rest, — red, yellow, blue, or any intermediate shade, — upon an object; never white light; that is the province of wisdom. We get beautiful effects from wit, — all the prismatic colors, — but never the object as it is in fair daylight.

5834 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 3.

Wit, like money, bears an extra value when rung down immediately it is wanted. Men pay severely who require credit.

5835 *Douglas Jerrold: Specimens of Jerrold's Wit. Wit.*

The hapless wit has his labors always to begin, the call for novelty is never satisfied, and one jest only raises expectation of another.

5836 *Johnson: The Rambler.* No. 141.

Wit sometimes enables us to act rudely with impunity.

5837 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 415.

Wit has its place in debate; in controversy it is a legitimate weapon, offensive and defensive.

5838 *Theodore Parker: Speeches, Addresses, and Occasional Sermons. Discourse, Boston, March 5, 1848. The Death of John Quincy Adams.*

The life of a wit is a warfare upon earth.

5839 *Pope: Poetical Works. Author's Preface.*

Women ought not to know their own wit, because they will still be showing it, and so spoil it.

5840 *John Selden: Table Talk. Wit.*

A good wit will make use of anything.

5841 *Shakespeare: King Henry IV.* Pt. ii. Act i. Sc. 3.

I am not only witty in myself, but the cause that wit is in other men.

5842 *Shakespeare: King Henry IV.* Pt. ii. Act i. Sc. 2.

Make the doors upon a woman's wit, and it will out at the casement; shut that, and 'twill out at the keyhole; stop that, 'twill fly with the smoke out at the chimney.

5843 *Shakespeare: As You Like It.* Act iv. Sc. 1.

Methinks sometimes that I have no more wit than a Christian or an ordinary man has; but I am a great eater of beef, and I believe that does harm to my wit.

5844 *Shakespeare: Twelfth Night.* Act i. Sc. 4.

Sir, your wit ambles well: it goes easily.

5845 *Shakespeare: Much Ado about Nothing.* Act v. Sc. 1.

There's a skirmish of wit between them.

5846 *Shakespeare: Much Ado about Nothing.* Act i. Sc. 1.

Those wits that think they have thee do very oft prove fools; and I, that am sure I lack thee, may pass for a wise man: for what says Quinapalus? Better a witty fool, than a foolish wit.

5847 *Shakespeare: Twelfth Night.* Act i. Sc. 5.

Thy wit is as quick as the greyhound's mouth — it catches.

5848 *Shakespeare: Much Ado about Nothing.* Act v. Sc. 2.

Welcome, pure wit!

5849 *Shakespeare: Love's Labor's Lost.* Act v. Sc. 2.

There's no possibility of being witty without a little ill-nature; the malice of a good thing is the barb that makes it stick.

5850 *Sheridan: The School for Scandal.* Act i. Sc. 1.

Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness, and laughter, and perfumers, to enliven the days of man's pilgrimage, and to "charm his pained steps over the burning marl."

5851 *Sydney Smith: Lecture. Wit and Humor.* Pt. ii.

Surprise is so essential an ingredient of wit that no wit will bear repetition; at least, the original electrical feeling produced by any piece of wit can never be renewed.

5852 *Sydney Smith: Lecture. The Conduct of the Understanding.*

The wit of language is so miserably inferior to the wit of ideas that it is very deservedly driven out of good company.

5853 *Sydney Smith: Lecture. The Conduct of the Understanding.*

When wit is combined with sense and information; when it is softened by benevolence and restrained by strong principle; when it is in the hands of a man who can use it and despise it, who can be witty and something much better than witty, who loves honor, justice, decency, good-nature, morality, and religion, ten thousand times better than wit, — wit is then a beautiful and delightful part of our nature.

5854 *Sydney Smith: Lecture. Wit and Humor.* Pt. ii.

O wit and art, what power you have, when joined!

5855 *Vanbrugh: The Provoked Wife.* Act ii. Sc. 2.

It marries ideas lying wide apart, by a sudden jerk of the understanding.

5856 *E. P. Whipple: Literature and Life. Wit and Humor.*

Wit implies hatred or contempt of folly and crime, produces its effects by brisk shocks of surprise, uses the whip of scorpions and the branding-iron, stabs, stings, pinches, tortures, goads, teases, corrodes, undermines.

5857 *E. P. Whipple: Literature and Life. Wit and Humor.*

As wit is too hard for power in council, so power is too hard for wit in action.

5858 *Wycherley: Maxims and Reflections.*

Wit has as few true judges as painting.

5859 *Wycherley: Love in a Wood.* Act i. Sc. 2.

Wit is more necessary than beauty; and I think no young woman ugly that has it, and no handsome woman agreeable without it.

5860 *Wycherley: The Country Wife.* Act i. Sc. 1.

WOMAN — *see* **Beauty, Chivalry, Civilization, Curiosity, Friendship, Lady, Laughter, Love, Manners, Mother, Purity, Reputation, Secrecy, Talkativeness, Thought, Virtue, Wit.**

Divination seems heightened to its highest power in woman.

5861 *A Bronson Alcott: Concord Days. August. Woman.*

Where women are, the better things are implied if not spoken.

5862 *A. Bronson Alcott: Table Talk. VI. Discourse. Conversation.*

A woman is sometimes fugitive, irrational, indeterminable, illogical, and contradictory. A great deal of forbearance ought to be shown her, and a good deal of prudence exercised with regard to her, for she may bring about innumerable evils without knowing it. Capable of all kinds of devotion, and of all kinds of treason, "*monster incomprehensible*," raised to the second power, she is at once the delight and the terror of man.

5863 *Amiel: Journal, Dec.* 26, 1868. (*Mrs. Humphrey Ward, Translator.*)

Woman is the salvation or destruction of the family. She carries its destinies in the folds of her mantle.

5864 *Amiel: Journal, Dec.* 11, 1872. (*Mrs. Humphrey Ward, Translator.*)

Women wish to be loved without a why or a wherefore; not because they are pretty, or good, or well-bred, or graceful, or intelligent, but because they are themselves.

5865 *Amiel: Journal, March* 17, 1868. (*Mrs. Humphrey Ward, Translator.*)

A woman is seldom roused to great and courageous exertion but when something most dear to her is in immediate danger.

5866 *Joanna Baillie: Metrical Legends. Preface.*

If there be any one whose power is in beauty, in purity, in goodness, it is a woman.

5867 *Henry Ward Beecher: Proverbs from Plymouth Pulpit.*

There is no jewel in the world so valuable as a chaste and virtuous woman.

5868 *Cervantes: Don Quixote.* Pt. i. Ch. 33. (*Jarvis, Translator.*)

Women especially are to be talked to as below men, and above children.

5869 *Lord Chesterfield: Letters to His Son. Sept.* 20, 1748.

To *love* HER is a *liberal education.*

5870 *Congreve: The Tatler. The Character of Lady Elizabeth Hastings. Quoted by Leigh Hunt in Preface to Dramatic Works of Congreve.*

The test of civilization is the estimate of woman. Among savages she is a slave. In the dark ages of Christendom she is a toy and a sentimental goddess. With increasing moral light, and larger liberty, and more universal justice, she begins to develop as an equal human being.

5871 *George William Curtis: Harper's Magazine, Sept.*, 1886. *Editor's Easy Chair.*

A woman's lot is made for her by the love she accepts.

5872 *George Eliot: Felix Holt.* Ch. 43.

The beauty of a lovely woman is like music.

5873 *George Eliot: Adam Bede.* Ch. 33.

The happiest women, like the happiest nations, have no history.

5874 *George Eliot: The Mill on the Floss.* Bk. vi. Ch. 3.

What furniture can give such finish to a room as a tender woman's face? and is there any harmony of tints that has such stirrings of delight as the sweet modulations of her voice?

5875 *George Eliot: Daniel Deronda.* Bk. vi. Ch. 43.

'Tis the greatest misfortune in nature for a woman to want a confidant.

5876 *Farquhar: The Recruiting Officer.* Act iv. Sc. 2.

Women are like pictures: of no value in the hands of a fool till he hears men of sense bid high for the purchase.

5877 *Farquhar: The Beaux-Stratagem.* Act ii. Sc. 1.

Women forgive injuries, but never forget slights.

5878 *Thomas C. Haliburton (Sam Slick): The Old Judge.* Ch. 15.

The heart of true womanhood knows where its own sphere is, and never seeks to stray beyond it!

5879 *Hawthorne: The Blithedale Romance. XIV. Eliot's Pulpit.*

Nature is in earnest when she makes a woman.

5880 *Holmes: The Autocrat of the Breakfast-Table.* Ch. 12.

The brain-women never interest us like the heart-women; white roses please less than red.

5881 *Holmes: The Professor at the Breakfast-Table.* Ch. 6.

The wisest woman you talk with is ignorant of something that you know, but an elegant woman never forgets her elegance.

5882 *Holmes: The Professor at the Breakfast-Table.* Ch. 6.

A wretched woman is more unfortunate than a wretched man.

5883 *Victor Hugo: Ninety-Three.* Pt. iii. Bk. iii. Ch. 1 (*Benedict, Translator.*)

Great women belong to history and to self-sacrifice.

5884 *Leigh Hunt: Table-Talk. Mrs. Siddons.*

A woman's whole life is a history of the affections. The heart is her world: it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection; and, if shipwrecked, her case is hopeless — for it is a bankruptcy of the heart.

5885 *Irving: The Sketch-Book. The Broken Heart.*

Nature has given women so much power that the law has very wisely given them little.

5886 *Johnson: Boswell's Life of Johnson.* V. 226. Note 2. (*George Birkbeck Hill, Editor*, 1887.)

A woman is easily governed, if a man takes her in hand.

5887 *La Bruyère: Characters. Of Women.* (*Rowe, Translator.*)

Women are ever in extremes: they are either better or worse than men.

5888 *La Bruyère: Characters. Of Women.* (*Rowe, Translator.*)

A good woman is a hidden treasure; who discovers her will do well not to boast about it.

5889 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 96.

It is valueless to a woman to be young unless pretty, or to be pretty unless young.

5890 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 497.

There are few women whose charm survives their beauty.

5891 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 474.

Nature intended that woman should be her masterpiece.

5892 *Lessing: Emilie Galotti.* V. 7. (*Lewes, Translator.*)

There is no gown or garment that worse becomes a woman than when she will be wise.

5893 *Martin Luther: Table Talk. Miscellaneous.* No. 903.

The most beautiful object in the world, it will be allowed, is a beautiful woman. But who that can analyze his feelings is not sensible that she owes her fascination less to grace of outline and delicacy of color than to a thousand associations which, often unperceived by ourselves, connect these qualities with the source of our existence, with the nourishment of our infancy, with the passions of our youth, with the hopes of our age, — with elegance, with vivacity, with tenderness, with the strongest natural instincts, with the dearest of social ties?

5894 *Macaulay: Criticisms on the Principal Italian Writers. Dante. (Knigl"s Quarterly Magazine, January,* 1824.)

One tongue is sufficient for a woman.

5895 *Attributed to Milton: his answer when asked if he would instruct his daughters in foreign languages.*

A woman has the same human nature that a man has, the same human rights — to life, liberty, and the pursuit of happiness — the same human duties; and they are as inalienable in a woman as in a man.

5896 *Theodore Parker: Miscellaneous Discourses. A Sermon of the Public Function of Woman.*

Nature sent women into the world with this bridal dower of love, not, as men often think, that they may altogether and entirely love them from the crown of their head to the sole of their feet, but for this reason — that they might be, whatever their vocation is, mothers, and love children, to whom sacrifices must ever be offered and from whom none can be obtained.

5897 *Richter: Levana. Fourth Fragment.* Ch. 3, Sec. 79. (*A. H., Trans.* Bohn edition.)

The purer the golden vessel, the more readily is it bent; the higher worth of women is sooner lost than that of men.

5898 *Richter: Levana. Fourth Fragment.* Ch. 4, Sec. 89. (*A. H., Trans.* Bohn edition.)

Women are like thermometers, which on a sudden application of heat sink at first a few degrees, as a preliminary to rising a good many.

5899 *Richter: Flower, Fruit, and Thorn Pieces.* Bk. ii. Ch. 8.

A child of our grandmother Eve, a female; or, for thy more sweet understanding, a woman.

5900 *Shakespeare: Love's Labor's Lost.* Act i. Sc. 1.

Do you not know I am a woman? when I think I must speak.

5901 *Shakespeare: As You Like It.* Act iii. Sc. 2.

One that was a woman, sir; but, rest her soul, she's dead.
5902 *Shakespeare: Hamlet.* Act v. Sc. 1.

One woman is fair; yet I am well: another is wise; yet I am well: another virtuous; yet I am well. But till all graces be in one woman, one woman shall not come in my grace.
5903 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 3.

She speaks poignards, and every word stabs: if her breath were as terrible as her terminations, there were no living near her; she would infect the north star.
5904 *Shakespeare: Much Ado about Nothing.* Act ii. Sc. 1.

There was never yet fair woman but she made mouths in a glass.
5905 *Shakespeare: King Lear.* Act iii. Sc. 2.

A woman's best qualities do not reside in her intellect, but in her affections. She gives refreshment by her sympathies, rather than by her knowledge.
5906 *Samuel Smiles: Character.* Ch. 11.

A woman in love is a very poor judge of character.
5907 *Timothy Titcomb (J. G. Holland): Lessons in Life. Repose.*

If God made woman beautiful, he made her so to be looked at — to give pleasure to the eyes which rest upon her — and she has no business to dress herself as if she were a hitching-post, or to transform that which should give delight to those among whom she moves, into a ludicrous caricature of a woman's form.
5908 *Timothy Titcomb (J. G. Holland): Lessons in Life. Mistakes in Penance.*

Woman is the highest, holiest, most precious gift to man. Her mission and throne is the family, and if anything is withheld that would make her more efficient, useful, or happy in that sphere, she is wronged, and has not her rights.
5909 *John Todd: Woman's Rights.* 1867.

If women were humbler, men would be honester.
5910 *Vanbrugh: Æsop.* Act iv. Sc. 2.

Would you hurt a woman worst, aim at her affections.
5911 *Lew Wallace: Ben-Hur.* Bk. vi. Ch. 2.

WONDER.

No wonder is greater than any other wonder, and if once explained ceases to be a wonder.
5912 *Leigh Hunt: Table Talk. Wonder Never Ceases.*

Wonder is prophetic.
5913 *Charles H. Parkhurst: Sermons. I. The Pattern in the Mount.*

WORD-PAINTING.

"Word-painting," that brilliant but meretricious mannerism of so much recent verse.

5914 *Stoddard: Matthew Arnold as a Poet.* (*North American Review.* Vol. clxiv. *June*, 1888.)

WORDS — *see* **Language, Lawyers, Poetry, Puns, Revenge.**

Words are the transcript of those ideas which are in the mind of man, and that writing or printing is the transcript of words.

5915 *Addison: The Spectator.* No. 166.

All words are pegs to hang ideas on.

5916 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. The Human Mind.*

Richter says of Luther's words, "His words are half battles."

5917 *Carlyle: Heroes and Hero Worship. The Hero as Priest.*

Words are freeborn, and not the vassals of the gruff tyrants of prose to do their bidding only. They have the same right to dance and sing as the dewdrops have to sparkle and the stars to shine.

5918 *Abraham Coles: The Evangel. Introduction.*

Words, indeed, are but the signs and counters of knowledge, and their currency should be strictly regulated by the capital which they represent.

5919 *Colton: Lacon. Preface.*

For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say.

5920 *Confucius: Analects.* Bk. xix. Ch. 25, Sec. 2. (*Legge, Translator.*)

There is no calamity which right words will not begin to redress.

5921 *Emerson: Society and Solitude. Eloquence.*

Gentle words, quiet words, are, after all, the most powerful words. They are more convincing, more compelling, more prevailing.

5922 *Washington Gladden: Things Old and New. VIII. The Tamed Tongue.*

Articulate words are a harsh clamor and dissonance. When man arrives at his highest perfection, he will again be dumb! For I suppose he was dumb at the Creation, and must go around an entire circle in order to return to that blessed state.

5923 *Hawthorne: American Note-Books. April*, 1841.

Words are the only things that last forever.

5924 *Hazlitt: Table Talk. On Thought and Action.*

For words are wise men's counters, they do but reckon by them; but they are the money of fools.
5925 *Thomas Hobbes: The Leviathan.* Pt. i. Ch. 4.

There is no point where art so nearly touches nature as when it appears in the form of words.
5926 *J. G. Holland: Plain Talks on Familiar Subjects. VIII. Art and Life.*

Words are often things also, and very precious, especially on the gravest occasions. Without "words," and the truth of things that is in them, what were we?
5927 *Leigh Hunt: Table Talk. Value of Words.*

Words are less needful to sorrow than to joy.
5928 *Helen Jackson (H. H.): Ramona.* Ch. 17.

I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.
5929 *Johnson: Preface to his Dictionary.* (Folio edition.)

Before employing a fine word, find a place for it.
5930 *Joubert: Pensées.* No. 302. (*Attwell, Translator.*)

Words become luminous when the poet's finger has passed over them its phosphorescence.
5931 *Joubert: Pensées.* No. 298. (*Attwell, Translator.*)

Words, like glass, darken whatever they do not help us to see.
5932 *Joubert: Pensées.* No. 304. (*Attwell, Translator.*)

As it is the mark of great minds to say many things in a few words, so it is that of little minds to use many words to say nothing.
5933 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 142.

Words are not made to conceal, but to declare and show something. Where they are, by those who pretend to instruct, otherwise used, they conceal, indeed, something; but that which they conceal is nothing but the ignorance, error, or sophistry of the talker, for there is in truth nothing else under them.
5934 *John Locke: The Conduct of the Understanding. Words.* Sec. 29.

A word once vulgarized can never be rehabilitated.
5935 *Lowell: Among My Books. Shakespeare Once More.*

His words, like so many nimble and airy servitors, trip about him at command.
5936 *Milton: Apology for Smectymnuus.*

The safest words are always those which bring us most directly to facts.
5937 *Charles H. Parkhurst: Sermons. XII. The Pharisee's Prayer.*

The world is content with words; few think of searching into the nature of things.

5938 *Pascal: Provincial Letters.* Letter ii. (*M'Crie, Translator.*)

Noble words are a memorial and a crown of noble actions, which are given to the doers of them by the hearers.

5939 *Plato: Menexenus.* IV. 567. (*Jowett, Translator.*)

In words are seen the state of mind and character and disposition of the speaker.

5940 *Plutarch: Morals. Conjugal Precepts.* (*Shilleto, Translator.*)

A word often effaces or explains an action, but the reverse scarcely ever occurs. It must be a long course of action which will remove the thorn from one word, or restore the trusted use of the tongue.

5941 *Richter: Levana. Sixth Fragment.* Ch. 2, Sec. 3. (*A. H., Trans.* Bohn edition.)

Kind words are benedictions. They are not only instruments of power, but of benevolence and courtesy; blessings both to the speaker and hearer of them.

5942 *Frederick Saunders: Stray Leaves of Literature. Smiles and Tears.*

Words must be fitted to a man's mouth; 'twas well said of the fellow that was to make a speech for my Lord Mayor, he desired to take the measure of his Lordship's mouth.

5943 *John Selden: Table Talk. Language.*

A fine volley of words, gentlemen, and quickly shot off.

5944 *Shakespeare: Two Gentlemen of Verona.* Act ii. Sc. 4.

He draweth out the thread of his verbosity finer than the staple of his argument.

5945 *Shakespeare: Love's Labor's Lost.* Act v. Sc. 1.

Men of few words are the best men.

5946 *Shakespeare: King Henry V.* Act iii. Sc. 2.

Cel. Not a word?
Ros. Not one to throw at a dog.

5947 *Shakespeare: As You Like It.* Act i. Sc. 3.

Pol. What do you read, my lord?
Ham. Words, words, words!

5948 *Shakespeare: Hamlet.* Act ii. Sc. 2.

Words are grown so false, I am loath to prove reason with them.

5949 *Shakespeare: Twelfth Night.* Act iii. Sc. 1.

Some syllables are swords.

5950 *Henry Vaughan: Rules and Lessons.*

Great writers and orators are commonly economists in the use of words.
5951 *E. P. Whipple: American Literature. Daniel Webster as a Master of English Style.*

WORK — *see* **Appreciation, Knowledge, Labor, Worry.**

It is not joy nor repose which is the aim of life. It is work, or there is no aim at all.
5952 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Why has no religion this command before all others: Thou shalt work?
5953 *Auerbach: On the Heights.* (*Bennett, Translator.*)

Genuine work alone, what thou workest faithfully, that is eternal as the Almighty Founder and World-Builder himself.
5954 *Carlyle: Past and Present.* Bk. ii. Ch. 17.

Without labor there were no ease, no rest, so much as conceivable.
5955 *Carlyle: Essays. Characteristics.* (*Edinburgh Review.* No. cviii. 1831.)

Work is alone noble.
5956 *Carlyle: Past and Present.* Bk. iii. Ch. 4.

Work is for the living.
5957 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 5. *Journal, June* 22, 1830.

Work is the grand cure for all the maladies and miseries that ever beset mankind, — honest work, which you intend getting done.
5958 *Carlyle: Miscellanies. Inaugural Address. Edinburgh, April* 2, 1866.

Better to wear out than to rust out.
5959 *Bishop Cumberland: Sermon on the Duty of Contending for the Truth, by Bishop Horne.*

Avowed work, even when uncongenial, is far less trying to patience than feigned pleasure.
5960 *Hamerton: Human Intercourse.* Essay xxvi. *Amusements.*

Unless a man works he cannot find out what he is able to do.
5961 *Hamerton: Modern Frenchmen. François Rude.*

A man who defers working because he wants tranquillity of mind will have lost the habit when tranquillity comes. Work under all circumstances, any circumstances.
5962 *B. R. Haydon: Table Talk*

A new and more glorious gift of power compensates for each worthy expenditure, so that it is by work that man carves his way to that measure of power which will fit him for his destiny, and leave him nearest God.

5963 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Man's record upon this wild world is the record of work, and of work alone.

5964 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

No work that God sets a man to do — no work to which God has especially adapted a man's powers — can properly be called either menial or mean.

5965 *J. G. Holland: Plain Talks on Familiar Subjects. I. Self-Help.*

Patience, persistence, and power to do are only acquired by work.

5966 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Work is the means of living, but it is not living.

5967 *J. G. Holland: Plain Talks on Familiar Subjects. V. High Life and Low Life.*

Work was made for man, and not man for work. Work is man's servant, both in its results to the worker and the world. Man is not work's servant, save as an almost universal perversion has made him such.

5968 *J. G. Holland: Plain Talks on Familiar Subjects. III. Work and Play.*

Work, according to my feeling, is as necessary as eating and sleeping. Even those who do nothing which a reasonable man would call labor imagine themselves to be doing something, and there is no one who would willingly be thought quite an idler in the world.

5969 *Wilhelm von Humboldt: Letters to a Female Friend.* Vol. i. No. 73. (*Catharine M. A. Couper, Translator.*)

It is far better to give work which is above the men than to educate the men to be above their work.

5970 *Ruskin: The Seven Lamps of Architecture.* Ch. 7, Sec. 9.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.

5971 *Ruskin: The Seven Lamps of Architecture.* Ch. 5, Sec. 24.

Genius, without work, is certainly a dumb oracle; and it is unquestionably true that the men of the highest genius have invariably been found to be amongst the most plodding, hard-working, and intent men, their chief characteristic apparently consisting simply in their power of laboring more intensely and effectively than others.

5972 *Samuel Smiles: Self-Help.* Ch. 10.

No man has a right to be idle, if he can get work to do, even if he be as rich as Crœsus.

5973 *Timothy Titcomb (J. G. Holland): Gold-Foil. XV. Indolence and Industry.*

We work and that is godlike.

5974 *Timothy Titcomb (J. G. Holland): Gold-Foil. III. Patience.*

Work is the inevitable condition of human life, the true source of human welfare.

5975 *Tolstoï: My Religion.* Ch. 10.

WORLD, The.

Manners carry the world for the moment, character for all time.

5976 *A. Bronson Alcott: Table Talk. III. Pursuits. One's Star.*

The world is the same everywhere.

5977 *Auerbach: On the Heights.* (*Bennett, Translator.*)

This world is God's workshop for making men in.

5978 *Henry Ward Beecher: Proverbs from Plymouth Pulpit. Manhood.*

The world is a thing that a man must learn to despise, and even to neglect, before he can learn to reverence it, and work in it and for it.

5979 *Carlyle: Thomas Carlyle, First Forty Years, by Froude.* Vol. ii. Ch. 13. *Letter, July* 2, 1832. *To John Carlyle.*

The world is not made for the prosperous alone, nor for the strong.

5980 *George William Curtis: The Potiphar Papers. VII. The Rev. Henry Dove to Mrs. Potiphar.*

Wise men sometimes avoid the world, that they may not be surfeited with it.

5981 *La Bruyère: Characters. Of Society and Conversation.* (*Rowe, Translator.*)

The world is a comedy to those that think, a tragedy to those who feel.

5982 *Horace Walpole: Letter,* 1770. *To Sir Horace Mann.*

WORRY.

It is not work that kills men; it is worry. Work is healthy: you can hardly put more upon a man than he can bear. Worry is rust upon the blade.

5983 *Henry Ward Beecher: Life Thoughts;*

WORSHIP — *see* **Poetry.**

It is a great thing to stand facing manward, and preach to men the everlasting gospel; it is a greater thing to face Godward, and with all humility and all hope to voice the petitions and the aspirations of those men and women who seek the divine fellowship and the heavenly rest.

5984 *Joseph Anderson: MS. Worship. Sermon, Feb.* 10, 1889.

Man always worships something; always he sees the Infinite shadowed forth in something finite; and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon.

5985 *Carlyle: Essays. Goethe's Works. (Foreign Quarterly Review.* No. 19, 1832.)

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect.

5986 *Emerson: Conduct of Life. Worship.*

What greater calamity can fall upon a nation than the loss of worship!

5987 *Emerson: Miscellanies. Address, Cambridge, Mass., July* 15, 1838. *To the Senior Class in Divinity College.*

A little bread and wine in a dungeon sufficed for the liturgy of the martyrs.

5988 *Hamerton: Modern Frenchmen. Henri Perreyve.*

Symbols will pass away; . . . temples of stones will pass away; . . . but that which will endure forever is worship in spirit and in truth, perfect charity, and the rest of souls in Jesus. . . . In the whole world there is neither temple nor tabernacle so dear to him as the soul of the just man.

5989 *Hamerton: Modern Frenchmen. Henri Perreyve.*

WRONG.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

5989*a* *Johnson: The Rambler.* No. 79.

Y.

YOUTH — *see* **Hope, Prudence, Resemblance, Years.**

A man that is young in years may be old in hours, if he have lost no time; but that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second; for there is a youth in thoughts as well as in ages; and yet the invention of young men is more lively than that of old, and imaginations stream into their minds better, and, as it were, more divinely.

5990 *Bacon: Essays. Of Youth and Age.*

Youth is everywhere in place.

5991 *Emerson: Society and Solitude. Old Age.*

No young man believes he shall ever die.

5992 *John Hazlitt: Winterslow, by William Hazlitt.* Essay iv. *On the Feeling of Immortality in Youth.*

There is a feeling of Eternity in youth which makes us amends for everything. To be young is to be as one of the Immortals.

5993 *Hazlitt: Table Talk.* Second Series. Pt. i. *Essay I. On the Feeling of Immortality in Youth.*

Youth is a continual intoxication; it is the fever of reason.

5994 *La Rochefoucauld: Reflections; or, Sentences and Moral Maxims.* No. 271.

Youth comes but once in a lifetime.

5995 *Longfellow: Hyperion.* Bk. ii. Ch. 10.

If youth be a defect, it is one that we outgrow only too soon.

5996 *Lowell: Democracy and Other Addresses. Address, Cambridge, Mass., Nov.* 8, 1886. *Harvard Anniversary.*

To be young is surely the best, if the most precarious, gift of life.

5997 *Lowell: My Study Windows. Emerson the Lecturer.*

'Tis now the summer of your youth: time has not cropped the roses from your cheek, though sorrow long has washed them.

5998 *Edward Moore: The Gamester.* Act iii. Sc. 4.

We have some salt of our youth in us.

5999 *Shakespeare: The Merry Wives of Windsor.* Act ii. Sc. 3.

Z.

ZEAL — *see* **Charity, Patriotism.**

If our zeal were true and genuine we should be much more angry with a sinner than a heretic.

6000 *Addison: The Spectator.* No. 185.

I would have every zealous man examine his heart thoroughly, and I believe he will often find that what he calls a zeal for his religion is either pride, interest, or ill-repute.

6001 *Addison: The Spectator.* No. 185.

There is nothing in which men more deceive themselves than in what they call zeal.

6002 *Addison: The Spectator.* No. 185.

The hopes of zeal are not wholly groundless.

6003 *Johnson: Works.* IX. 409. (Oxford edition, 1825.)

An ardent desire of hallowing the name of God, together with an indignation against whatever tends to the violation or contempt of religion, is called zeal.

6004 *Milton: The Christian Doctrine.* Ch. vi. *Of Zeal.*

Religious zeal leads to cleanliness, cleanliness to purity, purity to godliness, godliness to humility, humility to the fear of sin.

6005 *Rabbi Pinhas-Ben-Jair: Talmud de Jérusalem, par Schwab, Paris,* 1881. IV. 16. *Sentences et Proverbes du Talmud et du Midrasch, par Schul.*

This, in religion, is a pure enlightened attachment to the maintenance and progress of the worship which is due to the Divinity; but when this zeal is persecuting, blind, and false, it becomes the greatest scourge of humanity.

6006 *Voltaire: A Philosophical Dictionary. Zeal.*

Zeal is no further commendable than as it is attended with knowledge.

6007 *Thomas Wilson: Maxims of Piety and of Christianity.*

ONE may recollect generally that certain thoughts or facts are to be found in a certain book; but without a good Index such a recollection may hardly be more available than that of the cabin-boy, who knew where the ship's tea-kettle was because he saw it fall overboard. In truth a very large part of every man's reading falls overboard, and unless he has good indexes he will never find it again.

Horace Binney : Letter, Feb. 20, 1866. *To Samuel Austin Allibone.*

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Dwight, Timothy. b. Northampton, Mass., 1752; d. New Haven, Conn., 1817.—3780.

Ebers, Georg Moritz. b. Berlin, Germany, 1837; d. 1898.—1840.

Edgeworth, Maria. b. Hare Hatch, Eng., 1767; d. Edgeworthstown, Longford, Eng., 1849.—584.

Edwards, Jonathan. b. East Windsor, Conn., 1703; d. Princeton, N.J., 1758.—2401, 3809.

Eliot, George (Marian Evans Cross). b. Arbury Farm, Warwickshire, Eng., 1819; d. London, Eng., 1880.—85, 404, 714, 715, 823, 852, 943, 1084, 1085, 1124, 1132, 1146, 1233, 1234, 1428, 1477, 1696, 1841, 2118, 2582, 2664, 2687, 2943, 3305, 3501, 3660, 3680, 3681, 3719, 3742, 4245, 4714, 4749, 5223, 5274, 5275, 5294, 5872, 5873, 5874, 5875.

Eliot, John. b. Nasing, Eng., 1604; d. Roxbury, Mass., 1690.—3572.

Elliot, George Thomson. b. New-York City, 1827; d. New-York City, 1871.—1446.

Emmanuel, Victor. b. Turin, Italy, 1820; d. Rome, Italy, 1878.—5717.

Emerson, Mary Moody. b. Concord, Mass., 1774; d. Williamsburgh, N.Y., 1863.—654.

Emerson, Ralph Waldo. b. Boston, Mass., 1803; d. Concord, Mass., 1882.—31, 99, 156, 171, 200, 305, 306, 405, 406, 407, 433, 512, 513, 514, 515, 516, 517, 518, 655, 656, 657, 658, 659, 660, 661, 724, 773, 799, 813, 824, 831, 915, 916, 917, 918,

919, 920, 944, 945, 946, 947, 948, 963, 1033, 1034, 1043, 1182, 1186, 1258, 1271, 1272, 1290, 1300, 1301, 1302, 1303, 1347, 1348, 1349, 1389, 1429, 1458, 1530, 1531, 1551, 1562, 1697, 1698, 1699, 1700, 1701, 1842, 1843, 1844, 1845, 1846, 1847, 1989, 1990, 1991, 1992, 1993, 2055, 2064, 2099, 2119, 2141, 2142, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2387, 2413, 2414, 2423, 2545, 2575, 2631, 2769, 2770, 2771, 2812, 2813, 2820, 2832, 2899, 2944, 2945, 3010, 3011, 3012, 3135, 3136, 3183, 3212, 3213, 3253, 3265, 3281, 3306, 3307, 3395, 3458, 3459, 3494, 3512, 3546, 3562, 3661, 3682, 3743, 3744, 3745, 3746, 3781, 3816, 3853, 3910, 3934, 3996, 4116, 4163, 4164, 4165, 4166, 4167, 4168, 4246, 4247, 4248, 4249, 4322, 4340, 4363, 4364, 4365, 4366, 4367, 4422, 4460, 4510, 4570, 4571, 4572, 4573, 4574, 4575, 4576, 4577, 4578, 4595, 4596, 4615, 4616, 4617, 4755, 4764, 4799, 4812, 4846, 4855, 4856, 4857, 4925, 4992, 5044, 5060, 5061, 5105, 5106, 5107, 5179, 5193, 5224, 5225, 5226, 5245, 5276, 5336, 5366, 5377, 5378, 5436, 5445, 5496, 5497, 5593, 5718, 5719, 5720, 5721, 5722, 5789, 5823, 5824, 5825, 5921, 5986, 5987, 5991.

Emmet, Robert. b. Dublin, Ireland, 1780; d. Dublin, Ireland, 1803. — 1372.

Epictetus. b. Hierapolis, Phrygia, Asia Minor, 1st century; d. 2d century. — 718, 757, 881, 895, 896, 974, 1193, 1359, 1619, 1643, 1644, 1702, 1703, 1848, 1849, 2100, 2296, 2321, 2341, 2546, 2547, 2900, 2946, 2947, 3066, 3214, 3256, 3308, 3587, 3877, 4125, 4126, 4488, 4993, 5062, 5180, 5439, 5598, 5599, 5790, 5791.

Everett, Edward. b. Dorchester, Mass., 1794; d. Boston, Mass., 1865. — 1490, 1645, 2143, 2490, 4482, 5500, 5579.

Farquhar, George. b. Londonderry, Ireland, 1678; d. London, Eng., 1707. — 307, 519, 1704, 1850, 2525, 2644, 4127, 4250, 4410, 5501, 5876, 5877.

Farrar, Frederic William. b. Bombay, India, Aug. 7, 1831; d. Canterbury, Eng., Mar. 22, 1903. — 3137.

Felltham, Owen. b. 1608–10; d. about 1678. — 590, 975, 1705, 1706, 1707, 1851, 1852, 2501, 2548, 3309, 3878, 4169, 5029, 5154, 5625, 5652, 5653, 5792.

Fénelon, Francis de Salignac de la Mothe. b. Périgord, France, 1651; d. Cambrai, France, 1712. — 1708, 4423.

Field, David Dudley. b. Haddam, Conn., 1805; d 1894. — 976, 1994, 2144, 2424, 2883, 2901, 2902, 2903, 3968, 5580.

Fielding, Henry. b. Sharpham Park, Eng., 1707; d. Lisbon, Spain, 1754. — 100, 380, 381, 382, 1248, 1853, 2315, 2316, 2415, 2794, 3067, 3215, 4053, 4800.

Fiske, John. b. Hartford, Conn., 1842; d. Glo'ster, Mass., 1901. — 1947.

Fletcher, Andrew. b. Saltoun, Scotland, 1653; d. London, Eng., 1716. — 3068.

Fletcher, John. — *see* BEAUMONT & FLETCHER.

Fontenelle, Bernard le Bovier de. b. Rouen, France, 1657; d. Paris, France, 1757. — 5723.

Ford, John. b. Islington, Eng., about 1586; d. Devonshire, Eng., about 1639. — 4094, 5618.

Franklin, Benjamin. b. Boston, Mass., 1706; d. Philadelphia, Penn., 1790. — 71, 72, 101, 588, 611, 853, 921, 949, 970, 1119, 1120, 1121, 1134, 1174, 1259, 1260, 1415, 1598, 1709, 1710, 2232, 2342, 2549, 2645, 2720, 2750, 2751, 2752, 2772, 2917, 3099, 3100, 3101, 3112, 3113, 3138, 3139, 3216, 3610, 3782, 3783, 3788, 3817, 3828, 3903, 3941, 4055, 4095, 4128, 4341, 4461, 4462, 4463, 4464, 4489, 4530, 4642, 4775, 4801, 4886, 4887, 4926, 4944, 5088, 5227, 5409, 5429, 5654, 5655, 5656, 5697, 5724, 5750, 5751.

Freeman, Alice E. (Mrs. Palmer). b. N.Y., 1855; d. 1902. — 2806.

Frere, John Hookham. b. London, Eng., 1769; d. Island of Malta, 1846. — 1854.

Friswell, James Hain. b. Newport, Shropshire, Eng., 1827; d. 1878. — 520.

Frothingham, Octavius Brooks. b. Boston, Mass., 1822; d. 1895. 4913.

Froude, James Anthony. b. Totness, Eng, 1818; d. 1894. — 2, 662, 758, 950, 1995, 2343, 2665, 2904, 3069, 3070, 3460, 3747, 4028, 4108, 4495, 4643, 4654, 4680, 4681, 4682, 4955, 5502.

Fuller, Thomas. b. Aldwinkle, Eng., 1608; d. 1661. — 145, 521, 589, 800, 897, 1491, 1492, 1711, 1712, 2195, 2201, 2550, 2626, 2736, 2847, 2848, 3102, 3106, 3254, 3513, 3533, 3534, 3623, 3683, 3725, 4424, 4450, 4556, 5451, 5571, 5725.

Garfield, James Abram. b. Orange, O., 1831; d. Elberon, N. J., 1881. — 3, 663, 664, 665, 666, 1069, 1273, 1274, 2145, 2425, 2434, 2435, 2437, 2462, 2463, 2464, 2753, 3140, 3624, 3625, 3799, 4056, 4323, 4324, 4368, 4579, 5726.

Garrison, William Lloyd. b. Newburyport, Mass., 1804; d. New York City, 1879. — 1235.

Gerrald, Joseph. b. ; d. . — 5503.

Gibbon, Edward. b. Putney, Eng., 1737; d. London, Eng., 1794. — 4, 1628, 2185, 2465, 3071, 4496, 4776, 5128.

Gilbert, Sir Humphrey. b. Dartmouth, Eng., 1539; d. at sea near the Azores, 1583. — 4519.

Giles, Henry. b. Crokford, Ireland, 1809; d. Hyde Park, Mass., 1882. — 2233, 3141, 3142, 3143, 3144, 3145, 3989, 5793.

Gladden, Washington. b. Pittsgrove, Penn., 1836; .... — 591, 922, 4683, 4835, 5049, 5215, 5922.

Gluck, Christoph Wilebald von. b. Weidenwang, Germany, 1714; d. Vienna, Austria, 1787. — 3013.

Godwin, Parke. b. Paterson, N. J., 1816; d. N. Y. City, 1904. — 39.

Godwin, William. b. Wisbeach, Eng., 1756; d. London, Eng., 1836. — 3184, 3266, 4618.

Goethe, Johann Wolfgang von. b. Frankfort-on-the-Main, Germany, 1749; d. Weimar, Germany, 1832. — 201, 308, 408, 432, 719, 1944, 2678, 3039, 3498, 3588, 3626, 5295.

Goldsmith, Oliver. b. Pallis, Ireland, 1728; d. London, Eng., 1774. — 128, 309, 522, 523, 524, 854, 882, 990, 1416, 1493, 1539, 1855, 1853, 1857, 1858, 1965, 2186, 2297, 2344, 2467, 2576, 3217, 3310, 3598, 4057, 4129, 4994, 5030, 5194, 5357, 5626, 5657.

Good, John Mason. b. Epping, Eng., 1764; d. London, Eng., 1827. — 202, 2345.

Grant, Ulysses S. b. Point Pleasant, O., 1822; d. Mount McGregor, near Saratoga, N. Y., 1885. — 3072, 3997, 5727.

Gray, Thomas. b. London, Eng., 1716; d. Cambridge, Eng., 1771. — 794, 1275, 1494, 2146, 5572, 5627.

Greeley, Horace. b. Amherst, N. H., 1811; d. Pleasantville, N. Y., 1872. — 371, 372, 373.

Guizot, François Pierre Guillaume. b. Nimes, France, 1787; d. Valricher, France, 1874. — 4425. 4426.

Haliburton, Thomas Chandler. b. Windsor, Nova Scotia, 1797; d. Isleworth, Eng., 1865. — 187.

Hall, Joseph. b. Ashby de la Zouch, Eng., 1574; d. Higham, Eng., 1656. — 1086, 5658.

Hall, Robert. b. Arnsby, Eng., 1764; d. Bristol, Eng., 1831. — 1210.

Hamerton, Philip Gilbert. b. near Lancashire, Eng., 1834; d. 1894. — 203, 252, 253, 254, 255, 437, 783, 923, 964, 1035, 1036, 1138, 1713, 1859, 1860, 1861, 1996, 1997, 2101, 2484, 2583, 3117, 3621, 3879, 3929, 4021, 4442, 4619, 4656, 4824, 4955, 5108, 5109, 5129, 5130, 5204, 5457, 5620, 5960, 5961, 5988, 5989.

Hammond, James Hamilton. b. Newberry, S. C., 1807; d. Beach Island, S. C., 1864. — 4307.

Hanslick, Eduard, Dr. b. Prague, Austria, 1825; .... — 3684.

Hare, Augustus William. b. Herstmonceaux, Eng., 1793; d. Rome, Italy, 1834. **Julius Charles.** b. Herstmonceaux, Eng., 1796; d. Herstmonceaux, Eng., 1855. — 204, 310, 733, 745, 774, 855, 951, 952, 1016, 1044, 1200, 1390, 1599, 1614, 1615, 1862, 2234, 2426, 2526, 2527, 2725, 2814, 2837, 2948, 2949, 3014, 3040, 3311, 3426, 3666, 3818, 3916, 4029, 4099, 4170, 4171, 4172, 4173, 4174, 4175, 4251, 4506, 4858, 5063, 5091, 5142, 5296, 5628, 5752, 5826.

Harvey, Moses. b. Armagh, Ireland, 1820; d. 1901. — 775, 1087, 1459, 1998, 1999, 2235, 2815, 2950, 3218, 3748, 3749, 3750, 4176, 4177, 4859, 4860, 5379, 5504, 5827, 5828.

Haweis, Hugh Reginald. b. Egham, Eng, 1838; d. 1901. — 734, 1143, 1316, 1559, 1948, 2075, 2147, 2402, 2706, 2707, 2708, 2763, 2773, 2886, 3312, 3642, 3685, 3686, 3687, 3688, 3720, 4018, 4369, 4684, 4685, 4753, 4813, 4936, 4937, 5131, 5143.

Hawthorne, Nathaniel. b. Salem, Mass, 1804; d. Plymouth, N. H., 1864. — 311, 409, 765, 784, 1088, 1168, 1254, 1317, 1391, 1417, 1589, 1716, 1966, 2000, 2236, 2347, 2348, 2416, 2427, 2688, 2801, 2978, 3015, 3461, 3584, 3627, 3637, 3842, 4058, 4337, 4440, 4832, 5144, 5246, 5247, 5410, 5505, 5698, 5774, 5879, 5923.

Haydon, Benjamin Robert. b. Plymouth, Eng., 1786; d. London, Eng., 1846. — 89, 102, 188, 205, 410, 627, 735, 746, 832, 977, 1159, 1167, 1195, 1236, 1322, 1392, 1552, 1717, 2001, 2002, 2003, 2004

2076, 2077, 2148, 2745, 2746, 2829, 2859, 2860, 2979, 2980, 3098, 3219, 3313, 3563, 3595, 4370, 4371, 4490, 4728, 4758, 4814, 4929, 4976, 5255, 5277, 5353, 5629, 5699, 5829, 5962.

Hayes, Rutherford Birchard. b. Delaware, O., 1822; d. 1893.—4325.

Hazlitt, John. b. Wem, Eng., 1768; d. Stockport, Eng., 1873—5992.

Hazlitt, William. b. Maidstone, Eng., 1778; d. London, Eng., 1830. —60, 73, 52, 103, 206, 256, 312, 383, 384, 525, 667, 924, 925, 1070, 1089, 1090, 1196, 1237, 1291, 1304, 1323, 1360, 1361, 1362, 1363, 1364, 1418, 1478, 1479, 1495, 1496, 1497, 1498, 1522, 1523, 1540, 1600, 1718, 1719, 1720, 1721, 1722, 1723, 1863, 1864, 1865, 1866, 1867, 2005, 2006, 2056, 2237, 2238, 2322, 2428, 2502, 2551, 2587, 2588, 2613, 2614, 2627, 2808, 2849, 2929, 3267, 3314, 3427, 3428, 3547, 3564, 3611, 3628, 3880, 4178, 4331, 4342, 4372, 4373, 4374, 4443, 4465, 4466, 4467, 4483, 4536, 4539, 4540, 4600, 4620, 4729, 4840, 4873, 4901, 4917, 4918, 4919, 4945, 4946, 4995, 5278, 5279, 5297, 5298, 5380, 5411, 5551, 5577, 5606, 5621, 5630, 5631, 5632, 5659, 5660, 5661, 5830, 5831, 5832, 5833, 5924, 5993.

Headley, Joel Tyler. b. Walton, N.Y., 1813; d. 1897.—1276, 4375.

Heine, Heinrich. b. Düsseldorf, Germany, 1799; d. Paris, France, 1856. —106, 207, 257, 455, 456, 457, 668, 978, 1541, 1646, 1647, 2239, 2466, 3268, 3315, 3316, 3462, 3514, 3602, 3612, 3751, 3752, 3800, 3835, 4179, 4343, 4644, 4686, 4789, 4996, 5110, 5181, 5280, 5381, 5728.

Helmholtz, Hermann Ludwig Ferdinand. b. Potsdam, Germany, 1821; d. 1894.—3689.

Helper, Hinton Rowan. b. near Mocksville, N.C., 1829; . . . .—5064, 5065, 5066.

Helps, Sir Arthur. b. England, 1817; d. London, Eng., 1875.—3257, 3942, 4687, 4802, 4938, 5795.

Henry, Matthew. b. Broad Oak, Iscoyd, Eng., 1662; d. Hackney, Eng., 1714.—594, 5382, 5383.

Henry, Patrick. b. Studley, Va., 1736; d. Red Hill, Va., 1799.—3146, 5452.

Herod. b. Greece, flourished B.C. 6th century —5050.

Herodotus. b. Halicarnassus, Asia Minor, B.C. 484; d. probably Thurii, Italy, about B.C. 420.—604, 760, 1365, 4376.

Herschel, Sir John Frederick William. b. Slough, Eng., 1792; d. Collingwood, near Hawkhurst, Eng., 1871.—4621, 4622, 4956.

Hervey, James. b. Hardingstone, near Northampton, Eng., 1713; d., 1758.—4688, 4997, 5047.

Hewitt, Abram Stevens. b. Haverstraw, N.Y., 1822; d. 1903.—4308.

Higginson, Thomas Wentworth. b. Cambridge, Mass., 1823; . . . .—208, 2007, 2008, 2240, 4826.

Hillard, George Stillman. b. Machias, Me., 1808; d. Boston, Mass., 1879.—104, 146, 191, 209 937, 1499, 2242, 2379, 2380, 3220, 3446, 3589, 3734, 4300, 5089, 5119, 5729.

Hippocrates. b. Island of Cos, Turkey in Asia, B.C. 460; d. Larissa, Thessaly, Greece, B.C. 375-351. —4059, 4998.

Hitchcock, Roswell Dwight. b. East Machias, Me., 1817; d. Somerset, Mass., 1887.—442, 669, 736, 801, 2243, 2244, 2429, 2646, 3107, 3221, 4030, 4130, 4377, 4468, 4689, 4690, 5337, 5662.

Hobbes, Thomas. b. Malmesbury, Eng., 1588; d. Chatsworth, Eng., 1679.—3222, 5925.

Holland, Josiah Gilbert. —*See* TIMOTHY TITCOMB. b. Belchertown, Mass., 1819; d. New-York City, 1881.—48, 105, 190, 814, 1419, 1524, 2241, 2615, 2647, 2741, 2981, 2982, 3108, 3223, 3317, 3463, 3464, 3465, 3491, 3492, 3690, 3735, 3736, 3737, 3753, 3969, 3970, 4121, 4122, 4123, 4378, 4379, 4380, 4497, 4541, 4549, 4691, 4692, 4850, 4927, 5182, 5228, 5771, 5926, 5963, 5964, 5965, 5966, 5967, 5968.

Holmes, Oliver Wendell. b. Cambridge, Mass., 1809; d. 1894.—162, 258, 313, 411, 526, 527, 528, 529, 530, 531, 585, 802, 1011, 1460, 1500, 1590, 2009, 2010, 2011, 2012, 2323, 2774, 2816, 2925, 3016, 3017, 3041, 3185, 3186, 3224, 3318, 3429, 3515, 3691, 3754, 3836, 3837, 3881, 4060, 4180, 4252, 4730, 4861, 4999, 5031, 5032, 5299, 5300, 5458, 5459, 5703, 5796, 5834, 5880, 5881, 5882.

Holt, Hosea E. b. Ashburnham, Mass., 1836; . . . .—3692.

Hooke, William. b. Southampton, Eng., 1601; d. London, Eng., 1678.—5730.

Hooker, Gen. Joseph. b. Hadley, Mass., 1844; d. Garden City, N.Y., 1879.—281.

Hooker, Richard. b. Heavytree, near Exeter, Eng., 1553–4; d. Bishopbourne, near Canterbury, Eng., 1600. — 3073, 5772.

Hopkins, Mark. b. Stockbridge, Mass., 1802; d. Williamstown, Mass., 1887. — 3018, 3643, 3755, 5506, 5663.

Howell, James. b. near Brecknock, Wales, 1594–6; d. 1666. — 157.

Hugo, Victor Marie. b. Besançon, France, 1802; d. Paris, France, 1885. — 172, 210, 412, 532, 533, 716, 753, 856, 857, 858, 953, 1045, 1061, 1062, 1318, 2381, 2570, 2616, 2617, 2632, 2633, 2634, 2762, 2775, 2804, 3225, 3466, 3528, 4019, 4655, 4757, 5018, 5082, 5092, 5132, 5437, 5507, 5731, 5732, 5883.

Humboldt, Karl Wilhelm von. b. Potsdam, Germany, 1767; d. Tegel, Germany, 1835. — 631, 706, 1091, 1238, 3118, 3663, 3854, 3935, 4520, 4521, 5083, 5133, 5155, 5412, 5460, 5746, 5969.

Hume, David. b. Edinburgh, Scotland, 1711; d. Edinburgh, Scotland, 1776. — 211, 212, 314, 315, 385, 413, 615, 616, 723, 808, 926, 1037, 1046, 1629, 1724, 1868, 2013, 2149, 2349, 2350, 2389, 2568, 2754, 2916, 2983, 3074, 3226, 3420, 3421, 3467, 3811, 3882, 4022, 4131, 4132, 4133, 4309, 4326, 4765, 5367, 5508, 5664.

Hunt, Freeman. b. Quincy, Mass., 1804; d. Brooklyn, N.Y., 1858. — 4862.

Hunt, Helen. — *See* JACKSON, HELEN MARIA FISKE.

Hunt, James Henry Leigh. b. London, Eng., 1784; d. Highgate, London, Eng., 1859. — 129, 316, 414, 462, 534, 535, 786, 787, 927, 954, 1060, 1136, 1201, 1565, 1967, 2014, 2666, 2719, 3227, 3255, 3319, 3320, 3321, 3578, 3756, 3757, 3883, 4253, 4381, 4939, 5134, 5286, 5340, 5470, 5884, 5912, 5927.

Hutton, Richard Holt. b. Eng., 1826; d. London, 1897. — 4254.

Ingersoll, Robert Green. b. Dresden, N.Y., 1833; d. 1899. — 2436.

Inscriptions. — 476, 536, 5573.

Irving, Washington. b. New-York City, 1783; d. Irvington, N.Y., 1859. — 169, 317, 537, 1123, 1131, 1170, 1324, 2015, 2196, 2351, 2417, 2689, 3322, 3468, 3590, 3613, 3801, 4181, 5111, 5156, 5157, 5885.

Jackson, Andrew. b. Waxhaw Settlement, on border between N. and S. Carolina, 1767; d. Nashville, Tenn., 1845. — 3971, 5581.

Jackson (H. H.), Helen Maria Fiske. b. Amherst, Mass., 1831; d. San Francisco, Cal., 1885. — 5928.

James, Henry. b. Albany, N.Y., 1811; d. Cambridge, Mass., 1882. — 213, 214, 215, 216, 262, 263, 2150, 3469.

Jameson, Anna. b. Dublin, Ireland, 1797; d. London, Eng., 1860. — 40, 217, 264, 859, 1277, 3758, 4693, 4731, 5773, 5797.

Jefferson, Thomas. b. Shadwell, Va., 1743; d. Monticello, Va., 1826. — 1374, 2726, 3147, 3175, 3405, 3884, 3972, 4724.

Jerrold, Douglas William. b. London, Eng., 1803; d. London, Eng., 1857. — 318, 538, 720, 1869, 2352, 3119, 3269, 3412, 3838, 3943, 3998, 4732, 5051, 5835.

Johnson, Rossiter. b. Rochester, N.Y., 1840; . . . . — p. viii.

Johnson, Samuel. b. Lichfield, Eng., 1709; d. London, Eng., 1784. — 14, 18, 19, 53, 74, 75, 76, 83, 107, 130, 137, 154, 155, 164, 283, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 386, 387, 443, 444, 539, 540, 541, 542, 543, 592, 598, 605, 628, 632, 633, 694, 695, 776, 817, 818, 825, 883, 884, 928, 955, 1000 1001, 1002, 1003, 1012, 1047, 1048, 1092, 1093, 1094, 1122, 1160, 1211, 1325, 1341, 1350, 1366, 1367, 1383, 1400, 1405, 1407, 1448, 1480, 1481, 1501, 1502, 1503, 1504, 1545, 1553, 1554, 1570, 1571, 1572, 1573, 1574, 1614, 1620, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1949, 2016, 2017, 2102, 2187, 2245, 2246, 2247, 2248, 2298, 2299, 2300, 2317, 2324, 2353, 2354, 2355, 2356, 2491, 2503, 2552, 2553, 2554, 2555, 2556, 2557, 2577, 2618, 2619, 2620, 2648, 2667, 2715, 2755, 2776, 2777, 2795, 2798, 2799, 2809, 2826, 2887, 2918, 2951, 2952, 2953, 2954, 2984, 3019, 3020, 3021, 3042, 3075, 3076, 3093, 3109, 3114, 3120, 3148, 3228, 3229, 3230, 3231, 3422, 3430, 3444, 3493, 3525, 3529, 3535, 3549, 3565, 3591, 3603, 3759, 3855, 3856, 3885, 3904, 3917, 3918, 3931, 3973, 3974, 4007, 4013, 4109, 4134, 4135, 4182, 4255, 4294, 4344, 4345, 4346, 4347, 4382, 4383, 4411, 4412, 4413, 4444, 4449, 4469, 4470, 4484, 4522, 4537, 4543, 4550, 4581, 4623, 4624, 4645, 4750,

4752, 4803, 4804, 4805, 4806, 4819, 4847, 4888, 4897, 4905, 4947, 5000, 5045, 5135, 5158, 5159, 5160, 5264, 5265, 5301, 5341, 5358, 5384, 5385, 5386, 5432, 5442, 5446, 5474, 5509, 5510, 5552, 5564, 5565, 5607, 5608, 5706*a*, 5753, 5776, 5798, 5836, 5886, 5929, 5989*a*, 6003.

Jonson, Ben. b. London, Eng., 1573–4; d. London, Eng., 1673. — 341, 612, 1305, 1505, 1517, 2103, 2104, 2188, 2528, 2668, 2796, 2905, 2922, 2923, 2955, 2956, 3323, 3857, 3886, 4100, 4183, 4184, 4256, 4257, 4348, 4414, 4427, 4471, 4625, 4733, 4734, 5318, 5319, 5387, 5428, 5511, 5512, 5665.

Joubert, Barthelemy Catharine. b. Pont-de-Vaux, in Bresse, France, 1769; d. Novi, Italy, 1799. — 218, 219, 415, 629, 1401, 1555, 1630, 2151, 2690, 2691, 2756, 2898, 3523, 3524, 3566, 3721, 4110, 4185, 4186, 4187, 4188, 4258, 4295, 4694, 4695, 4696, 5052, 5145, 5196, 5229, 5256, 5302, 5359, 5388, 5513, 5666, 5667, 5704, 5930, 5931, 5932.

Junius. — 1402, 4061.

Kearny, Philip. b. New York City, 1815; d. near Chantilly, Va., 1862. — 5733.

Kempis, Thomas à. b. Kempen, near Cologne, Germany, 1379–80; d. Mount St. Agnes, near Zwolle, Netherlands, 1471. — 737, 860, 1393, 1617, 2078, 2079, 2778, 2861, 2862, 3324, 3944, 3945, 3946, 3947, 3999, 4014, 4626.

Kenny, Courtney Stanhope. b. Halifax, Eng., 1847; . . . . — 2204.

King, Thomas Starr. b. New York City, 1824; d. San Francisco, Cal., 1864. — 173, 1306, 3760, 3761, 5189.

Kingsley, Charles. b. Dartmoor, Eng., 1819; d. Eversley, Eng., 1875. — 898, 1239, 2057, 2863, 3004, 3693, 4833, 4863, 5120.

Kneller, Sir Godfrey. b. Lübeck, Germany, 1648; d. London, Eng., 1723. — 265.

Kossuth, Lajos. b. Monok, Zemplén, Hungary, 1802; d. 1894. 2906.

Laboulaye, Edouard René Lefébvre. b. Paris, France, 1811; d. Paris, France, 1883. — 1144, 2080, 2081, 2312, 3948, 3949, 4735, 4889, 5514, 5754.

La Bruyère, Jean de. b. Dourdan, Normandy, 1639; d. Versailles, France, 1696. — 108, 109, 168, 342, 343, 344, 345, 388, 471, 597, 622, 721, 815, 929, 983, 991 1095, 1125, 1240, 1241, 1242, 1307, 1308, 1601, 1631, 1725, 1726, 1727, 1879, 1968, 2105, 2152, 2153, 2382, 2649, 3022, 3043, 3149, 3232, 3325, 3326, 3327, 3328, 3329, 3470, 3536, 3548, 3599, 3802, 3858, 3859, 3860, 3887, 4010, 4415, 4445, 4451, 453 4582, 4627, 4890, 5214, 5303, 530 5413, 5609, 5610, 5611, 5633, 5668, 5887, 5888, 5981.

Lamartine, Alphonse Marie Louis de. b. Mâcon, France, 1790; d. Paris, France, 1869. — 2249, 3023, 3330, 3331, 3471, 3762, 5001, 5414, 5515.

Lamb, Charles. b. London, Eng., 1775; d. London, Eng., 1834. — 439, 544, 1059, 1728, 3187, 3803, 5766.

Landon, Charles W. b. Lakeville, Conn., 1846; . . . . — 3694, 3695.

Landor, Walter Savage. b. Ipsley Court, Eng., 1775; d. Florence, Italy, 1864. — 9, 110, 111, 112, 147, 346, 738, 761, 819, 899, 900, 1013, 1020, 1021, 1022, 1148, 1309, 1420, 1482, 1518, 1729, 1880, 1881, 1882, 1883, 1950, 2106, 2189, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2357, 2358, 2359, 2448, 2558, 2907, 2919, 3024, 3188, 3332, 3696, 3829, 3861, 4023, 4031, 4189, 4190, 4259, 4485, 4583, 4697, 5093, 5136, 5342, 5343, 5516, 5517, 5518, 5705, 5799, 5800.

Lane-Poole, Stanley. b. London, Eng., 1854; . . . . — 465, 4584, 4628, 4837.

Langford, John Alfred. b. Birmingham, Eng., 1823; . . . . — 463, 464, 545, 546, 547, 548, 2957, 2958, 3189, 4629, 5801.

La Rochefoucauld, François Duc de. b. Paris, France, 1613; d. Paris, France, 1680. — 5, 54, 61, 77, 113, 114, 390, 586, 587, 885, 930, 931, 932, 956, 971, 1126, 1326, 1368, 1506, 1542, 1575, 1576, 1577, 1584, 1594, 1621, 1730, 1731, 1732, 1733, 1884, 1885, 2062, 2107, 2190, 2257, 2258, 2259, 2360, 2361, 2383, 2390, 2529, 2559, 2589, 2590, 2621, 2635, 2650, 2838, 2839, 2840, 3333, 3334, 3335, 3336, 3396 3431, 3567, 3664, 3862, 3905, 4032, 4416, 4472, 4473, 4474, 4532, 4557, 4717, 4836, 4891, 5002, 5003, 5033, 5034, 5112, 5594, 5669, 5670, 5802, 5803, 5837, 5889, 5890, 5891, 5933, 5994.

Leland, Charles Godfrey. b. Philadelphia, Penn., 1824; d. March, 1903. — 2318.

Le Sage, Alain René. b. Sarzeau, France, 1668; d. Boulogne, France, 1747. — 136, 347, 348, 696, 901, 1507, 2385, 2920, 3233, 3337, 4508, 5019, 5305, 5320, 5467.

Lessing, Gotthold Ephraim. b. Camenz, Germany, 1729; d. Brunswick, Germany, 1781. — 1602, 4428, 4429, 4430, 5671, 5892.

Lewes, George Henry. b. London, Eng., 1817; d. Witely, Surrey, Eng., 1878. — 259, 349, 2018, 2260, 3667, 4864.

Lieber, Francis. b. Berlin, Germany, 1800; d. New York City, 1872. — 5519.

Lincoln, Abraham. b. Hardin, now Larue County, Ky., 1809; d. Washington, D.C., 1865. — 1648, 2154, 3406, 4815, 5067.

Livy, Titus. b. Patavium (Padua), Italy, B.C. 56-61; d. about A.D. 17-20. — 115.

Lloyd, David. b. Merionethshire, North Wales, 1625; d. 1691. — 5197.

Locke, John. b. Wrington, Eng., 1632; d. Oates, Eng., 1704. — 1128, 1380, 1421, 2155, 2989, 4630, 5520, 5521, 5578, 5934.

Longfellow, Henry Wadsworth. b. Portland, Me., 1807; d. Cambridge, Mass., 1882. — 220, 221, 260, 261, 374, 394, 467, 549, 1004, 1005, 1049, 1096, 1178, 1243, 1327, 1351, 1381, 1430, 1508, 2019, 2020, 2065, 2197, 2261, 2362, 2418, 2468, 2591, 2740, 2761, 2779, 3270, 3338, 3339, 3397, 3644, 3697, 3763, 4191, 4260, 4261, 4349, 4631, 4848, 4902, 4971, 4972, 5004, 5161, 5162, 5183, 5230, 5250, 5389, 5390, 5415, 5416, 5561, 5706, 5780, 5995.

Louis XVIII., Stanislas Xavier. b. Versailles, France, 1755; d. Paris, France, 1824. — 4542.

Lowell, James Russell. b. Cambridge, Mass., 1819; d. 1891. 32, 50, 160, 182, 286, 350, 351, 550, 551, 552, 553, 670, 785, 803, 1006, 1014, 1038, 1161, 1394, 1422, 1423, 1449, 2021, 2022, 2023, 2024, 2156, 2262, 2263, 2449, 2469, 2639, 2692, 2693, 2694, 2821, 2908, 2959, 3025, 3234, 3271, 3272, 3413, 3568, 3764, 3830, 3888, 4192, 4193, 4194, 4262, 4263, 4264, 4265, 4310, 4384, 4487, 4632, 4736, 4865, 4920, 4966, 5035, 5036, 5113, 5137, 5163, 5240, 5290, 5391, 5392, 5417, 5418, 5435, 5522, 5523, 5524, 5575, 5747, 5755, 5756, 5781, 5935, 5996, 5997.

Luther, Martin. b. Eisleben, Saxony, 1483; d. Eisleben, Saxony, 1546. — 352, 1162, 2264, 2391, 3608, 5040, 5734, 5757, 5893.

Lycurgus. lived about B.C. 996. — 2325.

Lyly, John. b. Kent, Eng., about 1553; d. about 1600. — 353, 5433.

Lytton, Lord. *See* Bulwer-Lytton. — 170, 777, 2025, 4000, 5419, 5735.

Lytton, Lord Edward Robert Bulwer (Owen Meredith). b. Herts, Eng., 1831; d. 1891. 965, 1149, 3273, 4829, 5114, 5231.

Mabie, Hamilton Wright. b. Cold Spring, N.Y., 1846; . . . . — 222, 2026, 4195, 5525.

Macaulay, Thomas Babington. b. Rothley Temple, Eng., 1800; d. Kensington, London, Eng., 1859. — 354, 554, 555, 933, 1139, 1578, 2027, 2157, 2301, 2443, 2450, 2470, 2471, 2695, 2817, 2960, 3472, 3919, 4196, 4197, 4198, 4296, 4301, 4446, 5672, 5736, 5894.

MacDonald, George. b. Huntley, Scotland, 1824; . . . . — 725, 1438, 1462, 1463, 1464, 1532, 1556, 1603, 1734, 2986, 3077, 4698.

Mackintosh, Sir James. b. Aldourie, near Inverness, Scotland, 1765; d. London, Eng., 1832. — 2578, 2651, 2961, 4062, 5758.

Madison, James. b. Port Coventry, Va., 1751; d. Montpelier, Va., 1836. — 5582.

Mann, Horace. b. Franklin, Mass., 1796; d. Yellow Springs, O., 1859. — 355, 445, 1133, 1278, 2987, 4302, 4544, 5068, 5526.

Marcy, William Learned. b. Southbridge, Mass., 1768; d. Ballston Spa, N.Y., 1857. — 5737.

Marlowe, Christopher. b. Canterbury, Eng., 1563-4; d. Deptford, Eng., 1593. — 2930.

Mate, Nellie E. (Mrs. J. Christie Mackenzie). b. England, 18—; . . . . — 2560.

Mathews, Albert. b. New York City, 1820; . . . . — 2504, 2530, 2531.

Maury, Matthew Fountain. b. Spottsylvania County, Va., 1806; d. Lexington, Va., 1873. — 3839.

McClellan, George Brinton. b. Philadelphia, Penn., 1826; d. Orange, New Jersey, 1885. — 4523, 5583.

Menander. b. Athens, Greece, B.C. 342; drowned in the harbor of the Piræus, Athens, Greece, B.C. 291. — 2093, *note*.

Mencius. b. China, B.C. 371; d. B.C. 288. — 446, 447, 448, 1886, 2108, 2158, 2265, 4818, 5037, 5673.

Metcalf, Charles Theophilus. b. Calcutta, India, 1785; d. Basingstoke, Eng., 1846. — 1604.

Mill, John Stuart. b. London, Eng., 1806; d. Avignon, France, 1873. — 223, 671, 1252, 1337, 1649, 2028, 2159, 3819, 3889, 3890, 3926, 4646, 5434.

Millet, Jean François. b. Greville, France, 1815; d. Barbison, France, 1875. — 224.

Milton, John. b. London, Eng., 1608; d. London, Eng., 1674. — 280, 356, 438, 556, 557, 558, 1007, 1279, 1280, 2266, 2267, 2962, 3078, 3150, 3407, 4117, 4266, 4973, 5527, 5528, 5529, 5530, 5531, 5532, 5674, 5675, 5895, 5936, 6004.

Mitchell, Jonathan. b. Yorkshire, Eng., about 1625; d. Cambridge, Mass., 1668. — 2532.

Mohammed. b. Mecca, Arabia, about 570; d. Medina, Arabia, 632. — 4063.

Monk, James Henry. b. Huntingford, Eng. 1784; d. Stapleton, Eng., 1856. — 4737.

Montaigne, Michel Seigneur de. b. Périgord, France, 1533; d. Périgord, France, 1589-92. — 707, 934, 966, 1887, 1888, 2109, 2963, 3235, 3341, 3473, 3537, 3863, 4585, 4586, 4587, 4588, 4718, 4921, 4951, 5420, 5553.

Montesquieu, Charles de Secondat. b. La Brède, near Bordeaux, France, 1689; d. Paris, France, 1755. — 1140, 1141, 2160, 2161, 2162, 2163, 2164, 3079, 3151, 3152, 3153. 3765, 4385, 5115, 5676.

Moore, Edward. b. Abington, Eng., 1712; d. London, Eng., 1757. 2505, 4386, 5998.

More, Hannah. b. Stapleton, Eng., 1745; d. Clifton, Eng., 1833, — 3600, 4136, 5005.

Morison, James Cotter. b. London, Eng., 1831; d. Hampstead, Eng., 1888. — 1281, 2444, 4350.

Morley, John. b. Blackburn, Eng., 1838, ... — 3274, 3766.

Motto. — 4054

Munger, Theodore Thornton. b. Bainbridge, N.Y., 1830; . . . . — 559, 3700, 3701.

Myers, Frederic William Henry. b. Keswick, Eng., 1843; d. Rome, Italy, 1901. — 5804.

Nadal, Ehrman Syme. b. Lewisburgh, W. Va., 1843; . . . . — 1015.

Necker, Mme. Susanne Curchod de Nasse. b. Geneva, Switzerland, 1739; d. Coppet, Switzerland, 1794. — 2392.

Newton, Sir Isaac. b. Woolsthorpe, Eng., 1642; d Kensington, Eng., 1727. — 5534.

Oliphant, Margaret (Wilson). b. Liverpool, Eng., 1828; d. 1897. . . . — 672, 1509.

Ossoli, Margaret Fuller. b. Cambridgeport, Mass., 1810; d. off Fire Island Beach, N.Y., 1850. — 1735, 2669.

Ouida (Louise de la Ramée). b. Bury St. Edmund's, Eng., 1840; . . . . — 225, 226, 266, 1510, 1511, 2029, 2030, 2561, 2696, 2797, 3080, 3342, 3614, 4843, 5146.

Paine, Thomas. b. Thetford, Eng., 1737; d. New-York City, 1809. — 4064, 4738, 5212.

Paley, William. b. Peterborough, Eng., 1743; d. 1805. — 5094.

Parker, Edward Griffin. b. Boston, Mass., 1825; d. New-York City, 1868. — 3911.

Parker, Joseph. b. Hexham, Eng., 1830; d. London, 1902. — 2864.

Parker, Theodore. b. Lexington, Mass., 1810; d. Florence, Italy, 1860. — 560, 739, 740, 957, 1179, 1650, 2191, 2192, 2268, 2269, 2270, 2271, 2272, 2430, 2757, 2865, 2866, 2989, 2990, 2991, 4327, 4351, 4699, 4914, 5069, 5232, 5838, 5896.

Parkhurst, Charles Henry. b Framingham, Mass., 1842, ... — 33, 116, 673, 674, 675, 741, 742, 743, 902, 992, 1050, 1190, 1255, 1465, 1466, 1467, 1468, 2031, 2032, 2110, 2403, 2492, 2640, 2867, 2992, 3236, 3237, 3495, 3702, 4009, 4113, 4336, 4387, 4551, 4552, 4553, 4700, 4866, 4867, 4974, 5020, 5021, 5233, 5281, 5393, 5535, 5677, 5913, 5937.

Parsons, Albert Ross. b. Ohio, 1847; . . - 3703.

Pascal, Blaise. b. Clermont, France, 1623; d. Paris, France, 1662. — 357, 762, 1051, 1097, 1098, 1310, 1311, 1312, 1439, 1605, 1736, 2082, 2111, 2274, 2472, 2909, 3238, 3474, 3573, 3645, 3891, 3892, 4033, 4475, 4823, 5006, 5257, 5536, 5612, 5738, 5805, 5938.

Peacock, Thomas Love. b. Weymouth, Eng., 1785; d. London, Eng., 1866. — 561.

Perry, Oliver Hazard. b. South Kensington, R.I., 1785; d. Port Spain, Island off Trinidad, 1819. — 5635.

Phelps, Austin. b. West Brookfield, Mass., 1820; d. 1890. — 562.

Phillips, Wendell. b. Boston, Mass., 1811; d. Boston, Mass., 1884. — 189, 778, 1282, 1403, 1424, 2033, 2165, 2166, 2388, 2393, 2636, 2652, 3081, 3154, 3475, 3893, 4065, 4304, 4388, 4447, 4790, 4791, 5739.

Piatt, Donn. b. Cincinnati, O., 1819; d 1891.—1328, 1329, 2275, 2276, 2277, 2278, 2279, 2438, 2473, 2579, 2988, 3239, 5566, 5567.

Pinckney, Charles Cotesworth. b. Charleston, S.C., 1746; d. Charleston, S.C., 1825. — 3975, 5332

Pinkney, William. b. Annapolis, Md., 1764; d. Washington, D.C., 1822. — 3908.

Pitt, William (Earl of Chatham). b. Boconnoc, Eng., 1708; d. London, Eng., 1778. — 833, 3976, 4820, 5568.

Pitt, William. b. Hayes, Eng., 1759; d Putney, Eng., 1806. — 3784.

Plato. b. Athens, Greece, B.C. 428-9; d. Athens, Greece, B.C. 347-8. — 135, 417, 1099, 1283, 1284, 1395, 1651, 2167, 2964, 3343, 3344, 3476, 3831, 4267, 5537, 5806, 5939.

Plautus, Titus Maccius. b. Sarsina, Italy, about B.C. 254; d. B.C. 184. — 1737, 2093, 5053.

Pliny the Younger (Caius Plinius). b. Verona (or Como), Italy, 23; d. Stabiæ, Italy, 79. — 676, 1067, 1969, 2445, 2474, 2475, 4332.

Plutarch. b. Chæronea, in Bœotia, Greece, 45-50; d. probably Chæronea, in Bœotia, Greece, about 120. — 117, 389, 1052, 1216, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1890, 1891, 1892, 1893, 1894, 1895, 2083, 2112, 3082, 3596, 4304, 4328, 4352, 5007, 5198, 5208, 5306, 5321, 5322, 5323, 5595, 5678, 5807, 5940.

Poe, Edgar Allan. b. Boston, Mass., 1809; d. Baltimore, Md., 1849. — 3704.

Pope, Alexander. b. London, Eng., 1688; d. Twickenham, Eng., 1744. — 796, 1543, 1606, 1970, 3432, 3433, 3443, 4268, 4899, 5679, 5680, 5839

Porter, Noah. b. Farmington, Conn., 1811; d. 1892. — 4199, 4633, 4868.

Powell, Sir John. b. Carmarthen, Wales, about 1633; d. , Eng., 1696. — 3083.

Prentice, George Denison. b. Preston, Conn., 1802; d. Louisville, Ky., 1870. — 958, 1745, 3538.

Prescott, William Hickling. b. Salem, Mass., 1796, d. Boston, Mass., 1859. — 468, 2419, 2580, 3275

Priestley, Joseph. b. Fieldhead, Eng., 1733; d. Northumberland, Penn., 1804. — 1198.

Proudhon, Pierre Joseph. b. Besançon, France, 1809; d. Paris, France, 1865. — 797.

Pseudo-Sallust. — *See* SALLUST. — 1632.

Quarles, Francis. b. Stewards, Eng., 1592; d. London, Eng., 1644. — 86, 148, 607, 1100, 1342, 1746, 1896, 2084, 2120, 2363, 2533, 4096, 4431, 4476, 5008, 5009.

Quincy, Josiah, Jr. b. Boston, Mass., 1744; d. at sea, off Gloucester, Eng., 1775. — 1652, 3155, 5584.

Quintilian, Marcus Fabius. b. Calagurris, Spain, A.D. 40; d. Rome, Italy, about A.D. 118. — 118, 1897, 3044, 3920.

Rabelais, François. b. Chinon, France, 1483; d. Paris, France, 1553. — 1212, 2670, 3825.

Raleigh, Sir Walter. b. Budleigh, Eng., 1552; d. London, Eng., 1618. — 1101.

Ramage, Craufurd Tait. b. near Newhaven, Eng., 1803; d. Dumfries-shire, Scotland, 1878. — 4589.

Reid, Whitelaw. b. near Xenia, O., 1837; . . . . — 2420.

Richter, Jean Paul Friedrich. b. Wunsiedel, Germany, 1763; d. Baireuth, Germany, 1825. — 563, 708, 709, 959, 1177, 1285, 1579, 2384, 2421, 2476, 2477, 2742, 3026, 3045, 3345, 3346, 3657, 3705, 3706, 3707, 3805, 3864, 4006, 4353, 4389, 4701, 4849, 4892, 5041, 5164, 5165, 5307, 5344, 5538, 5554, 5555, 5556, 5681, 5897, 5898, 5899, 5941.

Robertson, Frederick William. b. London, Eng., 1816; d. Brighton, Eng., 1853. — 2868, 2869, 3646, 4200, 4821, 4869.

Robinson, John. b. , Eng., 1575; d. Leyden, Netherlands, 1625. — 4768.

Roland, Manon Jeanne Phlipon. b. Paris, France, 1754; d. Paris, France, 1793. — 119, 3156.

Rousseau, Jean-Jacques. b. Geneva, Switzerland, 1712; d. Ermenonville, near Paris, France, 1778. — 3241, 3592.

Roux, Joseph. b. Tulle, France, 1834; . . . . — 153, 358, 359, 790, 861, 862, 1183, 1352, 1385, 1396, 1440, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1898, 1899, 1900, 1901, 1902, 1903, 1971, 2085, 2086, 2087, 2088, 2280, 2446, 2478,

2562, 2910, 2911, 2993, 3240, 3347, 3348, 3349, 3601, 3647, 3726, 3912, 3913, 4005, 4137, 4201, 4202, 4203, 4204, 4205, 4269, 4432, 4433, 4590, 4739, 5054, 5138, 5139, 5166, 5234, 5282, 5308, 5345, 5346, 5421, 5461.

Ruskin, John. b. London, Eng, 1819; d. 1900. — 6, 34, 174, 175, 176, 177, 178, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 267, 268, 269, 270, 271, 272, 273, 360, 361, 418, 419, 420, 421, 449, 564, 698, 788, 789, 826, 863, 979, 1065, 1187, 1244, 1286, 2034, 2058, 2059, 2089, 2090, 2198, 2281, 2282, 2307, 2308, 2309, 2310, 2404, 2407, 2584, 2656, 2697, 2713, 2714, 2758, 2764, 2836, 2850, 2965, 2966, 3006, 3007, 3027, 3115, 3157, 3477, 3478, 3555, 3569, 3648, 3708, 3760, 3770, 3771, 3772, 3820, 3871, 3872, 3950, 4001, 4101, 4102, 4111, 4270, 4311, 4390, 4391, 4477, 4478, 4479, 4498, 4499, 4554, 4702, 4722, 4759, 4784, 4785, 4786, 4816, 4834, 4870, 4871, 4874, 4875, 4876, 4879, 4959, 5048, 5147, 5258, 5271, 5283, 5326, 5327, 5354, 5360, 5362, 5369, 5394, 5395, 5422, 5462, 5463, 5464, 5465, 5466, 5539, 5970, 5971.

Russell, Lord John. b. London, Eng., 1792; d. 1878. — 10.

Saadi, Sheik Moslihed-Din. b. Shiraz, Persia, about 1189; d. Shiraz, Persia, 1291. — 78, 79, 125, 150, 183, 287, 391, 623, 903, 972, 1330, 1331, 1332, 1333, 1334, 1335, 1580, 1757, 2622, 2671, 2967, 2968, 3110, 3258, 3445, 3821, 3822, 3909, 3951, 3952, 4763, 4893, 4894, 4895, 5055, 5682, 5808, 5809.

St. John, Henry (Viscount Bolingbroke). b. Battersea, Eng., 1678; d. Battersea, Eng., 1751. — 2481.

St. Pierre, Jacques Henri Bernardin de. b. Havre, France, 1737; d. Eragny-sur-Oise, France, 1814. — 3278.

Sallust, Caius Crispus. b. Amiternum, Italy, B.C. 86; d. Rome, Italy, B.C. 34. — 138, 139, 960, 1633, 1904, 1905, 3570. *See* Pseudo-Sallust.

Sam Slick. — *See* Thomas Chandler Haliburton. — 759, 2346, 5878.

Sarma, Veeshnoo. — 4807.

Saunders, Frederick. b. London, Eng., 1807; d. 1902. — 677, 699, 1431, 1441, 3709, 5942.

Schæffle. — 798.

Schaff, Philip. b. Coire, Switzerland, 1819; d. 1893. — 2870, 3158, 3159, 3160, 4703, 4704.

Schiller, John Christopher Frederick von. b. Marbach, Germany, 1759; d. Weimar, Germany, 1805. — 241, 242, 243, 244, 422, 423, 424, 678, 864, 1039, 1292, 1353, 1442, 2035, 2841, 2843, 3161, 3350, 3351, 3773, 4206, 4207, 4392, 4393, 5167, 5184, 5185, 5588, 5683.

Schubert, Franz. b. Lichtenthal, Austria, 1797; d. Vienna, Austria, 1828. — 2878.

Scott, Sir Walter. b. Edinburgh, Scotland, 1771; d. Abbotsford, Scotland, 1832. — 2600, 3785, 4811.

Scudder, Horace Elisha. b. Boston, Mass., 1838; d. 1902. - 245, 4271.

Selden, John. b. Salvington, Eng., 1584; d. London, Eng., 1654. — 7, 158, 1375, 1758, 2592, 2657, 2780, 2888, 3124, 3502, 3615, 3953, 4034, 4066, 4138, 4394, 4395, 4591, 4705, 4706, 5810, 5840, 5943.

Seneca, Lucius Annæus. b. Cordova, Spain, about B.C. 7; d. Rome, Italy, 65 A.D. — 62, 151, 1102, 1103, 1104, 1217, 1369, 1483, 1533, 1557, 1759, 1760, 1906, 1907, 1908, 1909, 2534, 2802, 2807, 3162, 3242, 3243, 3244, 3865, 4634, 4715, 4808, 5540, 5541, 5684, 5685, 5811.

Seward, William Henry. b. Florida, New York, 1801; d. Auburn, New York, 1872. — 1142, 3084, 5070.

Sewell, Elizabeth Missing. b. Newport, Isle of Wight, Eng., 1815; .... — 3823.

Shairp, John Campbell (Principal). b. Linlithgowshire, Eng., 1819; d. Edinburgh, Scotland, 1885. — 2283.

Shakespeare, William. b. Stratford-on-Avon, Eng., 1564; d. Stratford-on-Avon, Eng., 1616. — 11, 20, 21, 22, 35, 36, 41, 42, 43, 44, 56, 80, 87, 120, 184, 274, 284, 362, 395, 431, 475, 565, 566, 593, 596, 606, 608, 609, 610, 613, 617, 624, 635, 636, 703, 722, 766, 804, 809, 816, 827, 828, 834, 865, 866, 867, 879, 880, 886, 887, 888, 961, 967, 980, 981, 982, 1053, 1063, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1116, 1127, 1130, 1153, 1163, 1164, 1165, 1166, 1171, 1175, 1188, 1191, 1192, 1194, 1207, 1208, 1213, 1214, 1215, 1218, 1219, 1220, 1221, 1249,

1250, 1251, 1313, 1336, 1373, 1406, 1409, 1425, 1432, 1433, 1443, 1450, 1512, 1525, 1526, 1537, 1544, 1591, 1592, 1596, 1607, 1608, 1609, 1610, 1611, 1634, 1635, 1636, 1761, 1910, 1911, 1912, 1951, 1952, 1953, 1960, 1961, 2060, 2061, 2094, 2113, 2121, 2168, 2199, 2200, 2202, 2302, 2303, 2304, 2305, 2327, 2328, 2364, 2394, 2399, 2405, 2439, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2535, 2601, 2623, 2672, 2673, 2698, 2718, 2743, 2748, 2781, 2786, 2789, 2825, 2844, 2845, 2846, 2871, 2872, 2873, 2879, 2912, 2924, 2926, 2927, 2928, 2931, 2932, 2933, 2994, 3046, 3047, 3085, 3086, 3087, 3094, 3095, 3096, 3121, 3245, 3246, 3247, 3352, 3353, 3354, 3355, 3356, 3357, 3358, 3359, 3360, 3361, 3362, 3363, 3364, 3365, 3366, 3394, 3398, 3399, 3400, 3401, 3408, 3409, 3414, 3415, 3416, 3417, 3418, 3434, 3435, 3436, 3437, 3438, 3439, 3442, 3479, 3480, 3481, 3482, 3483, 3484, 3500, 3503, 3505, 3516, 3517, 3518, 3519, 3520, 3530, 3531, 3539, 3544, 3550, 3551, 3552, 3579, 3580, 3585, 3616, 3617, 3618, 3619, 3629, 3665, 3668, 3669, 3710, 3711, 3712, 3727, 3774, 3790, 3791, 3792, 3793, 3812, 3824, 3844, 3845, 3846, 3866, 3867, 3868, 3869, 3870, 3894, 3895, 3896, 3897, 3906, 3921, 3922, 3925, 3932, 3954, 3955, 3977, 3978, 4002, 4004, 4035, 4067, 4068, 4069, 4070, 4071, 4072, 4073, 4074, 4075, 4076, 4077, 4078, 4079, 4080, 4081, 4082, 4083, 4084, 4114, 4142, 4208, 4272, 4354, 4434, 4435, 4436, 4480, 4486, 4491, 4503, 4555, 4558, 4559, 4560, 4561, 4592, 4635, 4647, 4648, 4649, 4650, 4652, 4657, 4658, 4716, 4719, 4740, 4741, 4742, 4743, 4766, 4777, 4778, 4779, 4780, 4922, 4940, 4948, 4953, 4975, 5039, 5042, 5043, 5084, 5085, 5116, 5121, 5122, 5148, 5168, 5199, 5202, 5203, 5241, 5267, 5268, 5269, 5284, 5309, 5310, 5311, 5312, 5331, 5338, 5347, 5348, 5349, 5350, 5351, 5352, 5361, 5396, 5397, 5423, 5424, 5425, 5438, 5449, 5468, 5471, 5557, 5589, 5596, 5597, 5598, 5599, 5636, 5637, 5638, 5686, 5687, 5688, 5689, 5700, 5701, 5740, 5741, 5759, 5765, 5777, 5778, 5779, 5812, 5841, 5842, 5843, 5844, 5845, 5846, 5847, 5848, 5849, 5900, 5901, 5902, 5903, 5904, 5905, 5944, 5945, 5946, 5947, 5948, 5949, 5999.

Shelley, Percy Bysshe. b. near Horsham, Eng., 1792; drowned in the Gulf of Spezia, Italy, 1822. — 2479, 4209, 4210, 4211, 4212, 4213, 4214, 4215, 4216, 4273, 4274, 4781, 4910.

Shepard, Thomas. b. Towcester, Eng., 1605; d. Cambridge, Mass., 1649. — 1145.

Sheppard, Elizabeth Sara.— *See* Berger. — 4275.

Sheridan, Richard Brinsley. b. Dublin, Ireland, 1751; d. London, Eng., 1816. — 679, 700, 763, 868, 962, 1370, 1513, 1972, 2122, 2563, 2581, 3111, 3190, 3248, 3367, 3540, 3713, 3786, 4085, 4118, 4217, 4533, 4562, 4707, 4782, 5010, 5011, 5313, 5398, 5600, 5690, 5850.

Shirley, James. b. London, Eng., about 1594; d. St. Giles, Eng., 1667. — 4218.

Siculus, Diodorus. b. Agyrium, Sicily. Flourished B.C. first century.— 5361.

Sidney, Sir Philip. b. Penshurst, Eng., 1554; d. Arnheim, Holland, 1586. — 805, 968, 3048, 4219, 4220, 5149, 5769.

Skobeleff, Michael Dimitriévitch. b. Riazan, near Moscow, Russia, 1843; d. Moscow, Russia, 1882. — 1514.

Smiles, Samuel. b. Haddington, Scot., 1816; d. London, 1904. — 680, 1176, 1637, 2036, 2169, 2564, 2759, 2760, 2782, 2995, 3163, 3787, 5235, 5558, 5906, 5972.

Smith, Alexander. b. Kilmarnock, Scotland, 1830; d. Wardie, Scotland, 1867. — 16, 364, 567, 829, 1113, 1114, 1115, 1293, 1563, 2181, 2284, 2365, 2366, 2395, 2744, 2880, 3249, 3276, 3368, 3541, 4139, 4140, 4141, 4333, 4334, 4547, 4896, 4941, 5014, 5213, 5314, 5426, 5430, 5472, 5576, 5613, 5782.

Smith, Elizabeth Oakes (Prince). b. North Yarmouth, Me., 1806; d. Hollywood, N. C., 1893. — 8.

Smith, Sydney. b. Woodford, Eng., 1771; d. London, Eng., 1845. — 122, 1515, 2367, 2368, 2874, 2913, 3277, 4086, 4112, 4545, 5333, 5851, 5852, 5853, 5854.

Smith, Walter Chambers. b. Aberdeen, Scotland, 1824; . . . .— 2480.

Smith, William (Middle Temple). b. England, 1808; d. England, 1872. — 1622, 1913, 1914, 1915, 3028, 4720.

Socrates. b. Athens, Greece, B.C. 470; d. Athens, Greece, B.C. 399-400. — 5760.

Solon. b. Salamis, Island of Greece, B.C. 638; d. Athens, Greece, B.C. 558-9. — 4093.

Sophocles. b. Attica, Colonus, B.C. 495; d. B.C. 406. — 1762.

South, Robert. b. Hackney, Eng., 1633; d. London, Eng., 1716. — 5200.

Southey, Robert. b. Bristol, Eng., 1774; d. near Keswick, Eng., 1843. — 2818, 3088.

Staël-Holstein, Anne Louise Germaine Necker, Mme. de. b. Paris, France, 1766; d. Paris, France, 1817. — 179, 1354, 1355, 1382, 1444, 2037, 2038, 2039, 2369, 2674, 3029, 3369, 3630, 3714, 4221, 4437, 4438, 4524, 4548, 4708, 4709, 5117, 5169, 5259, 5328, 5329, 5559.

Stanton, Elizabeth Cady. b. Johnstown, New York, 1815; d. New York city, 1902. — 3775.

Stedman, Edmund Clarence. b. Hartford, Conn., 1833; . . . . — 246, 275, 425, 1016, 1017, 1294, 1319, 1527, 2040, 2041, 2602, 2699, 3030, 3485, 3722, 3776, 4222, 4223, 4224, 4225, 4226, 4276, 4277, 4278, 4279, 4280, 4281, 4282, 4500, 4872, 5150.

Steele, Sir Richard. b. Dublin, Ireland, 1671-2; d. Llangunnor, Wales, 1729. — 607, 935, 1581, 2783, 3164, 4417, 5038.

Stephen, Leslie. b. Kensington, Eng., 1832; d. 1904. — 5315.

Sterling, John. b. Isle of Bute, Scotland, 1806; d. Ventor, Isle of Wight, Eng., 1844. — 681, 1066, 1222, 1287, 1320, 1356, 1469, 1595, 1942, 2805, 2970, 2971, 3031, 3370, 3440, 3441, 3486, 3927, 4227, 4283, 4284, 5201, 5260, 5542, 5543.

Sterne, Laurence. b. Clonmel, Ireland, 1713; d. London, Eng., 1768. — 634, 869, 936, 2203, 4020, 4525, 5071, 5270.

Stevens, Abel. b. Philadelphia, Penn., 1815; d. 1897. — 2043, 2044, 2045, 2285, 3371, 4297.

Stevens, Thaddeus. b. Danville, Vt., 1792; d. Washington, D.C., 1868. — 2170, 2171.

Stevenson, Robert Louis. b. Edinburgh, Scotland, 1850; d 1894. — 568, 1564.

Stobæus, Joannes. b. Stobi, Macedonia; flourished A.D. 450-500. — 1519, 1763, 1764, 1765, 1766, 1767, 1916, 1917, 4744, 4809, 4942.

Stoddard, Elizabeth (Barstow). b. Mattapoisett, Mass., 1823; d. N. Y. City, 1902. — 791, 3372, 5140.

Stoddard, Richard Henry. b. Hingham, Mass., 1825; d. May, 1903 - 2046, 4285, 4286, 4287, 4616, 5914.

Storrs, Emery Alexander. b. Hinsdale, New York, 1835; d. Ottawa, Ill., 1885. — 1653, 3979, 3980, 5453.

Story, Joseph. b. Marblehead, Mass., 1779; d. Cambridge, Mass., 1845. — 2737.

Stowe, Harriet Elizabeth Beecher. b. Litchfield, Conn., 1812; d. Hartford, Conn., 1896. — 5767.

Sumner, Charles. b. Boston, Mass., 1811; d. Washington, D.C., 1874. — 3165, 4087, 5072, 5073, 5074.

Swift, Jonathan. b. Dublin, Ireland, 1667; d. Dublin, Ireland, 1745. — 569, 570, 571, 595, 1054, 1516, 1654, 1943, 2738, 2739, 2996, 2997, 3487, 3504, 4088, 4534, 4593, 4838, 5324, 5560, 5813.

Swinburne, Algernon Charles. b. London, Eng., 1837; . . . . — 247, 276, 277, 426, 1040, 4228.

Tacitus, Caius Cornelius. b. Interamna (modern Terni), Italy, about 60; d. about 120. — 12, 1314, 1582, 4396, 4397, 5544.

Taine, Hippolyte Adolphe. b. Vouziers, France, 1828; d. 1893. — 682, 4298, 4877, 5118.

Talmud, The. — 6005.

Taylor, Jeremy. b. Cambridge, Eng., 1613; d. Lisburn, Ireland, 1667. — 1768, 1769, 1770, 1771, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 2675, 3521, 3522.

Temple, Sir William. b. London, Eng., 1628; d. Moor Park, Eng., 1698-9. — 572.

Thackeray, Anne Isabella (Mrs. Ritchie). b. London, Eng., 1842; . . . . — 2047, 4115.

Thackeray, William Makepeace. b. Calcutta, India, 1811; d. London, Eng., 1863. — 365, 710, 870, 904, 1154, 1534, 1612, 1772, 1773, 1774, 2565, 2603, 2604, 2624, 2727, 3049, 3050, 3051, 3052, 3373, 3374, 3375, 3376, 3377, 3402, 3542, 4288, 4289, 4439, 4745, 4810, 5095, 5096, 5097, 5098, 5249, 5427.

Thales. b. Miletus, Asia Minor. Flourished B.C. seventh century, — 4093.

Themistocles. b. Phrearrhi, Greece, B.C. 514; d. Magnesia, Asia Minor, about B.C. 449. — 1775.

Thomson, William (Archbishop of York). b. Whitehaven, Eng., 1819; d. 1890. — 1018.

Thoreau, Henry David. b. Concord, Mass., 1817; d. Concord, Mass., 1862. — 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1932, 1933, 1934, 2048, 2049, 2286, 2370,

2700, 3378, 3379, 3715, 3716, 3717, 3843, 5545, 5761, 5783.

Throckmorton, Allan. b. America, 18—; . . . . — 1935.

Thurlow, Edward, Lord. b. Little Bacon-Ash, Eng., 1732; d. Brighton, Eng., 1806. — 3410, 4089.

Tillotson, John. b. Sowerby, near Halifax, Eng., 1630; d. London, Eng., 1694. — 2091.

Timothy Titcomb. — *See* J. G. HOLLAND. — 37, 49, 366, 683, 701, 747, 836, 985, 1245, 1451, 1593, 1655, 2092, 2114, 2493, 2494, 2495, 2496, 2497, 2498, 2536, 2563, 2564, 2565, 2641, 2709, 2710, 2712, 2716, 2747, 2998, 2999, 3089, 3090, 3091, 3103, 3166, 3167, 3168, 3250, 3279, 3380, 3381, 3382, 3488, 3956, 3957, 3958, 3981, 4015, 4016, 4398, 4399, 4402, 4501, 4511, 4710, 4760, 4761, 4928, 5022, 5186, 5187, 5188, 5236, 5399, 5475, 5476, 5477, 5478, 5479, 5546, 5634, 5762, 5814, 5907, 5908, 5973, 5974.

Title to Book. — 2937.

Todd, John. b. Rutland, Vt, 1800; d. Pittsfield, Mass., 1873. — 5909.

Tolstoĭ, Count Lyof Nikolayevitch. b. Yasnaya Polyana, Tula, Russia, 1828; . . . . — 1470, 3251, 4711, 5975.

Toombs, Robert. b. Wilkes, Ga, 1810; d. Washington, Ga., 1885. — 4312.

Trollope, Anthony. b. London, Eng., 1815; d. London, Eng., 1882. — 367, 573, 1209, 2371, 3000, 4637, 4638, 4787.

Tupper, Martin Farquhar. b. London, Eng., 1810; d. 1889. — 3122.

Upton, George Putnam. b. Roxbury, Mass., 1834; . . . . — 55, 427, 3252, 3383, 3384, 3385.

Vanbrugh, John. b. St. Stephen's, Walbrook, Eng., about 1666; d. 1726. — 81, 248, 871, 1936, 3386, 3387, 3554, 4481, 4746, 4756, 5692, 5693, 5855, 5910.

Van Buren, Martin. b. Kinderhook, N.Y., 1782; d. Kinderhook, N.Y., 1862. — 1404.

Vaughan, Henry. b. Brecknockshire, Wales, 1621; d. 1695. — 5950.

Villari, Pasquale. b. Naples, Italy, 1827; . . . . — 2287.

Voltaire, François Marie Arouet de. b. Paris, France, 1694; d. Paris, France, 1778. — 574, 575, 576, 577, 1147, 1461, 1785, 1937, 2833, 3123, 4024, 4036, 4097, 4119, 4120, 4229, 4230, 4949, 5574, 5742, 6006.

Wagner, Richard. b. Leipzig, Germany, 1813; d. Venice, Italy, 1883. — 3718, 3723.

Wallace, Lewis. b. Brookville, Ind., 1828; . . . . — 38, 121, 428, 429, 625, 711, 764, 806, 810, 1023, 1184, 1185, 1528, 1535, 1618, 2095, 2566, 2701, 2711, 2784, 2785, 2914, 3388, 3389, 3390, 3658, 4400, 4721, 4783, 4950, 5170, 5237, 5266, 5285, 5911.

Walpole, Horace. b. London, Eng., 1717; d. London, Eng., 1797. — 2482, 5151, 5982.

Walton, Izaak. b. Stafford, Eng., 1593; d. Winchester, Eng., 1683. — 152, 599, 3283, 4231, 5694.

Warner, Charles Dudley. b. Plainfield, Mass., 1829; d. 1900. — 278, 3738, 4747.

Washington, George. b. Pope's Creek, near Bridge's Creek, Va, 1732; d. Mount Vernon, Va., 1799. — 872, 1786, 1787, 1938, 1939, 1957, 2172, 2173, 2517, 3169, 3545, 4003, 4017, 4748, 5743.

Webster, Daniel. b. Salisbury (now Franklin), N.H., 1782; d. Marshfield, Mass., 1852. — 123, 458, 684, 702, 748, 835, 1246, 1315, 1321, 1445, 1520, 1656, 2115, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2728, 2822, 2884, 2915, 2972, 3001, 3002, 3092, 3097, 3170, 3171, 3172, 3173, 3280, 3411, 3571, 3631, 3632, 3633, 3634, 3670, 3898, 3936, 3982, 3983, 3984, 3985, 3986, 4232, 4313, 4314, 4315, 4316, 4792, 4957, 5400, 5547, 5585, 5586, 5587.

Webster, John. b. England, about 1570; d. 1638. — 1583, 2676.

Webster, Noah. b. Hartford, Conn., 1758; d. New Haven, Conn., 1843. — 3032, 4401, 5569.

Weiss, John. b. Boston, Mass., 1818; d. Boston, Mass., 1879. — 2605, 2834, 3053.

Wellington, Arthur Wellesley, Duke of. b. Dangan Castle, Ireland, 1769; d. Walmer Castle, Eng., 1852. — 5744, 5745.

Wesley, John. b. Epworth, Eng., 1730; d. London, Eng., 1791. — 781, 5075.

West, Benjamin. b. Springfield, Penn., 1738; d. London, Eng., 1820. — 279.

Whipple, Edwin Percy. b. Gloucester, Mass., 1819; d. Boston, Mass., 1886. — 140, 368, 369, 578, 579, 712, 792, 1288, 2050, 2051,

2606, 2607, 2677, 2823, 2835, 3174, 3581, 4502, 4839, 4906, 5023, 5291, 5339, 5856, 5857, 5951.

Whitcher, Mrs Frances Miriam (Berry) (Widow Priscilla P. Bedott). b. Whitestown, N.Y., 1812; d. Whitestown, N.Y., 1852. — 4091.

Whitelock, Bulstrode. b. 1605; d. 1676. — 580.

Whittier, John Greenleaf. b. Haverhill, Mass, 1807; d. 1892. — 375, 685, 1657, 3543, 4290, 5548, 5775.

Wilson, Thomas. b. Burton, Chester, Eng., 1663; d. Sodor and Man, Great Britain, 1755. — 581, 749, 873, 874, 875, 905, 1289, 1471, 1472, 1788, 1940, 2290, 2593, 2885, 3003, 4418, 5238, 5316, 6007.

Winter, William. b. Gloucester, Mass., 1836; . . . . — 23, 24, 45, 46, 47, 686, 687, 688, 1202, 1536, 1941, 2288, 2289, 2400, 2819, 2889, 3391, 3499, 3804, 3808, 3933, 4233, 4419, 5171, 5205, 5317.

Winthrop, Robert Charles. b. Boston, Mass, 1809; d. 1894. — 1566, 3987, 3988,

Wise, Isaac Mayer. b. Steingrub, Bohemia, 1819; d. 1900. — 2052.

Wolfe, James. b. Westerham, Eng., 1726; d. Quebec, Canada, 1759. — 1169.

Wordsworth, William. b. Cockermouth, England, 1770; d. Rydal Mount, England, 1850. — 4291, 5172.

Wotton, Sir Henry. b. Boughton Malherbe, Eng., 1568; d. Eaton, Eng., 1639. — 1954, 4597.

Wright, Thomas. b. Wales, 1810; d. 1887. — 2483.

Wycherley, William. b. Clive, Eng., about 1640; d. London, Eng., 1715. — 370, 392, 430, 474, 1789, 1942, 2306, 2567, 2830, 2842, 3392, 3393, 3593, 3620, 4292, 4293, 5012, 5355, 5695, 5858, 5859, 5860.

TRANSLATORS.

Attwell. "Pensées," from the French of Joubert. Translated by Henry Attwell.

Baker. "The History of Rome," from the Latin of Livy. Translated by George Baker.

Bell. "Homo Sum," from the German of Georg Ebers. Translated by Clara Bell.

Benedict. "Ninety-Three," from the French of Victor Hugo. Translated by Frank Lee Benedict.

Benham. "The Imitation of Christ," from the Latin of Thomas à Kempis. Translated by W. Benham.

Bennett. "On the Heights," from the German of Auerbach. Translated by F. E. Bennett.

Bohn. "Love and Intrigue," from the German of Schiller. Translated by Henry G. Bohn.

Booth. "Abdallah," from the French of Laboulaye. Translated by Mary L. Booth.

Bosanquet. *See* Melmoth and Bosanquet.

Boylon. "The Sorrows of Werther," from the German of Goethe. Translated by R. D. Boylon.

Brooks. "Titan," from the German of Richter. Translated by Charles T. Brooks.

Browne. "Ethics of Aristotle" Translated from the Greek by Archdeacon Robert William Browne.

Cary. "Herodotus," from the text of Baehr. Translated from the Greek by Henry Cary.

Clough. "Plutarch's Lives," from the Greek. A. H. Clough's revision of Dryden's translation.

Couper. "Letters to a Female Friend," from the German of Von Humboldt. Translated by Catharine M. A. Couper.

Durand. "The Ideal in Art," from the French of Taine. Translated by John Durand.

Edmonds. "Offices, or Moral Duties," from the Latin of Cicero. Translated by Cyrus Edmonds.

Ellis. "On the Sensation of Tone as a Physiological Basis for the Theory of Music," by Helmholtz. Translated from the German by Alexander J. Ellis.

Ewing. "Flower, Fruit, and Thorn Pieces," from the German of Richter. Translated by Alexander Ewing.

Gladwin. "The Gulistan," from the Persian of Saadi. Translated by Francis Gladwin.

Godwin. "Truth and Poetry," from the German of Goethe. Translated by William Godwin.

H. "Levana," from the German of Richter. Translated by A. H.

Hapgood. "Thoughts; Meditations of a Parish Priest," from the French of Joseph Roux. Translated by Isabel F. Hapgood.

Hazlitt. "Essays," from the French of Montaigne. Translated by William Hazlitt.

Hill. "Corinne," from the French of Mme de. Staël. Translated by Isabel F. Hill.

Horner. "Savonarola and His Times," from the Italian of Villari. Translated by Leonard Horner.

Inglis. "Philobiblon, A Treatise on the Love of Books," from the Latin of Richard Aungervyle (Richard de Bury), Bishop of Durham. 1344. Translated from the first edition, 1473, by J. B. Inglis. (London, 1832.)

Jarvis. "Don Quixote," from the Spanish of Cervantes. Translated by Charles Jarvis.

Jowett. "Works of Plato." Translated from the Greek by Benjamin Jowett.

Kelly. "The Little Gypsy Girl," from the Spanish of Cervantes. Translated by Walter R. Kelly.

King. "Plutarch's Morals: Theosophical Essays." Translated from the Greek by C. W. King, M.A.

Kneeland. "A Philosophical Dictionary," from the French of Voltaire. Translated by Abner Kneeland.

Legge. "Works of Confucius and of Mencius." Translated from the Chinese by James Legge, D.D.

Lewes. "Emilia Galotti," from the German of Lessing. Translated by Charles Lee Lewes.

Lockhart. "Don Quixote," from the Spanish of Cervantes. Translated by John G. Lockhart.

Long. "Discourses with the Enchiridion, and Fragments from the Greek of Epictetus." Translated by George Long.

M'Crie. "Provincial Letters," from the French of Pascal. Translated by Rev. Thomas M'Crie.

Melmoth and Bosanquet. "Letters of Pliny the Younger." Translated from the Latin by William Melmoth and F. C. T. Bosanquet.

Motteux. *See* Urquhart and Motteux.

Muller. "The Dhammapada," from the Hindu of Buddha. Translated by Friedrich Max (Maximilian) Müller.

Nugent. "The Spirit of Law," from the French of Montesquieu. Translated by Thomas Nugent.

Paley. "Greek Wit." Translated by F. A. Paley.

Parsons. "Life of Beethoven," from the German of Wagner. Translated by Albert R. Parsons.

Rafter. "History of the Restoration of Monarchy in France," from the French of Lamartine. Translated by Capt. Rafter.

Ramage. "The Jugurthine War," from the Latin of Sallust. Translated by Craufurd Tait Ramage.

Riley. "Comedies of Plautus." Translated from the Latin by Henry Thomas Riley.

Rowe. "Characters," from the French of La Bruyère. Translated by Nicholas Rowe.

Runnion. "Graziella," from the French of Lamartine. Translated by James B. Runnion.

Shilleto. "Plutarch's Morals Ethical Essays." Translated from the Greek by Arthur Richard Shilleto.

Smollett. "Gil Blas," from the French of Le Sage. Translated by Tobias Smollett.

Snodgrass. "Wit, Wisdom, and Pathos of Heine." Translated from the German by J. Snodgrass.

Stern. "Scintillations from the German of Heine." Translated by S. A. Stern.

Stewart. "Minor Dialogues," from the Latin of Seneca. Translated by Aubrey Stewart.

T. "Minna von Barnhelm," from the German of Lessing. Translated by E. R. T.

Upton. "Memories," from the German of Max Müller. Translated by George P. Upton.

Urquhart. "Garagantua," from the French of Rabelais. Translated by Sir Thomas Urquhart and Peter Motteux.

Van Laun. "English Literature," from the French of Taine. Translated by H. Van Laun.

Ward. "Journal," from the French of Amiel. Translated by Mrs. (Mary Augustus Arnold) Humphrey Ward.

Watson. "Conspiracy of Catiline," from the Latin of Sallust: "The Jugurthine War," from the Latin of Sallust; "The Epistles to Julius Cæsar, on the Government of the States," from the Latin of Pseudo-Sallust. Translated by John Selby Watson.

Wight. "Opuscules," from the French of Pascal; "Thoughts," from the French of Pascal; "Germany," from the French of Mme. de Staël. Translated by O. W. Wight.

Wilkins. "Heetopades" (Hitopadesa), from the Sanscrit. Translated by Sir Charles Wilkins.

Williams. "Paul and Virginia," from the French of St. Pierre. Translated by Helen Maria Williams.

Worthington. "Émile," from the French of Rousseau. Translated by Eleanor Worthington.

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reveal not to a, every secret, 623.
saying farewell forever to one who has been my, 1932.
should be like money, tried before, 1739.
silence of a, amounts to treachery, 1196.
sincere enough to tell him disagreeable, 1670.
sincere, is generally esteemed to be, 1694.
support, in the sincerest, is, delightful, 1827.
take heed both of a speedy, 3309.
the liberty of a, 1567.
the masterpiece of nature, 1697.
the, the man who is necessary, 1751.
to a man, friend to all his friends, 1789.
to cast away a virtuous, 1762.
to himself, is a friend, to all men, 1759.
true, advantageous, 1736.
true, is forever a friend, 1734.
true, will appear such in leaving us to act, 1676.
under our microscope, we thereby insulate, 1716.
unhappiness of losing his, by what name, 1754.
what is the use of a, 1773.
who associates with your enemies, 1335.
who dare to ask anything of a, 1689.
Friendless, no man so, but what he can find, 1670.
Friendly, a, heart that has plenty o friends, 1774.

Friend's, convenience at expense of, interest and, 1787.
word in a, vocabulary, 5764.
Friends, absent from our, we forget, 1721.
absent, to speak of them well, 1703.
actions, not words, the true criterion of attachment of, 1786.
adversity of our best, 61.
aid thy, 1763.
among, no rivalry or jealousy, 1740.
amongst, no fear of losing, 1768.
are as often brought nearer, 1776.
are not worthy to be, 1771.
are ourselves, 1695.
are present, we ought to treat them well, 1703.
are rare, for the good reason, 1747.
are the leaders of the bosom, 1658.
are the reality, 1748.
are to incite one another to God's, 1677.
beasts to know their, 1761.
be compared to married people, 1866.
better to make, than adversaries of a, 1717.
between, frequent reproofs make, 1692.
books are, that never fail, 498.
bravest, which can best serve the ends of friendships, 1931.
choose carefully, 1736.
choosing one's, we must choose, 1793.
conceal from, mortifying and afflictive, 1788.
death brings us again to our, 1096.
defending his, from trifling charges, 1718.
displeasing them our only fear, 1729.
disposed to choose, from the unworthy, 1816.
does not cheer me to see them, 1781.
easy to say how we love new, 1696.
every great man has among his, 2245.
faults of our, ought never to anger, 1688.
fibres that knit us to the old, 1696.
for company the best, 580.
genuine, or red-hot enemies, 2766.
Friends, good opinion of, 1764.
good to have, at court, 1728.
have a tincture of jealousy, 1691.
have no, not equal to yourself, 1693.
have, not for the sake of, 1749.
interpret the world and ourselves, 1659.
joy, at the happiness of, arises 1723.
kiss and be, 1704.
lose, for whose loss our regret is, 1731.
loss of our, be our only grief, 1729.
loss of our, teach us how to enjoy and, 1679.
love seems to be the excellence of, 1794.
make latitudes and longitudes, 1782.
make, of equals, 1765.
make, of the wise, 1766.
make themselves, 1328.
man abandoned by his, 1753.
man dies as often as he loses his, 1662.
men make the best, 1726.
never have true, who is afraid of, 1719.
never know the true value of, 1715.
never sit on a tribunal where, 1775.
not be, long if they cannot forgive, 1727.
not like our, the worse, because, 1723.
old, are best, 1758.
old, who are never seen with new faces, 555.
ornament of a house is the, who frequent it, 1706.
place where two, first met is sacred, 1668.
promises may get, but, 1706.
prove and use their, 1671.
real, are our greatest joy and, 1708.
rejoice in the joy of our, as much as, 1690.
should be our incentives to right, 1735.
should expire on the same day, 1708.
should have same wishes, 1826.
should not be chosen to flatter, 1678.
tenderness of our, 1733.
the estranged two, explaining, 1933.
there are three faithful, 1710.
there is no need of justice, 1797.

Friends, think no higher of us than the, 1720.
those sacred people, is my, 1698.
true, have no solitary joy or, 1685.
united for good, for evil, 1778.
virtue should determine choice of our, 1725.
virtuous men alone possess, 1785.
want but two or three, 1701.
when our, die, 1687.
when we have no need of them, 1851.
will be much apart, 1779.
without, no one would choose to live, 1661.
Friendship, a bell struck every time your friend is in trouble, 1801.
a blow to, detecting an untruth, 1479.
a calm and sedate affection, 1868.
a complete union of feeling on all subjects, 1820.
a debt of honor, 1856.
admiration of, 4600.
admits of difference of character, 1898.
always profiteth, and love sometimes hurteth, 1906.
and esteem founded on the merit, 2334.
at school, is a passion, 1834.
avoid the, of the bad, 881.
a word, the very sight of which in print, 1803.
be given that is born of God, 1935.
but a name, 1889.
buys friendship, 1842.
can admit of no rival, 1888.
cemented by interest, 1863.
ceremony and great professing renders, suspected, 1942.
changeable in, 1885.
closes its eye rather than, 1862.
compounded of esteem and love, 1871.
confidences which it should not hear, 1900.
disinterested commerce between equals, 1855.
endearing elegance of female, 1874.
essence of, is entireness, 1847.
favors, generally fatal to, 1815.
flattery, be far removed from, 1825.
for flattery, 4386.
formed in childhood, 1791.
founded on moral qualities, 1813.
generous and disinterested, 1876.
Friendship, greatest demonstrations of real, 1924.
greatest ornament of, respect, 1821.
heightens all our affections, 1805.
highest, must always lead us to the highest pleasure, 1853.
hold, in regard, 1916.
homage of an exclusive, 1814.
importance in, superior should be on an equality with, 1824.
imposes no yoke, 1806.
in constant repair, 1873.
increased by short intermissions, 1872.
in, everything is straightforward, 1823.
in, so in love, 3333.
intimacies which increase vanity destroy friendship, 1678.
is an order of nobility, 1843.
is a plant of slow growth, 1938.
is a transcendent, 1926.
is a vase, 1881.
is, common to all the world, 1920.
is communion, 1795.
is composed of confidence, 1903.
is enjoyed proportionably, 1887.
is essential to, that, 1810.
is not a virtue, 1804.
is of slow growth, 1879.
is the allay of our sorrows, 1921.
intimacy is the full enjoyment of, 1741.
is the gift of the gods, 1836.
is the greatest bond in the world, 1926.
is the ideal, 1748.
is the marriage of the soul, 1937.
is the nearest love, 1923.
is the unspeakable joy and, 1933.
let us swear an eternal, 1854.
life not long enough for, 1846, 3213.
like being comfortably filled with roast, 1875.
like sound health, 1831.
loves the sun, thrives ill under clouds, 1792.
love, the highest symbol of, 3307.
maketh daylight in the understanding, 1799.
mutual service the bond of, 1808.
nature and religion are the bands of, 1927.
no, can excuse a sin, 1928.
no, can survive the gift of, 1913.
no continuance of, 1705.
no rules for, 1865.
no such thing without, equality, 1850.

Friendship, not be impaired by absence, 1939.
not commendable when it arises from dishonorable treaties, 1852.
not comparable to the dearest thing of, 1929.
nothing is more excellent than, 1822.
not know how great the value of, 1909.
not lightly to welcome an intimate, 1895.
of companions-in-arms, 5119.
of girl for girl, 1882.
of woman for woman, 1882.
on borrowed or added virtues is to, 1793.
one glory reserved for literary, 1839.
only a part of virtue, 5679.
painful truth through loving words, that is, 1802.
pecuniary interest appears, retires, 1915.
perfect, requires equality, 1816.
pity and, 1858.
preserve, 1917.
principal fruit of, is, 1798.
proud, without being vain of it, 1902.
purchased only by friendship, 1940.
purchase-money of, 1891.
real, is a slow grower, 1817.
reproofs make the, distant, 1692.
requires praise, 1894.
requires uniformity in its intimacy, 1893.
sacrifices which should not be required, 1900.
same desires and same aversion, bond of, a, 1904.
services which cement, are reciprocal, 1914.
severest tests of, 1802.
should be schools of, 750.
shrinks not at the greatest of trials, 1919.
sincerity, truth, faithfulness, essence of, 1812.
skilful in the ethics of, 1700.
soother of the human breast, 1857.
sun from world who withdraw, from life, 1828.
surrounded with ceremonies and respects, 1844.
the duties of, 1878.
the enemy will propose, 2622.
the greatest honesty and ingenuity, 1922.
the most pleasant of, 1892.
the most precious boon to man, 1836.
Friendship, the old age of, 1867.
the perfection of, depended upon what is not in the two minds as, 1859.
the quickening principle, 1807.
the solicitude of, 1870.
thou divinest alchemist, 1869.
time, which strengthens, 5413.
trial of, is, by finding what others will do for us, 1851.
true, is rare, 1884.
two bodies and one soul, 1899.
unlucky, to be entangled in, with one, 1790.
virtue in, 1883.
where, is, all offices of life are, 1800.
where there is fidelity and modesty, 1849.
with a man is, 1886.
with God in Christ, 742.
without speaking, find happiness, together, 1840.
with which men die, and for which they die, 1908.
woman's, borders more closely on love than man's, 1829.
Friendship's a plant of tedious growth, 1936.
float on, sea simply because, 1932.
Friendships are between worthy persons, 1931.
better to break a thousand, than, 1332.
bravest friends which can best serve the ends of, 1931.
by bestowing favors than by receiving, 1905.
enmities, involved in, 1890.
female, of rapid growth, 1835.
firmest, formed in mutual adversity, 1830.
memory of schoolboy, 1838.
most of the world's loves and, have been, 802.
not succeeded in, it was, 1934.
of the intellect, 1860.
proffered, 1817.
require a degree of good breeding, 1818.
those, most perfect where, friends, most useful, 1930.
three, advantageous, three, injurious, 1833.
violent, soonest wear, 1864.
Frighten me out of my seven senses, 1943.
Frozen, as it were, music, 179, note.
Funeral, chief mourner at a, 4487.
Fur, his, smoothed the right way, 313.
Future, beauty, the promise of the, 5796.

Future, belief in, life, the appetite of reason, 1950.
is purchased by the present, 1949.
lighted, with, radiant colors of hope, 1947.
never plan the, by the past, 1946.
the shadowy, 5415.
Futurity is the great concern of mankind, 1945.

Gall enough in thy ink, 362.
Gallows-maker; for that frame, 1953.
Gambling with cards, or dice, or stocks, 1955.
Game, the rigor of the, 5766.
Games, the city has May, 126.
Gamester, successful, pushes his good, 1957.
the greater master he is, 1958.
Gaming is the child of avarice, 1956.
Garden, fair is a, amid the toils and passions, 1963.
God Almighty first planted a, 1962.
Gardens for all the months in the year, 1962.
Garland and singing robes, 4266.
Garment, no gown or, that worse becomes, 5893.
that ample, of charity, 2615.
Garter, mine host of the, 4076.
Gate, be not too bold, third, 476.
Gatherer, a, and disposer of other men's stuff, 4597.
Gaudy, neat, not, 1059.
Generations are as, 4493.
the days of toilsome mankind, 3203.
Generosity, good-humor and, 4333.
is a duty as, 1965.
is often disguised ambition, 114.
is the flower of justice, 1966.
knows not how to stop, 1969.
more charitable than wealth, 1971.
never should exceed, 1964.
Generous action loves, public view, 5648.
can love any man that is, 1967.
impossible to be just if not, 2910.
power can be, 4366.
Genius, a combination of great powers, 2050.
act out your, 1973.
a dependent quality, 1977.
alone forms, 5117.
an affair of energy, 1976.
a particular, 2017.
are two kinds of, 2023.
as well as virtue as in intellect, 1993.
begins great works, labor, 2756.
Genius believes its faintest presentiment, 1989.
borrows nobly, 4595.
breathe, in atmosphere of freedom, 2028.
business of a man of, is, 1997.
can never despise labor, 2043.
cannot escape the taint of its time, 2029.
commands recognition when, 1995.
conquers instantly, 46.
consistent when most audacious, 2041.
contemplative heroism, 2426.
courage of soul, necessary for, triumphs of, 2037.
creates, 2046.
does not herd with genius, 2069.
does not vary and change, 2025.
eccentricity is not a proof of, 2040.
far from, discarding law, 2032.
feeble which cannot hold its own, 2008.
Freemasonry of, 1998.
gift of, never reckoned beforehand, 2011.
gifts of, are far greater, 1999.
gold, the war-scythe on its chariot, 3614.
greatest, not the greatest thing in the world, 2014.
has been slow of growth, 2018.
impatient of its harness, 2010.
impossible for talent is the mark of, 1975.
industry can do anything which, can, 2749.
informed of a writer's, 4578.
in one respect is like gold, 1983.
in poverty is never feared, 2001
inspires thirst for fame, 2038.
is but a presumption, 1974.
is a clairvoyant, 2045.
is inconsiderate, self-relying, 2052.
is intensity of life, 2026.
is lonely without people to inspire, 2007.
is not versatile, 1980.
is our common faculties refined, 2002.
is universal, 1994.
labor always accompanies the greatest, 2979.
lamp of, burns quicker than the, 2035.
man of, is inexhaustible, 1978.
many have, but, wanting art, 260.
measure, by quality not by, 2033.
melts many ages into one, 2000.
men of, not most prodigal of encomiums, 2006.

Genius, men of, considered superstitious, 2003.
men of, dull and inert in society, 2020.
men of humor are always, men of, 1982.
men of, in their degree, 2034.
men of the highest, 410.
more suggestive than expressive, 2044.
must be the production of enthusiasm, 1346.
not mean that, is lawless, 2031.
no work of, which has not been the delight of mankind, 2024.
only, rich as it is generous, 2048.
patience, a necessary ingredient of, 1984.
proof of, is a great poem, 4198.
rarely annoyed by vulgar people, 1981.
rising, shoots, from among clouds, and, 2015.
seeks not to vanquish the fitness, 2039.
talent repeats, creates, 5291.
that in whose power a man is, 2021.
the enthusiasm of, 1986.
the greatest good, the greatest harm, 1990.
the highest miracle of, 2027.
the master of nature, 3753.
the monuments of its strength, 2005.
the, of the age, 2042.
theories of, are, 1987.
the privilege of, 2022.
the scorn of, the most arrogant, 2030.
the three requisitions of, 2051.
thrills of, are disorganizing, 2049.
two grand divisions of men of, 1988.
weak flavor of, is detestable, 2012.
when education ends, often begins, 1270.
without work, 5972.
without work, a dumb oracle, 2036.
Geniuses, greatest, attributed everything to God, 2004.
Gentleman, a, born, 2060.
God Almighty's, 745.
has no need of self-command, 2059.
hear himself talk, 5309.
is a Christian product, 2054.
is one who understands and shows, 2056.
master hath been an honorable, 2061.
such a thing as looking like a, "057.
Gentleman's first characteristic is, 2058.
Gentlemen, no ancient, but gardeners, 1961.
Gentleness, possess firmness who can possess true, 2062.
Gesture, language in their very, 1313.
language of, is God's language, 2063.
Gift, greatest grace of a, 2065.
only, is a portion of thyself, 2064.
Give, what we, makes us rich, 441.
Glass, but she made mouths in a, 5905.
Glory, false, the rock of, 5610.
immortality of, 3807.
naked, 1507.
nothing so expensive as, 1515.
not value real, will not value its counterfeit, 1578.
the, of institutions, 3475.
God, able to do more than man can understand, 2079.
a church is, between four, 753.
a deep, living sense of, is, 730.
all as, made us, and oftentimes, worse, 163.
Almighty cannot prevent me from, 281.
Almighty first planted a garden, 1962.
always pardons, 1622.
a religion of their, 4687.
as, gives us to see the right, 3406.
a shower to the heart burned, 2085.
bless you, 85.
deceiveth thee not, 2078.
doubtless, could have made, 152.
duty, the eldest voice of, 1239.
has time enough, 5417.
helps them that help, 4926.
honor, by asking his guidance, 4959.
if, were not a necessary, 2091.
is a being who gives everything but, 2067.
is a household, 2090.
is alpha and omega, 2084.
is a sun to the face deluged, 2085.
is in the word ought, 847.
is like us to this extent that, 2068.
is myriad-minded, 2074.
is on our side, 3088.
is the one great employer, 2069.
kindness before his hand takes hold on justice, 2072.
laughter of man, contentment of, 3052.
natural world symbolize, 3739.
never will be in a hurry, 2092.
offers, a second place offers him no place, 2656.

God often visits, we are not at home, 2086.
out of hell, but the pleasure of, 2401.
philosophers call, 2087.
possessing you, we possess all, 2088.
sacrifice to, of the devil's, 5680.
shows the perfection of obedience, 2089.
spirit of, works everywhere, 3872.
tempers the wind to the shorn lamb, 4525.
thank, I — I also — am, 3633.
to fly away is to become like, 1395.
to tyrants is obedience to, 5573.
treat, with irreverence by, 2836.
under, we are determined that, wheresoever, 1652.
word of, is a grand encourager, 452.
word of, tends to make large-minded, 453.
Godliness, cleanliness is, indeed, next to, 781.
God's commandments are the iron door, 2073.
glory is his goodness, 2070.
laws of nature are, thoughts, 3767.
my country's, my, and Truth's, 3982.
pleasure, at the end of prayer, 4431.
sovereignty is in his love, 2071.
world is, workshop, 5978.
Gods had made thee poetical, 4272.
whisper of the, 4992.
whom the, favor dies young, 2093.
Godward, greater thing to face, 5984.
Gold, a mere hoard of, 3616.
death touch-stone that proves the, 1088.
is wonderful, 3604.
old, has a civilizing virtue, 5755.
Good, a truly, man who desires, 2107.
evil and, are inseparable, 1388.
if you wish to be, first believe, 2100.
ill wind that blows no man to, 4318.
in a man thrives best when, 2114.
is a good doctor, but bad, 1182.
is always the road to what is true, 2101.
make others better by being, 2773.
men, and illustrate the times, 2104.
nothing either, or bad, but thinking, 3895.
Good, of one thing is, for nothing, 4093.
only, that others may know it, 2109.
pleasure in doing, which, pays 5693.
poetry, but choicely, 4231.
that does good to others, 2105.
the heart of a, man is, 2392.
the, is the beautiful, 417.
those live who do, 3251.
too much of a, thing, 1406.
we receive comes to us in conversation, 922.
what is, only because it pleases, 2102.
Good-fortune, excessive, 2095.
Good-humor and generosity, 4333.
Good-nature, fruit of true Christianity, 2097.
is worth more than, 2098.
sanction, most common actions, 5695.
Goodness, difference between devotion and, 2111.
does not make men happy, 2358.
loves, lives with God, 2099.
magnify, as the Christian religion, 4662.
never fearful, 2113.
secrecy, the element of, 4880.
Goose-pen, write with a, 362.
Gospel, great key of the, 743.
Gossip, a sort of smoke, 2118.
if my, report be, 2121.
of society would perish if, 2117.
Govern, syllables, the world, 4394.
that, most make least noise, 4395.
to, men, 2140.
Governed as the sea is by, 2168.
a wise man not, 2152.
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the many are, by the few, 2149.
Government, a, but a carcass, 2124.
a, of all the people, by all, 1650.
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free, consists in, 2123.
good, must begin at home, 2147.
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has been tried in peace, 2178.
incapable of reforming itself, 2160.
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never began anything, 2165.

Government, no, is respectable which is not just, 2175.
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of the people, 2154.
Parliamentary, 2136.
preservation of, committed to those who administer, 2174.
should be a plant, 2141.
the greatest combination of forces, 2144.
the, of the world, 2139.
the people's, 2179.
to provide for human wants, 2133.
value, of own country above others, 2153.
Governments, all free, are party, 2145.
by public opinion, 2156.
fall, but, 2126.
have their origin in, 2142.
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Gown, no, or garment that worse becomes, 5893.
Grace, he does it with a better, but I, 1596.
Graces, till all, be in one woman, 5903.
will appear, 5686.
Grandeur has a heavy tax, 2181.
Grateful, nothing esteem more highly than being, 2184.
thought, the most complete prayer, 4428.
Gratitude, acknowledgment of, is humiliation, 2186.
a secret desire of receiving greater benefits, 2190.
is a species of justice, 2187.
is expensive, 2185.
painful thing to bear is, 2183.
Grave, between the cradle and the, 2451.
cradle stands in the, 1086.
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forbids that the, ends, 1087.
it buries every error, covers every defect, 2196.
to Christ the, was, 2194.
Graves are the footprints of angels, 2197.
dashes in the punctuation of our life, 2194.
Gravestones tell truth scarce forty years, 1371.
the many, which have fallen, 3626.
Gravity is the ballast of the soul, 2201.
out of his bed at midnight, 2202.
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Great, a, man affects the mind of, 2218.
Great, a, man meets or makes, occasions, 2262.
a, man, nothing so rare, 2269.
a, thing can only be done, 2282.
became, by imitation, 2246.
by his excellencies we measure a, man, 2260.
does, things, or teaches how they, 2267.
every, man has among his friends, 2245.
God alone is, 2080.
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hearts are full of tears, 5346.
hearts of, men are the stars of earth, 2239.
he is, who never reminds of others, 2227.
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man, living for high ends is, 2241.
man, only speaks when he has a great, 2289.
man who thinks greatly of, 2219.
men are among the best gifts, 2242.
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men are shown in struggles, 2211.
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men are the dowry of a nation, 2287.
men are they who see, 4365.
men distinguished by range and, 2222.
men, mountain-ranges, 2240.
men, nothing else admirable, 51.
men often have greater faults than, 2253.
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men see that thoughts rule, 2224.
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nothing, achieved without enthusiasm, 1349.
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Great, soul will not consider its sins, 2286.
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Greatest, genius, not the, thing in the world, 2014.
he is, whose strength carries, 2767.
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Greatly, lived, whose record would bear, 3191.
Greatness, a measure of their, 2283.
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age will perform the promises of, 3231.
beholds happiness gleaming in, 2542.
but once, 5995.
character gives splendor to, 655.
corrupted the, of the realm, 4486.
everywhere in place, 5991.
feeling of eternity in, 5993.
hath a beard is more than a, 395.
if, be a defect, it is one, 5996.
salt of our, 5999.
the summer of our, 5998.

Zeal, attended with knowledge, 6007.
becomes the greatest scourge of humanity, 6006.
hopes of, not groundless, 6003.
if, were true and genuine, 6000.
is called, 6004.
men, deceive themselves than in, 6002.
outrun your charity, 691.
religious, leads to, 6005.